

The court says, there was nothing rebellious or disrespectful in his paper. And he was in fact, nothing more or less than a Chinese Owen of Lanark. But for his *presumption* and imprudence in giving unasked for advice, their decree that he shall receive one hundred blows with the large bamboo, and be transported three years, would not have been passed. However, he set up a plea that he was the only son of an aged mother. The court therefore directed that in the first instance he be sent back to Gun-hwuy, the green tea country, whence he came, that the local government may ascertain the facts of the case; and if his allegation be true, to put him in the pillory, and bamboo him, before they send him to his mother; but if false to transport him as before directed. The court in their memorial add, that his suggestions are impracticabilities, and recommend his majesty to dismiss the subject, without further consideration.

In the new "memoirs of the court of king Charles the first," by Lucy Aikins, we find that poor William Prynne, about two hundred years ago, for writing a book against stage players, female actors, the royal book of sports for Sundays, &c., was used more harshly by the star-chamber of England, than Kin-ming-kwan was by the criminal court of Peking. Prynne had to pay a fine of £5000 to the king, to stand in the pillory, to lose his ears, (that is, to have them cut off,) to have his book burned before his face, and to be imprisoned for life. Another zealot of that day, Dr. Alexander Leighton, a Scotch divine, for an appeal to parliament against prelacy, and some rude remarks on king Charles' Roman catholic queen, was sentenced "to pay a fine of £10,000, to be imprisoned for life, to stand twice in the pillory, and each time to be whipped, to have an ear cut off, a nostril slit, and a *cheek branded*." For this sentence, bishop Laud pulled off his cap, and publicly gave thanks to God! and the whole savage punishment was inflicted on Leighton, without the slightest mitigation! What changes have 200 years produced in the western world! And if knowledge be diffused why may not similar happy changes for the better be some day effected in the eastern world, where horrid inhumanity and cruelty still exist even in the forms of law, and by its solemn deliberate sanction? The most cruel thing in Chinese law, as it appears to us, is the putting to death all the male kindred of a rebel leader, from his grandfather to his grandchildren, his wife's male kindred and his daughters' husbands; whilst all the females are doomed to be slaves. Of course this severity is intended to deter men from rebellion; but legal cruelty perhaps enrages more than it intimidates.

The self-delusion of mankind, or Satanic influence inducing false belief, is strongly exhibited by the mode of speaking common both in Christian and Pagan lands concerning persons departed this life. That the judgment of the deceased should be left to him who cannot err, is what our minds approve; but it is the usage to

"say nothing but good of the dead," and hence the truth—that is the whole truth, is not told; silence would be better. As it occurs in Christendom that services are said over deceased persons, supposing that they are all "with God," so in pagan lands, all descriptions of persons are sent to some elysium, or made blessed genii or demigods.

A case of this kind occurred on the 19th of the first moon, of the current year in Canton. The literary chancellor Le, a namesake of the late governor, having recently obtained high promotion, was it is said, so elated by prosperity, that he indulged in a proud self-sufficiency and disrespect to inferior officers. The tale as it was given to us by a native correspondent runs thus. Last year, chancellor Le, went on a literary examination for degrees, to Leen-chow. There resided the magistrate of Ho-poo heen, who through life had been intimate with Le, and whose father had been Le's tutor. When the magistrate called as his official duty required and presented his "*show-pun*," or card containing his official history, according to custom, it was simply received but no notice taken of him who presented it. Thus commenced bad feeling. The magistrate in the next place had selected a candidate for the *first name* in the successful list, said to deserve the place. Chancellor Le however had been bribed to install a stupid fellow, a rich man's son in the same place. The magistrate obtained his proofs: represented the facts to the governor of Canton, and he to the emperor, which when Le found out, he became so "frightened at the crime" he had committed, and the consequences likely to follow, that he retired to the western side of his mansion and hanged himself. Next morning the provincial court circular announced that Le the magnate, had from his palace "gone to ramble among the blessed genii." Concerning Le's destiny we presume to say nothing; but only lament that mankind should persuade themselves and rashly affirm that criminal suicides, and other wicked persons dying impenitent, assuredly go to heaven.

