

From Hogg's Instructor. NOTES ON CHINA.

(Continued from our last) The Chinese opium trade is now openly carried on, though not legalised. The foreign vessels, with their cargoes of opium, anchor outside the boundaries of the ports. They are all well armed and prepared for resistance in the event of the Chinese authorities attempting to capture them. The wholesale dealers, in boats also well armed, sail out to these vessels and openly make purchase of the drug; they may be seen returning with chests of opium, with some European flag flying aloft, passing swiftly through the harbour with sails set, and all the crew plying their oars. They form too strong a force to encourage the hope of successful pursuit, either by pirates, who infest the coast or by the mandarins, whose duty it is to prevent smuggling. These wholesale native dealers then sell the opium-balls separately to the retail dealers and proprietors of the opium shops. No secrecy is observed respecting this article of universal traffic, which is in request by persons of all ranks and various ages, from the poorest mechanic to the highest mandarin. It is probable that the wholesale dealers pay some bribe to the mandarins, according to the general system of extortion in the country; but after the drug is once landed, it is openly vendid in the shops without any restriction; and many persons gain a livelihood by selling the bowls of opium pipes through the streets of the cities. Opium shops swarm particularly in the southern cities; and it is a common thing to see written notices on the corners of streets, inviting the attention of passers-by to 'opium three winters old, sold in the opposite shop.' To the better class of those shops the servants of the higher classes may be seen resorting in order to purchase the prepared drug, which they carry in little boxes, or, if the quantity be moderate, on little bamboo leaves, to their masters, who smoke in their own houses. The common opium dens, are frequented by groups of the lower classes, who smoke in the place. The rooms are furnished with a rude kind of couch, with a pillow for the head, and lamps, pipes, and other apparatus for smoking opium. In a part of the principal room is to be seen the proprietor of the place, with small delicate steel yards, busily occupied in weighing out the dark, thick semi-fluid drug to the infatuated victims stretched out on the surrounding benches. All ages from the youth just emerging from boyhood to the middle aged and old man, are to be found as victims to this degrading and intoxicating vice. On being questioned on the subject, Mr Smith says:—'They all assented to the evils and sufferings of their course, and professed a desire to be freed from its power. They all complained of loss of appetite, of the agonising cravings of the early morning, of prostration of strength, and of increased feebleness, but said that they could not gain firmness of resolution to overcome the habit. They all stated its intoxicating effects to be worse than those of drunkenness, and described the extreme dizziness and vomiting which ensued so as to incapacitate them for exertion. The oldest man among their number, with a strange inconsistency and candour, expatiated on the misery of his course. For three years he said he had abandoned the indulgence, at the period of commissioner Lin's menacing edicts and compulsory prohibitions of opium. At the conclusion of the British war, when the opium ships came un molested to Amoy, he had opened an opium shop for gain, and soon he himself fell a victim. He enlarged on the evils of opium smoking, which he asserted to be six—loss of appetite, loss of strength, loss of money, loss of time, loss of longevity, loss of virtue, leading to profligacy and gambling. He then spoke of the insidious approaches of temptation, similar to those of the drunkard's career: a man was sick or had a cold, a friend recommended opium, and he fell into the snare; or again, some acquaintance would meet him, and press him by urgent solicitation to accompany him to an opium house. At first he would refuse to join in smoking; by degrees, however his friends became cheerful—their society was pleasant—his scruples were derided—his objections speedily vanished—he partook of the luxury—it soon became essential to his daily life, and he found himself at length unable to overcome its allurement. The daily quantity which a confirmed opium smoker consumes is never less than a *mass*, which is equal to our dram of sixty grains, and will cost in China about eight pence of our money. The daily wages of a mechanic in China is rarely more than a *leiling*, so that more than two thirds of his whole earnings are thus spent by the infatuated victim in his degrading vice. It will give some idea of the general prevalence of opium smoking to state, that in the city of Amoy there is calculated to be not less than a thousand opium shops.

Tea, as a matter of course is a universal favourite in China. An infusion of tea, generally cold and without any adjunct, forms the common drink, and is presented in little cups on all occasions, and throughout all ranks of society. In general, the common black tea is used, and not always of the best kind; but among the rich a more rare and rescherche article is sometimes used, which even in China bears a very high price, and is very scarce. A pound of this will cost one pound sterling and even more.

