

ter, their "vices and virtues." He confirms beyond all doubt, the horrible cannibalism of these savages. They justify it by the same wise reason that is urged on many other occasions. "It was an old custom—their fathers practiced it before them." Though this is a savage argument, there are others beside savages who employ it.

Mr. Earle praises very highly the land and the people of New Zealand,—inferring their future capabilities from their present condition. He differs from the missionaries on one point that the Reviewers notice. He thinks the New Zealanders would like to have the British government take possession of the islands—the English missionaries there, think they would not. However he does not abuse them for their opinion. He was an artist; not anxious for the privileges of men-of-war's men; nor for the advantages of *free-traders*. The time is however now come, says the Reviewer, for the appointment of a commercial agent of the government, to be "a controller and censor of the somewhat lawless crews of the whalers and other vessels touching there."

MAGAZINES.—(1.) The penny Magazine; (2.) The Christian's Magazine; (3.) The Saturday's Magazine; (4.) The Guide to Knowledge; and (5.) The Instructive Magazine.

These are all weekly publications intended for the poor: each contains about eight pages of "letter press," and is embellished with prints to illustrate the subjects which are discuss-

ed. The first is published by the society for promoting useful knowledge; the second and third by the society for promoting christian knowledge; the others are by private individuals. There is much that is useful in them all, and nothing perhaps that is positively bad. But they are all deficient,—even the christian's Magazine has far too little religion in it. The *useful* Magazines omit religion entirely, and touch on moral subjects very lightly. They all refer to man as a mere mortal creature, to the entire neglect of his immortal soul—as if all that which concerns his eternal well-being were *useless!*

The usefulness of knowledge in many departments depends very much on the time, persons, and places for which it is intended. There are many topics dwelt on in these Magazines which are not very useful to a poor laboring man; and if they are, instead of his Bible, to employ his thoughts on the Lord's day, they will not only be useless, but pernicious. However, if they prevent, as they are intended to do, his perusal of cheap publications—infidel in religion, vicious in morals, and anarchical in politics,—they must with all their defects be *useful*.

We agree with the Chinese moralists, that a knowledge of the relative duties of intelligent creatures is the most useful knowledge, and should be attended to before that which regards only the properties of matter or the works of art.—We should like exceedingly to see an improved penny Magazine in Chinese.

RELIGIOUS INTELLIGENCE.

BATAVIA.—One of the most lovely effects of christianity is seen in its tendency to make all those who believe and obey its doctrines and precepts, of one heart and one mind. Many members there must be—and the more the better;—but there will be, there can be, only one body and one spirit; and such will be the influence of that *one* spirit on *all* the members, that when one suffers, all will suffer—each will weep with those that weep, and rejoice with those that rejoice. While we condole with our friends at the Straits for the loss which they have sustained in the death of the late chaplain* of Singapore, we rejoice that others are allowed to continue and to go on in the work of the Lord.—It is pleasing also to see among the inhabitants of some of the countries south of us, evidence of an increasing desire for a knowledge of christianity, while we are assured at the same time that increasing efforts are being made to supply them with that knowledge: such evidence and such assurance we have in the following extracts, which we make from a letter dated Batavia, Jan. 29th 1833.

"I am much pleased with Afa's tracts, and should be glad

if you could get blocks cut for the same at Malacca, and order me 500 copies or more for Java. I am going on with my work on christian theology, which has advanced to the 68th page; I have nearly completed the first part, on the divine attributes, and shall immediately proceed with Christ's mediatorship, and other doctrines of the gospel. I have attended to the remarks made by yourself and Mr.—— in this new edition, and shall be very grateful for any further observations. While one of my presses is thus engaged in Chinese, the other is employed in Malay and Javanese printing, so that I cannot do so much with Chinese as if my undivided attention was given to it.

"We have of late greatly increased the distribution of tracts, and about 1000 get into circulation in our neighborhood every month. The greatest proportion of those tracts are in the Malay language. Our religious exercises in English and Malay are quite frequent, and tolerably well attended.

"I have lately got possession of a *comparative vocabulary of the Chinese, Corcan, and Japanese*, published by the Coreans, for the sake of enabling them

* The Reverend Robert Burn.

to learn Japanese. This I have been enabled most fully to decipher, partly by the help of a Korean and Japanese alphabet, and partly by the aid of Gutzlaff's Korean and English alphabet; so that I can pretty accurately affix the sound and meaning to every word. It is my intention to print it immediately, as I conceive it will be of vast importance in the present crisis; and though I have been a considerable loser by my former attempt, yet that shall not deter me from trying something of the same kind again, though on a far different plan,—printing only a small number, in the Chinese way, and adapted to Chinese students."

MOLUCCAS.—The following short extracts are from a letter dated Sourabaya, December 18th 1832, which was written by one of the Dutch missionaries destined to the Moluccas.