RELIGIOUS INTELLIGENCE.

Distribution of tracts on the islands of Java and Madura. The following extracts are from the journal of Mr. Lukas Mouton, which was alluded to in our last number: the journal was written during the months of July, August, and September, 1833, while Mr. M. was on a voyage to Cheribon, Samarang, Lassam, Sourabaya, Grisse,

and Indramayoe, on the coast of Java, and at Sumenap on Madura. At all of these places he was well received by the natives and found opportunities for circulating upwards of 2800 tracts. He was however interrupted in his benevolent work by the Dutch authorities, on account of his having circulated a few Javanese tracts, which that

Christian government does not wish to have distributed, lest the discontented part of the population, should interpret it into an interference with their religious notions, and should make it a pretext for raising the standard of insurrection. But this is a wrong view of the case: instead of the people being displeased with the books already put into their hands, they are invariably pleased with them; and rather than raise an insurrection on account of religious tracts being given them, the Javanese are more likely to complain of their being withheld, while they see their Malay and Chinese neighbors receiving them in abundance. That an enlightened Christian government, in such an age as this, should directly oppose the promulgation of the gospel, seems to us very unaccountable; but cherishing the hope that this opposition will soon cease, we forbear to animadvert on such conduct.

We have read Mr. Monton's journal with much pleasure; but our limits will allow us to quote only a part of it. We give the most interesting paragraphs, which may serve as specimens of the whole. He arrived at Cheribon July 23d, and of his labors there, remarks:

"About 12 o'clock I entered a market called Karang Getas, in order to distribute Malay and Javanese tracts; and when I saw the multitude, I was very glad, thinking I should be able to give away my Malay tracts; but not a single person would receive them, because they were afraid; I even went round and round the market, but no one would take them; upon which I sat

down in the middle of the market to read the books. One person hearing me read, said, 'what is the purport of these books?' I replied, 'the title of this book is the way of salvation for all mankind.' He said, 'what salvation?' I replied, 'salvation of the souls of men, who have sinned, and fallen; but Jesus Christ the son of God is come into the world, to save men from their sins, so that whosoever believeth in the name of God's son, and repenteth of his sins will get peace in this world and salvation in that which is to come.' In a few moments more, a multitude gathered around me, asking for Malay and Javanese tracts, and they pressed so thick around me, that I could not move, nor give out any tracts, when they began to plunder me of them."

"25th July, we came by God's help to Samarang, and on the same day went ashore. At that time I said unto the Lord, 'O Lord! the God of all thy creatures, I go in the name of thy son Jesus Christ to fulfil thy will, according to the directions of my teacher, at the command of thy holy child Jesus: O Lord! most merciful, let thy kingdom come, and thy will be done in earth as it is in heaven.' I then commenced distributing Chinese, Malay and Dutch tracts to all my brethren of the race of Adam; and may the second Adam add his blessings thereto. In the first instance, I gave away Chinese books, and truly the Chinese were very glad to receive them. The Arabs also were more eager than before, and did not send others to get them, but came themselves, and asked for Malay books."

"The next day I went on board a prow belonging to an Arab, a great man in Samarang, where I met a Mohammedan pilgrim from Pontianak, with whom I had a regular contest. He asked, 'what is the use of distributing these books among the Malays?' I replied, 'these books are of great use; for if people get these books to read, and repent of their sins, believing in the Lord Jesus the son of God, they will be happy in heaven.' 'But,' said he, 'the prophet Jesus is for Europeans, while Mussulmen must follow Mohammed.' I said, 'it is not certain that they must follow Mohammed, for perhaps Mohammed is himself gone to the wrong place, but whosoever follows the son of God will obtain salvation. For Jesus will come in the last day to judge the world, and there is no judge besides him; therefore whether white men or black, they must all listen to the instruction of Jesus, even to the gospel, the news of salvation to lost sinners; for there is no other name given under heaven among men, whereby we can be saved, but the name of Christ Jesus. Therefore you must take great care, how you follow Mohammed."