The horrible and unnatural practice of infanticide is it is to be feared, common throughout all China, but is more openly and more extensively practised in some of the southern provinces than in other parts. In Fokeen it is calculated that among the poorer

classes not less than one half of the female infants are deliberately murdered! They make no secret of the thing, nor do they seem to look on it as a moral crime. Poverty and an excessive and growing population are the pleas of excuse. Sons in a poor family are reckoned a blessing, an excess of daughters a misfortune. When sons grow up, they form the support and comfort of their parents in old age, for filial piety is reckoned one of the highest virtues amongst them.

A Chinese, after he has attained the age of fifty, generally retires from labour, if his sons are in prosperous enough circumstances to support him. Daughters, on the contrary, if unmarried, are an encumbrance, and when married they leave the family, and contribute nothing to the support of their parents, except that on marriage a small sum, by way of purchase-money, is given to the parents by the husbands. The hated infants are cut off soon after birth, and the death is accomplished in various ways, as by drowning in a vessel of water, by suffocation with a wet cloth by pinching the throat, or by filling the mouth with rice or grass. 'An old man, says Mr Smith, whom we questioned, confessed publicly before the crowd, that out of six daughters he had murdered three. At first he said that he did not remember whether he had murdered two or three. He said that he smothered them by putting grass into their mouths, and that he felt more peaceful and quiet in his mind under the disgrace which he suffered when he had thus put his female offspring out of the way. Both he and his wife wept very much, but felt no compunctions of conscience at the deed.' On remonstrating with them, however, and explaining the import of the crime, they seemed to become sensible that the deed was wrong; and the old man gave his promise that he would admonish all his daughters-in-law in future to preserve their female children.

From Town Lyric. ABOVE AND BELOW.

BY CHARLES MACKAY. Mighty river, oh! mighty river, Rolling in ebb and flow or ever Through the city so vast and old; Through massive bridges—by domes and spires, Crowned with the smoke of a myriad fires: City of majesty, power, and gold; Thou lovest to float on thy waters dull The white winged fleets so beautiful, And the lordly steamers speeding along, Wind-defying, and swift and strong; Thou bearest them all on thy motherly breast, Laden with riches, at trade's behest— Bounteous trade, whose wine and corn Stock the garner and fill the horn, Who gives us luxury, joy, and pleasure, Stintless, sumless, out of measure— Thou art a rich and a mighty river, Rolling in ebb and flow forever.

Doleful river, oh! doleful river, Pale on thy breast the moonbeams quiver, Through the city so drear and cold— City of sorrows hard to bear, Of guilt, injustice, and despair— City of miseries untold; Thou hidest below, in thy treacherous waters, The death-cold forms of Beauty's daughters The corpses pale of the young and sad— Of the old whom sorrows has goaded mad— Mothers of babes that cannot know The sires that left them to their wo— Women forlorn, and men that run The race of passion, and die undone; Thou takest them all in thy careless wave, Thou givest them all a ready grave, Thou art a black and a doleful river, Rolling in ebb and flow forever.

In ebb and flow for ever and ever— So rolls the world, thou murky river, So rolls the tide, above and below: Above, the rower impels his boat, Below, with the current the dead men float; The waves may smile in the sunny glow, While above, in the glitter, and pomp, and glare, The flags of the vessels flap the air, But below, in the silent under-tide, The waters vomit the wretch that died: Above, the sound of the music swells, From the passing ship, from the city bells; From below there cometh a gurgling breath, As the desperate diver yields to death: Above and below the waters go, Bearing their burden of joy or wo: Rolling along, thou mighty river, In ebb and flow for ever and over.

From Hogg's Instructor. THE COUNCIL OF FOUR.

It happened some short since, that, being one of a small party assembled at the house

of a friend, we agreed to play at *bouts rimes*. But the due number of syllables would not come pleasantly—the poems, when complete, were uninteresting—and, altogether, our game at *bouts rimes* did not turn out well. Upon this, I proposed that we should try a new exercise for our wits. This was to consist of various definitions of some word fixed upon by general consent. Each of the company was to be provided with a slip of paper and a pencil. Three words for definition being chosen, they were to be written down by every person on his or her slip of paper, and—the definition of each word have afterwards been written under it—all the papers were to be handed to some one gentleman, who was to act as reader. This gentleman was then to read aloud the contents of the papers, giving all the definitions of one word before he proceeded to the next.

