

of this people a sense of the importance of the ends to be obtained by the change of life and practice which it has been their endeavor to bring about. The Chinese must first be convinced of the *utility*, before they can be made to comprehend the grandeur and sublimity of the truths of Christianity; and no method of benefiting the human race is so immediate in its effects as that which relieves bodily sufferings; no class of men therefore is so likely immediately to gain the attention and respect of a people like the natives of this empire as those of the medical profession. Is it not the same with people of all nations? For whom do we cherish the same feeling of kindness and gratitude as towards those who have been the means of relieving our sufferings? They inspire us with feelings of confidence and regard, and it is with these sentiments towards foreigners that it is so desirable to inspire the Chinese.

What I would wish to suggest is, that those societies that now send missionaries should also send physicians to this benighted race, who on their arrival in China should commence by making themselves acquainted with the language; and in place of attempting any regular system of teaching or preaching, let them heal the sick and administer to their wants, mingling with their medical practice such instructions either in religion, philosophy, medicine, chemistry, &c., &c., as the minds of individuals may have been gradually prepared to receive. What I propose shall interfere with the views of no religious sect; let the two professions remain entirely distinct, and thus let them pursue their separate paths towards the attainment of the same great end. I have for a long time reflected on the project which I have endeavored to explain, and have felt great pleasure in finding that some of the same ideas had suggested themselves to the pious and benevolent in the United States of America, as appears from the fact of the Rev. Dr. Parker having qualified himself to labor in this great field both as a physician and minister of the gospel: still this does not, as a general rule, exactly coincide with my own ideas, as I think more may be accomplished by keeping the two professions distinct. My wish is to see those of the medical profession act as pioneers in the great work, and by gaining the confidence of the Chinese render it a less laborious task for the Christian minister to instruct them in the great truths of our religion.

Let me not be misunderstood. Let it not be supposed that I mean to undervalue the zeal, the industry, the selfdenying exertions of those who have devoted and are devoting their lives to the service. Let it not be supposed I have forgotten that without the aid which has been received in the study of the Chinese language from the late Rev. Dr. Morrison, the task of attempting communication with this singular people would have been almost hopeless; that to him, and such as him, we owe the deepest gratitude for having cleared our path of half its obstructions.

What I would suggest then is, that all sects and denominations of Christians, unite for the one great purpose of improving the temporal and social condition of the Chinese, by sending out good men of the

medical profession, who shall by rendering themselves useful, gain the confidence of the people, and thereby pave the way for the gradual reception of the Christian religion in all its purity and beauty; that in selecting an individual for this work, the question shall never arise, to what sect or denomination of Christians does he belong? But does he possess Christian principles? Has he the wish to do good? Has he the energy and the enterprize which are requisite? and will his *example* be such as shall never bring reproach on the high cause in which he is engaged? For in my opinion, there is no greater barrier to the spread of the gospel of our Savior among the heathen than the division and splitting which have taken place among the various orders of Christians themselves. We have in this small society catholic Christians, church of England Christians, and Christians dissenting from both of these. Let us ask any intelligent Chinese what he thinks of this; and he will tell us that these persons cannot be influenced by the same great principle; but that Europe and America must have as many Christs as China has gods! Now, my friends and countrymen, no longer let differences of opinion weaken by dividing your efforts, but teach the Chinese that though Christians may differ in sentiment, they do unite in principle and practice where the object is the good of their fellow beings. Myriads of God's creatures in this empire claim our attention, therefore let us learn to do good among them, exhibit works of charity and humanity, *founded on Christian principles*, and the spread of Christianity is the sure result!

ART. V. *First Report of the benevolent institution, or Christian school for all nations, opened at Malacca, in March 1834.*

THIS benevolent institution throws open its doors to people of all nations. All the dialects familiar to the scholars are considered as so many channels of communication with the understanding: "and," adds the principal of the school, "we should as soon think of closing them up, as we should of shutting all the doors and windows in order to enlighten the school room when the sun shines." At present, there are four branches of native schools; namely, Indo-Portuguese, Chinese, Malay, and Tamul. "About one hundred and fifty children have been admitted into the school during the year; but the average attendance cannot be rated much higher than one third of that number. During the first three or four months the barriers of national distinction were not broken down, out of tenderness to their prejudices. Each of the different nations assembled, occupied a particular part of the room. But this being very inconvenient, we soon ventured to mix them, and arranged the whole school into eight classes, according to merit, irrespective of any national or religious distinction. A pleasing sight was now witnessed: in a single

class were mingled harmoniously together Europeans, Indo-Portuguese, Chinese, Malays, and Hindoos, all reading the same lesson, and taught by the same monitor. Our fundamental principle, that of teaching English through the medium of the native languages, has been steadily kept in view, and has become a practical rule of easy and constant application, attended with the happiest results. It not only makes the attainment of our difficult language much easier to a native boy, but leads him to a more thorough knowledge, and correct use, of his own language, and affords him a good exercise of mental discipline."

For an outline of the plan of the school we refer our readers to the third volume of the Repository, page 138. The trustees of the institution 'offer their hearty thanks to those friends who have generously assisted them in their work of charity; the donations have been liberal and numerous.' The aggregate amount of expenses for buildings &c., has been about 1000 dollars, exceeding the sum of donations by 230 dollars. The amount of monthly contributions is yet small, and will not be sufficient to meet the current expenses of each month when all the branch schools are brought into operation. "A knowledge of our wants in this important and necessary part of the expenditure," say the writers of the Report, "will we trust not only induce our present subscribers to continue their assistance, but will also rouse other Christian friends to help us in the same manner."

