

Westcott, and bring her up; but we were not sure whether the limited means we could leave her at our death would justify us in keeping her. So we consulted Mr Burrows; and Anne told him what we had; how our annuities died with us; but he thought Aunt Winnery's legacy of the five hundred pounds (it had been originally six hundred, but, as one hundred was intended for Mary Trundle, we only reckoned on five) was quite sufficient to remove all our doubts. When it was decided we were to take the child, we were quite surprised at all Mr Burrows said; he was, I am sure, a worthy, benevolent, kind-hearted man himself, or it would never have occurred to him to call us so for such a trifling affair. He even talked of us finding the child perhaps a great charge, and insisted we should allow him to write to New Orleans and to Boulogne, to see if her mother's friends could be found, but I objected to that, for fear they might claim her; so did Anne, but she thought it right to do so, and left the matter in Mr Burrows' hands; and from what we afterwards heard, I do not think they were ever traced.

We settled upon the plan of her education at once. Sister Anne was to teach her English darning, and marking, and it was to be my part to see that she did not forget the French she now spoke tolerably, and when old enough to add mezzotinto drawing, and a little music.—One thing my sister said, that, as the daughters of an English clergyman and well-descended gentleman, it would appear highly unbecoming in us to allow the use of such a fantastical foreign name as 'Fancette,' so from the day we adopted her she was called 'Fanny.'

The night we reached home, when Fanny was in bed, and we were sitting together in the drawing-room, I was trying to be as cheerful as I could, so I said, Well, Sister Anne, if it were not for the child who is now asleep in the next room, I would be inclined to finding the advertisement and then going up to London, had been all a dream.

'Not so to me, Sister Margery,' she said.—'It has been waking from a long dream, a very long dream, in which I dreamed that I was right and all the world was wrong. I cannot tell you what a deep, strong lesson it was mine to learn in London; to thank God fervently for preserving me from a dreadful lot in life, to see the hand that has led me all through, and broken my idol before my face. With loving kindness have I drawn thee.' O yes, dear sister, it was 'something to my advantage,' do not doubt it; better than all the gold and silver our cousin's Thornberry have got.'

It was not very long after these events, when our old neighbour, Mr Sternborough, came back from London to live at Westcott, I forgot to mention before, that, after having heard accidentally of our being in London, he had called to see us at the Golden Sheaf. He had at one time, during our father's lifetime, been very intimate with our family; and it was not very long after his coming back when he asked me the same question he had done many years before and I answered him, as I had once wished to do; for, since those days in London, when Anne had been so weak, and I, comparatively speaking, strong, I had gained courage to act decisively for myself, and as Sister Anne no longer noted the little things, I took upon myself the greater one, and before long I said Yes to good, kind Frank Sternborough. I do not think Anne ever liked it well; she sighed, and said nothing for two hours after Mr Sternborough told her. His family was not as old as ours; his progenitor was found first in the reign of George I., while ours claimed near relationship with the good Bishop Hooper, of martyr memory in the Reformation days. I have reason to think this grieved her very much; and then my husband always calls me 'Madge,' and she never liked that. For my part, I never knew how much I loved the words 'dear Madge,' until their sound became a part of my daily life.

I had less reluctance leaving Sister Anne now, as I saw that our little niece Fanny was giving fair promise of growing up to be a most dear and loving companion; her mirthful, childish spirits far more than compensated for the loss of society, and in pleasantly watching the unfolding of her young mind, each year of my dear sister's life yielded more happiness; and tranquility looking forward to a genial old age—hers cared for by Fanny, and mine by my dear husband—instead of the desolate prospect we two lonely old maids once had, I now lay down my pen.

One word more. With my husband's characteristic thoughtfulness I have since discovered that, though fully aware of all the particulars of our London visit, he never, by the smallest word or hint, betrayed one single circumstance connected with it to our neighbours; and my sister was thus spared the gossip otherwise called forth; and our bringing Fanny back, and our new black dresses, had always afforded sufficient explanation of our journey. As to good, kind Mr Burrows, Mr Sternborough found an opportunity not long after of obliging him very effectually, for which Sister Anne and I felt very grateful; for it was no small burden on our hearts to think of kindness we owed him, which only in kindness could ever be repaid.

NEW WORKS.

From the Chinese Rebel Chief by the Reverend Theodore Hamber.