"It will not be necessary to assure you that our affection is not merely that of a friend—it

is that deeper affection of a brother, a *brother* in Christ, arising from those principles which bind together the adherents of our heavenly Master; this affection I call the *bond* of christianity—a bond which is not easily broken, because it is formed of love, which is produced by the spirit of love. So may it prove in this particular instance; and therefore the brethren are anxious to answer your request, and will furnish you with accounts of the Moluccas as often as there is opportunity.

"While the other brethren are seeking for an opportunity of going to the Moluccas, I am looking another way,—namely to China, to assist our brother Gutzlaff in his labors.... Pray for us, that we may become fit instruments in the Lord's hand to do his work,—that we may be encouraged to go on from one degree of grace to another, and enjoy mutually the smiles of that gracious Jehovah, who has loved us with an everlasting love."

JOURNAL OF OCCURRENCES.

PRIVATE LETTERS.—Seu-paou-shan, one of the imperial censors, has written to the emperor and requested him to interdict official persons at court from writing *private letters*, concerning public persons and affairs in the provinces. The censor stated that when candidates were chosen in Peking to fill offices in the provinces, and before they left the capital, private letters from their friends

and patrons were sent to the provincial authorities—'sounding the voice of influence and interest;' and that in this way, justice was perverted.

From this general charge, his Majesty thought the censor must certainly have some facts to substantiate his statements, and ordered the privy council to examine him, and make him write out the names of the offenders; but Mr. Seu either

could not or would not give the information required, and this has brought upon him the imperial displeasure. The emperor says, these censors are allowed to tell him the reports which they hear, to inform him concerning courtiers and governors who pervert the laws, and to speak plainly about any defect or impropriety which they may observe in the monarch himself; but he adds, they are not permitted to employ their pencils in writing memorials which are filled with vague surmises, and mere probabilities, or suppositions. This would only fill his mind with doubts and uncertainty, and he would not know what men to employ. Were this spirit indulged, says he, the detriment to government would be most serious;—"let Seu-paou-shan be subjected to a court of inquiry."

GENERAL JON-LING-CH, on account of his advanced age, has been commanded to retire from his public duties; but in consequence of his services—having been in forty-eight battles, having killed eight rebels, and having been only once wounded—his Majesty has graciously allowed him half-pay for the remainder of his days.

DOMESTIC COERCION.—On the 15th ult., in the district of Heang-shan, a mother applied to the *Tsoiang* magistrate to punish her son (a young man) for disobedience. The magistrate complied with the request; and the youth after having been publicly flogged, went home, and either from mortification or revenge, took a large dose of opium which caused his death.

A LITERARY CHANCELLOR DEGRADED.—Shing-sze-pun, who was recently the literary chancellor of Shantung and a dissipated man, carried his drunken frolics to such an excess—in singing songs and playing over his cups, that his behavior at length reached the "emperor's long ears." The chancellor was immediately degraded four steps, and removed to another place,—where he is commanded to behave better in future. From this occurrence his majesty takes occasion to lecture the provincial governors for conniving at such misbehavior, and tells them that in future they shall be held responsible, for such persons

if they fail to give him secret information of their ill conduct.

SET PHRASES.—Chinese official documents abound with set phrases, which by their constant recurrence become exceedingly wearisome. The emperor, or his amanuensis, is very fond of using the following phrases,—"You must make the water fall that the rocks may appear;" "you must search to the bottom and investigate the roots;" "no reverse or confusedness of statement will be suffered;" &c. By the first of these phrases it is implied that the facts *must* be found out, and if necessary by torture.—The word '*order*,' or 'command' will frequently occur ten or twenty times in a document of as many lines.

MILITARY SCHOOLS.—In consequence of the imbecility of the imperial soldiery exhibited during the late rebellion at Leenchow, efforts are being made to improve both the discipline and the strength of his Majesty's troops in Canton. A small number (about 20) veteran officers, from the frontiers of Kansuh and Shense, are employed as teachers of the military art and discipline. An eye-witness of some of these officers, describes them as much superior to the Canton men both in strength and agility. A part of their exercise consists of manœuvring with a species of fire-arms, which are eight or nine feet long, and so heavy as to require the strength of two men to carry them. These fire-arms are designed for highland warfare; and are borne on men's shoulders that they may be carried with greater speed up the rugged hills.

CULTIVATION of the poppy.—Several individuals in Yunnan have been prosecuted for cultivating the poppy. But the local magistrate, *Hou-sze-ker*, whose duty it was to sit in judgment in the case, attempted to acquit the accused and to deceive his superiors. In consequence of this conduct he has been deprived of his rank, and reported to the emperor.

SUICIDE.—In Peking one of the *Yi-shu* or 'censors,' who was a member of the imperial household, has recently hung himself. He was found suspended by the neck at six