ART. VI. *Journal of occurrences: fire in the city of Canton; relief for the sufferers occasioned by it; public executions; cadets; new chefoo; governor Loo.*

THE late fire in the city of Canton was noticed in our last number, as having commenced about 7 o'clock in the evening of the 22d ultimo, and continued to spread till sunrise the next morning. According to the accounts which seem most authentic, fourteen hundred buildings were consumed: more than a thousand of these were shops; and some of them were filled with large quantities of valuable goods.

Annually, on the return of the winter season and northerly winds, proclamations are issued to admonish the people to watch and guard against fires, threatening with severe punishment those whose buildings take fire. Such proclamations had just been issued, and posted in all the streets within and without the city. These documents do much to prevent fires; but when such accidents do occur, they induce those in whose houses they originate to conceal the causes of them and themselves too if possible. In the present case we have not been able to ascertain how the fire began. In an official report made to the fooyuen by the chefoo, on the 23d, the day after the fire, that officer stated that it was occasioned by boiling tea; a report which nobody here believes, and yet it is the one which must be laid before the emperor. It seems most probable, from all we have heard, that the fire was communicated from a lamp to papers, &c. which remained in one of the inner rooms of a shop, where the people, during the day, had been unpacking foreign goods. That shop, which bore the name of Cangyuen, was situated in the new city, near the west end of Taesin street, about one hundred rods north of the governor's house, and somewhat more than that distance from the western wall of the city. The streets through which it spread and which were nearly

consumed, were Teeping, Leenyuen, Shingping, Taepingsin, Chingshe, Chwangyuen, Yewpoo, Ngankang, Scaoupwanpoo, Chohlanmunchieh, Sinkaou, Honing, Pansang, Haouwang, together with Taesin, the one in which the fire broke out.

During the whole night there was a strong breeze from the north, which drove the smoke and cinders over the southern walls, across and beyond the river into Honan. Occasionally the wind veered to the northeast, and the sparks of fire fell on the foreign factories. At first, the fire spread directly and rapidly towards the governor's house; but before eleven o'clock its progress was checked in that direction; and, what was remarkable, notwithstanding the strong north wind, it spread due west till it reached the walls of the city north of the Taeping gate. Thence it swept to the south, raging with great fury, and soon reached the Chuhlan gate, the first gate on the south side of the city, and distant from the foreign factories about a quarter of a mile. All the engines on the west and south had been obliged, as the fire advanced, to retire without the gates, and were now well stationed, a part of them in Spectacle street which lies the western wall, and a part in the street which runs close by the southern wall. The people at the engines worked well, though not always to good advantage, and at the dawn of day were encouraged by a fair prospect of gaining the mastery over the element against which they had been all night contending.

In our first attempt to reach the western gate, at 9 o'clock, the crowd, pouring forth from the city, was so great, that we were compelled to return: on a second trial, about midnight, we reached the gate. The shouts of men carrying heavy burdens, armed with short swords; the wild and frightful looks of others, among them women and children, rushing through the streets; together with the loud crackling and vivid glare of the flames, made the scene truly terrific. A little before we reached the spot, one man was crushed by the wheels of an engine, and expired immediately. On the south side of the city, there was less confusion, although the danger was far greater. The factories of the hong merchants were in great danger. Howqua, we understand, had determined and was prepared to demolish the buildings in carpenters' square, had the fire passed the southern wall. Such a measure was the only one apparently which could be expected to save his own and several other factories. We saw but little of the movements of the authorities during the night. At the gates and in the streets, the police seemed to lose all influence. On the walls some order was observed. The fooyuen, seeing the ravages of the flames, hastened to one of the neighboring temples to offer incense to appease the god of fire; and many others of the common people, it is said, did the same. The members of the foreign community were not without fear for the safety of their own property; and in several instances preparations were made to leave the factories: in some cases, indeed, goods, furniture, &c., were removed to boats on the river. Shortly after the fire was checked, a proclamation was issued, offering a reward of one hundred dollars for the seizure of the unfortunate man in whose shop the fire originated. The total amount of the loss we have no means of ascertaining. It is supposed that between three and four hundred families were rendered houseless.

*Relief for the sufferers*, we have not even heard mentioned by a single native. When inquiries have been made on the subject, it has been replied, "they have gone among their kindred or begging through the streets." Something has been done by a few of the residents in Canton to relieve the needy; and some contributions have been sent from Macao; the latter were accompanied by the following note.

"On Tuesday, the 8th instant, a sermon was preached at the residence of the chief superintendent, sir G. B. Robinson Bart, by the Rev. Mr. Medhurst of Batavia, for the purpose of obtaining contributions to be appropriated to the relief of the indigent Chinese, who are sufferers by the late conflagration at Canton. Mr. Medhurst expatiated in a very eloquent manner upon the advantages which we enjoy as Christians, and endeavored throughout his discourse to impress upon our minds the obligations we are therefore under to ameliorate the condition of the people among whom we dwell, on all necessitous occasions."

*Monday, December 7th.* Public executions have been frequent during the autumn, twenty-four persons were decapitated yesterday, at the usual place of execution, just without one of the southern gates.