Home is finely answered by every member of the council: 'The superstructure of happiness or misery which man rears upon his own nature. The magnet of positive or negative happiness. Something which reminds a rich man of his wealth and a poor man of his poverty. A place where the world seeks the world seeks your character. This last is hardly a fact, although it should be one. How many 'causy sauts,' would be found to be 'hame tyrants,' if the world would only lift the roof's from thousands of tenements, and glance its eye upon their inmates at home.

Scholar: a worker for the noblest wealth, whose banker is his brain. A teeming pitcher from the well of knowledge. A driver for pearls, who often loses his breath before he gathers a fortune. One who goes to market with more learning than he can find a market for. Taxes: Periodical bleeding as prescribed by government. Feathers plucked from all birds to line the nests of a few.

War: Congregational worship of the devil Evidence for man's origin from beasts. Death doing a roaring trade. Murder to music.—Tyranny: The frost which congeals the stream of social progress: Power pampered to disease.—Duel: Folly playing at murder. A game of chance for two persons, in which it is possible for both to be losers.—Prison: An oven where society puts newly-made crime to harden.—Plough: Man's title-deed to the earth. One of the keys of nature's workshop. Earth's preparatory schoolmaster. An 'intruder' on the earth, who ventures to solicit a repetition of past favours.—Ball-room: A hothouse for growing artificial manners. A confined place, in which people are committed by fashion to hard labour.—Policeman: A person hired by careless gardeners to collect the weeds. One of the helpers employed in the Aegæan stable.—Soldier: A man who is an idler when he is not a murderer. A live target, set up by one nation for another to shoot at. A human animal, who is the more prized the more colonies he has taken, and the greater the number of offices through which he has passed.—Poverty: An exhausted receiver, in which men are placed to see how long they can exist. Hard sugar for sweetening wealth.—Bee: A labourer, partner, and out-door collector in an extensive sugar-factory. A self-taught bountist, whose works command a ready sale. A travelling bagman in the sweetest line.—Meangerie: A condensed natural history, presenting live specimens on every page. A place in which wild animals are confined for the dification of tame ones. An epitome of the world—restraint and coercion required by food and shelter.—Memory: The past's visit to the present. The boarded slides of the mind's magic lantern.—Coat: The scabbard that offers no guarantee for the blade it sheathes. The mask of men. The honest distinction of brutes.—Napoleon: A naughty boy, who was put in a corner because he wanted the world to play with.

From Chambers's Edinburgh Journal. SPARE MONEY.

THERE is something affecting in the way in which superfluous wealth is used by its possessors. Many men know how to gain money: comparatively few know how to spend it. Some think they do well if they bestow it on luxuries, as it thereby gives employment and bread to artisans and tradesmen; not having yet mastered the doctrine in political economy, that artisans and tradesmen can as well be employed in producing real as imaginary comforts, as far as their own interests are concerned, and that therefore to give them money for what is not enjoyable, is to throw money away. Others hoard, under the frenzied fears of the miser, for a poverty which has no chance of overtaking them, or for the sake of the glory and power of wealth, or to endow heirs with that which they may misuse. How seldom do we hear of a man possessed of means far above his own present or contingent necessities, having the heart or the sense to use them during his lifetime in a way that may redound to the benefit of his less fortunate fellow creatures! It is not uncommon, indeed, to leave wealth, when it must be left, to endow some benevolent institution, which may be a monument and a posthumous flattery to the testator. But this is very different from the rationality of using wealth in one's own lifetime for similar professed objects.

The condition of endowed charitable institutions generally, is not that which can offer any pleasing prospect to persons who think of leaving money for such purposes. According to investigations made a few years ago, the larger proportion of all the public charities in England, are either dilapidated by mismanagement, or their funds are altogether absorbed by trustees. It was hoped that the announcement of this startling fact would have led to

some kind of provision for placing endowments under the inspection of a public officer; but like many other abuses, the subject went to sleep; and up to the present day, nothing, we believe, has been done to insure the proper administration of endowments according to the will of the testators.