"I then went back to the vessel, and got a bag full of tracts, in order to go on shore; but I was stopped at the custom-house by the fiscal, who examining my bundle very closely, I began to be afraid because I had some Javanese tracts at the bottom of the sack. Afterwards he took out a Chinese book, and called a Chinese to read it, which turned out to be the book of Genesis: thus the Chinese had to proclaim in the ears of the fiscal, the word

of God. Upon this, the fiscal said that I must take out a pass from the custom-house. I said 'very well,' and went to the custom-house, taking some Dutch tracts with me. Here the captain of the vessel asked for a pass, while I distributed some tracts among the clerks, who took them to the collector. When the collector came out and asked what I wished to do with these tracts, I said, that I intended to circulate them among the Chinese and Malays. He then gave me a pass. Upon this I went immediately to the Malay campong, to distribute some Malay tracts, and was astonished to see the Arabs asking for tracts in such numbers that I could scarcely stand, the crowd was so dense: they seized and pulled them from me till my hands were sore. And when I gave out the Javanese tracts, the people came more furiously to get them; insomuch that I was afraid of making a disturbance: on which account I went into the house of a Malay, and shut the door, distributing tracts through the window till they were gone. I hope that the Lord Jesus has made them feel a little of the contents of those tracts, for the Arabians who before were such opponents came themselves and begged for tracts, and when I refused they took them by force."

On the 28th of July, he touched at Lassam, 'where they build ships,' and from thence he sailed to Sourabaya. "August 3d," says he, "I went to the Malay campong, and distributed some Chinese books on the way. I was astonished that so many asked for Malay and Javanese books, but I was afraid to give

them on account of the restriction. However, they insisted on having them and when their demands grew more loud and clamorous, I was afraid of a disturbance, and made my escape into the house of a Chinese, where I thought I would give away a few quietly, but they crowded in more and more, till the Chinaman shut the door. This they soon pushed open, and came in a body demanding tracts. The room was soon so full that I was unable to take out any, till I got upon a chair. Still it was impossible to deal them out. The Chinese now became angry; but for this they cared not a whit, insisting on having tracts, when I found that it was impossible to pacify them otherwise, I got upon the high table, which served the Chinese for an altar piece: thus being elevated very much above the rest, I was enabled to deal out a few. Some wanted to snatch them, others asked for them, but would not keep quiet, for when one had obtained a book, and began to read a few words of Javanese, another would snatch it out of his hand. I could not conceal the Javanese tracts, for they followed me begging, and if I said, they are all gone, they still kept following me to a great distance, and would not quit me, till they found that all were gone."

"August 6th, I went out to distribute Malay and Chinese tracts which were sought after by many of the Malay and Bugis people. Wherever I went, a constable and two police officers followed me, examining my bundle to see if there were any Javanese tracts; but they found

only Chinese and Malay. Upon seeing the constable and police officers following me, the people were rather sly of receiving tracts, but I distributed them notwithstanding among the Malays, and those Javanese who understood the Arabic character. The common people were now afraid of making a noise, because they thought that the constable and the police officers were sent to take care of me; on which account they asked for books in a gentle and quiet manner, but they knew not that the object of sending the officers after me was to watch my proceedings. Thus the officers were after all of some service, in keeping the people quiet. When the books were gone, I gave a tract to the constable, and returned home. Thus it went on for several days. Whether I went to the Malay villages, or the Chinese campong, the officers followed me, and when my books were gone, I thanked them for their kindness in taking care of me, and preventing disturbances."

"About this time, I had some conversation with *Fek-suy*, a Chinese who had adopted the Christian profession. He spoke as if he was already secure, and should never be moved. I talked to him of the new birth, but it appeared he had never turned his attention to this subject. He had many expedients for covering over his own faults, as Adam covered himself with fig leaves, but of the new birth he knew nothing. When he was baptized, two of his children were baptized with him, but his eldest son was not brought forward for baptism, because, as he said, he

might be the means of bringing another soul into the church with him; by which he meant that his son should grow up and marry some rich Chinese woman, who would then embrace Christianity with him. I remonstrated with him on the folly of such a scheme, and told him that I feared his profession of Christianity was mere outside show, for the sake of gain; and that he was not entering into the kingdom of heaven himself, but preventing those who were entering from going in. After talking much with him, I found that the drift of his conversation was to justify himself, but when I came to experimental subjects he was either silent or angry. One of the attendants on the religious services had been overcome by temptation and had consequently discontinued his attendance, against whom *Fek-suy* appeared to be much enraged, without showing the least pity for his fallen brother; whereupon I reproved him, and told him not to judge his brother, or set at naught his brother, for we must all stand before the judgment seat of Christ."