Intending endowers, therefore, would do well to consider how far, in present circumstances, their intentions are likely to be carried out by a succession of trustees in perpetuity. Even supposing no malversation in office, it may happen, from the altered state and improved feeling of society, that the execution of the trust in its original form would be positively injurious, or at the very least, useless and ridiculous. It is beginning to be a pretty general belief that hospitals for the board and education of children will not out last another generation, in consequence of the growing conviction, that they are not healthy scenes for juvenile nurture and training. Even now means are in the course of being taken for reorganizing some institutions of this kind on a totally different footing. On this and all other accounts, we would wish to impress on persons of wealth the propriety of disposing of at least a reasonable portion of their spare money on objects of acknowledged utility during their lives. And as this is an age of moral reforms, we are not without hopes of seeing our recommendations in some respects acted upon.

Many elderly single ladies and gentlemen, having no taste for splendour, and no relations so near or dear to them as to call for large legacies, may be supposed to be in no small degree perplexed as to the proper disposal of the wealth which they cannot carry with them out of the world. On these, in an essential manner, is imposed the duty of devoting their spare money to the best objects within their range of view. There could be no difficulty in such persons discovering means and opportunities of doing permanent good by the bestowal of portions of their wealth; and it would surely be a great satisfaction, and one justly due to themselves, if they could see the good beginning left and acknowledged before they died. What an agreeable thing it would be to observe hundreds of poor children rescued from misery and ignorance, and put in the way of well doing for life; or to behold a group of poor old decayed people, furnished with a comfortable refuge for the rest of their day; or to know that a number of sick, once neglected, were now secure of due care and attendance, all through the means which providence had intrusted to our hands! A no less blessed thing it were to set apart the superfluity, year by year, as it accrued, and bestow it on the succour of individual cases of undeserved misfortune. The close fistiness of age is explained as a panic of the self-preservative instinct, excited by the sense of growing helplessness. Money is thought form a good entrenchment; but the grateful blessings of the wretched would surely be a better.

What consolation more substantial can there be for advancing infirmity, and the near approach of unavoidable fate, than the consciousness that, through our humble means, many poor bearers of the same feeble nature are having their last days alleviated, and sending towards us the sympathies of bosoms on which the same sad shadow is falling? Let us preach of independence as we will, cases are constantly occurring where, from the operation of irresistible causes—forces which no foresight could avert—utter ruin is threatened from the temporary want of a small sum of money. A vast amount of misery might be prevented, whole families might be saved from pauperism, were such small sums advanced at the proper juncture. Here alone is one great channel of usefulness opened to the benevolent over-rich. What happy pictures might they thus provide for the future regalement of their highest feelings!

There are humbler and less interesting, but still laudable ways of bestowing spare money during the life of the possessor. In every considerable town there is occasional need for improvements which there is no means, in the shape of public money, of affecting. Not one but might be the better of some bridge, or footway, or public green, or garden, which, however, is wanted for years, because of the lack of funds. Here the possessor of superfluous wealth might step in, and in the spirit of social kindness, and as a graceful courtesy from the fortunate one to the incalculable many effect the improvement, or bestow the needed public work. Were a man to act in this manner, governing his conduct by good judgment, and leaving no room to doubt that he merely wished to do good, what a social position were his! He might become almost an object of worship to his fellow creatures.

If the rich were also the wise, this word might, in its sphere be enough. As matters are, let it go forth and do its best.

HAZLITT'S ADVICE TO HIS SON.

Do not begin to quarrel with the world too soon; for bad as it may be, it is the best we have to live in here. If railing would have made it better, it would have been reformed long ago; but as this is not to be hoped for at present, the best way to slide through it, is as contentedly and innocently as we may. The worst fault it has is want of charity; and calling knave or fool at every turn will not cure this failing. Consider as a matter of vanity, that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be; and a matter of philosophy, that if the world be really incorrigible in this respect, it is a reflection to make one sad, and not angry. We may laugh or weep at the madness of mankind, we have no right to vilify them for our own