"After this the people in jail, (whom he had before visited,) sent to call me, that I might pray for them, thinking by that means to escape from prison. I came as I was called, and distributed books among them, when the professing Christians who were confined called me aside, and spoke as if they thought that I could pray them out of jail. I said, how foolish you are to suppose that my prayers would avail to get you out of prison. No; this prison God has appointed for the con-

finement of evil men, and this is a specimen of what hell will be; you are confined here for your crimes, and if you do not repent of them, God will punish you for them still more in another world.

"August 31st, they appointed for me a place of meeting (at Sumenap), where more than 60 professing Christians came together to hear the gospel of Jesus: and truly they appeared like persons just awaking out of sleep, and as it were hungering after the word of life; for there is no one to give them instruction in the Malay language; Mr. Ploegman being fully occupied with the Dutch. For the four days that I was with them, they assembled every evening to the number of 55, besides children, who were all very desirous of hearing about the death of Jesus, and of pardon through the blood of God's dear son."

"September 2d, Mr. Ploegman took me to the palace to see the sultan of Sumenap, and from 8 o'clock in the morning till 11, we continued talking about the religion of Jesus. The sultan acknowledged that the Scriptures were true, that Jesus Christ was the son of God, and the Savior of men; but the death of Christ he would not admit of. I asked the sultan who told him that Jesus did not die. 'Mohammed,' he replied. I then asked his highness to be good enough to read the 4th and 5th chapters of the Koran, where it is recorded, that God said to Jesus, 'I deliver you to death: it is also said in the same book that Jesus did not die, but that God took him up to heaven alive; now which are we to believe? Mohammed has also said, that

Jesus is not the son of God, but the spirit of God; and which of these titles ascribes to the Savior most divinity? Some Europeans who were sitting with the sultan while I was talking with him, now began to rub their noses, and getting up they walked away. Upon which I said, of all people there are none so inconsistent as professing Christians. 'How is that?' said the sultan. 'Let your highness,' I replied, 'only look at the Chinese;

they make a god of paper and wood which is but a false god, and yet they respect it, and bow down to it; but Europeans who have the knowledge of God, and of his Son, cast contempt on the very religion they profess. God wishes us to become his children, but the majority choose rather to be children of the devil, who was a transgressor from the beginning.' On hearing this, Mr. Ploegman urged me to go home."

JOURNAL OF OCCURRENCES.

Termination of the Hon. E. I. Company's exclusive rights in China. The exclusive right of trading with the dominions of the emperor of China, long enjoyed by the united company of merchants of England, ceased on the 22d inst.; and henceforth (notwithstanding any provision, enactment, matter or thing made for the purpose of protecting the exclusive rights of trade, heretofore enjoyed by the said company, contained in any act of the said company or of the British parliament,) it shall be lawful for any of the subjects of his most excellent majesty, king William the Fourth, to carry on trade with any countries between the Cape of Good Hope and the Straits of Magellan. This act of king William, passed "by and with the advice and consent of the lords spiritual and temporal, and commons" of Great Britain, will aid very much in hastening the abolition of the long cherished EXCLUSIVE RIGHTS of the celestial empire. That the new arrangements will cause embarrassment to some of the native merchants we have no doubt; but that they will prove beneficial to the nation, and to the world, seems most certain. We are by no means disposed to criminate the men who enjoyed those exclusive privileges; and none, we trust, will grieve that such exclusiveness is going into disuse. Every Briton, and every freeman, must exult in the triumph of principles which demand the repeal of such

laws, however long they may have been established, as take the natural rights of the many, and make them the chartered privileges of the few.

We do not suppose that the removal of the "incubus" will give a freer respiration to British subjects in China, than they before enjoyed, or cause all to realize what they may expect from free commerce. Some, perhaps many, will engage in the new trade to their sorrow. Among the native merchants and local officers there is a good deal of curiosity to learn what are to be the new arrangements. His excellency governor Loo, we understand, has taken pains to inquire of the British factory why their ships cease coming to China, since tea has become necessary to England.

Deaths among the beggars of Canton. The number of beggars, time out of mind, in Canton, has been very great; but during the past winter, and chiefly in consequence of the inundation which occurred last summer, both their number and their distresses have been greatly multiplied. We have sought in vain for the means of making a satisfactory estimate of the number in and about the city at the present time; judging from what we have seen we think it cannot be less than 5000, and it may be even twice that number. In ordinary times, only a few are left to famish and die in the streets; but during the rainy months of the cur-

rent year, many hundreds have perished for want of food and raiment. Now and then an individual has died near the foreign factories; but most of these unhappy beings are to be found near the market places and the temples. A note from a correspondent, which we will here introduce, shows what may be witnessed at a single spot; and probably does not exhibit one-twentieth part of what is suffered by the beggars of Canton. The temple to which our correspondent refers is that of *Wan-woo-te*, situated about one hundred rods northwest from the foreign factories. Our correspondent writes:

"Mr. Editor: you have frequently alluded in the Repository to the condition of the poor in Canton; I therefore suppose you will not be unwilling to admit a few plain facts. I happened one morning to pass by a temple before which a number of beggars had passed the night, several of whom had died of cold and hunger. Preparations for some ceremonies in the temple drew my attention to the same place the next morning, when the number that had perished during the night was still greater. I have been there as often as every other morning since and have almost always found several dead bodies; sometimes eight or ten.

"A considerable number of poor creatures pass the night there, with no other covering than a mat, and frequently without even that. Not a few appear like persons who have seen better days; and some are probably brought thither, when sickness has disabled them; by those who should be their friends. Some are young, from 10 to 15 years old. I have seen several such that died of starvation; and have often witnessed scenes too horrid and disgusting to be described. For weeks I did not attempt to ascertain the number that perished; but during the last week, ending April 26, on the five mornings I went there, I counted 15; on one morning five, and another six. I hope it will not be supposed that any citizen of a Christian country can witness such wretchedness without endeavoring to do something for its relief; but the aid afforded has been but too feeble, and I invite the attention of others to the subject with the hope that more general and efficient means may be used for the relief of these sufferers. They are men, as well as we; and are perishing of want before our doors." *Philo.*

Since the preceding paragraphs were in type, we have heard that a proclamation has been issued by one of the local officers, giving notice that the salt merchants of Canton have advanced money, to purchase collins for such beggars and poor people as die in the streets: but not a cash is offered to procure food or raiment for the living. It is painful to observe the indifference with which the Chinese look on the distresses of their fellow beings. Since we received Philo's note, we have visited the temple of *Wan-woo-te*; it was in the afternoon; and instead of seeing a company of beggars, we found a stage erected, upon which a company of players were acting the parts of statesmen and warriors for the entertainment of hundreds of spectators—men, women, and children. Just in the rear of this multitude, as we walked away from the scene, we saw several emaciated half-naked beings in the very last stage of starvation. Can nothing be done to relieve these sufferers?

Ghost of chancellor Lo. It is rumored that the ghost of the late chancellor who hanged himself, sometimes makes its appearance at the court where he used to preside. Gov. Loo's report to the emperor concerning this suicide is long and elaborate; concealing the facts of the case; and attributing the deed to something like mental derangement, arising from the weight of responsibility which his office as the awarder of degrees brought upon him. Some think the varnished tale will not obtain the emperor's belief.

Execution. The year before last, a party of insurgents opposed government in *Kiang-soo*, at one of the embankments, and broke it down by superior force. The leader of this party *Chin-twan*, notwithstanding very urgent orders from the emperor to capture him, remained concealed till about five months ago. When an express communicated the information of his capture to his majesty, he burst into expressions of joy, scarcely becoming his dignity. He says "it is an event sufficient to give great delight to the hearts of all men;" and orders him to be forthwith conveyed to the place where the crime was committed and there executed, to illustrate the justice of government, and be a burning beacon to similar offenders. The dis-