This little volume gives a very interesting account of the rise of this already famous but somewhat singular personage. There cannot be a doubt about the revolution that is taking place in the very heart of the Chinese Empire; nor is it improbable that the disturbed relations of that country with the rest of the world which have recently grown out of the exercise of a much disputed prerogative, may, before long, assume a far more determinate aspect. In any case it would seem that the influence of the reigning dynasty has been much impaired by the pretensions of this adventurous hierarch, for high priest, no less than chief warrior, does he claim to be, having four assistant kings and a college of ecclesiarchs for his council. Hung-Siu-tuen was born about thirty miles from the city of Canton, in the province of Kuang-Tung, a level district covered with paddy or rice fields stretching away to the foot of the 'White Cloud Mountains.' His lineage dates, we are told, from a very remote period, but we learn that, something like the Scottish clans of the seventeenth century, the Chinese are divided into tribes or villages, every member of which claims relationship with the chief or 'head man,' who is elected by the common voice, and combines the executive functions of a magistrate with the administrative influence of the patriarch. It should be observed that this authority is never interfered with, though unrecognised, and it is not uncommon for one village or one tribe in the heart of the empire, to wage bloody and exterminating warfare with its neighbours. Mandarin justice, it would appear, is tardy as well as venal. It may well be imagined, therefore, how favourable was such a state of things to a mind like that of Hung-Siu-tuen, melancholy and imaginative, matured, we are informed, by severe study and much adversity. His youth was spent in the fields, leading oxen and performing the humblest agricultural duties. We extract a description of his native place:—

A CHINESE VILLAGE.

The Chinese adhere strictly to the customs of their forefathers; they spend their whole lives in unceasing toil to procure a bare support, and seem by habit almost unable to appreciate those comforts of life which are deemed indispensable by western nations. In such a Hakka village we find only what is indispensably necessary, without any thought of comfort or luxury. A description of the native village of Siu-tuen may serve as a pattern for numerous others.—The houses face the south, in order to admit the light, and to receive the refreshing south-west breeze during the summer months, as well as to avoid the cold north wind during the winter season. On passing through the front door, here is an open space, about ten or twelve feet square, on the sides of which are the cooking and bathing rooms; and directly opposite the door, is the large room or hall of the houses which is quite open in front, to admit the light and air. On each side are the private apartments of the several branches of the family, who possess one room for assembling in. The houses consist of only one storey; the ground is made hard by a mixture of moistened sand and lime, being beaten quite smoothly on the surface, and forming the floor; the walls are made of the same materials, but with a greater proportion of clay. The roof is simply formed by spars and laths, upon which the tiles are thickly laid, first in rows, with the concave side upwards and above them a second row, with the concave side downwards, by which means the water is kept from penetrating into the house below.

At a very early age he manifested an eagerness for change and a thirst of knowledge that were insatiable. Notwithstanding his humble circumstances, he managed to gratify both these desires. He offered himself as a candidate for the doctorship of one of the inferior of the imperial colleges, of which there are four in the empire, from which public functionaries are chosen. He was, however, doomed to disappointment, for he was poor. He fell sick. Ambition inspires the dreams it vain would realize.—His superior understanding had already led him to despise the idols which it is the custom of the Chinese to worship, and which commemorate fearful crimes no less than personal virtues.—He dreamt of a king, a venerable monarch, arrayed in gold, that bade him war against the demons. He became a poor schoolmaster, living upon the hardest fare. In these circumstances he became acquainted with one Liang-A-fah, a Chinese convert of Dr Milne, a Christian missionary, who lent him a copy of the Holy Scriptures. This Liang was himself a person of repute amongst his countrymen. A new light broke in upon the enthusiast. He affected to find in these sacred pages a verification of his dream. He now travels from district to district preaching a new order of things. He seeks baptism, but owing to some inadvertence or mistake, is disappointed. By this time he has a number of followers, who join themselves into a society under the title of 'God Worshippers,' and who conform according to their knowledge, to the Christian ordinances. The following account of the mode of administering baptism will be read with interest. It is, we are disposed to

think, a faithful picture of the rebel chief's notion of Christianity.

A CHINESE BAPTISM.

At the commencement, Siu-tuen had only vague notions concerning the true manner of religious service. When he had taken away his own idols, he placed the written name of God in their stead, and even used incense-sticks and gold paper as a part of the service. But in a few months, finding that he was wrong, he abolished it. His step-mother declared, however, that it was a great pity that he had taken the name of God from the wall, for during that time they had been able to add a few fields to their estate, which she considered as a special blessing and sign of divine favour. When the congregation in Kwang-si assembled together for religious worship, male and female worshippers had their seats separated from each other. It was customary to praise God by the singing of a hymn. An address was delivered on either the mercy of God, or the merits of Christ, and the people were exhorted to repent of their sins, to abstain from idolatry, and to serve God with sincerity of heart. When any professed to believe in the doctrine, and expressed a desire to be admitted members of the congregation, the right of baptism was performed in the following manner, without reference to any longer or shorter term of preparation or previous instruction. Two burning lamps and three cups of tea were placed upon a table, probably to suit the sensual apprehension of the Chinese. A written confession of sins, containing the names of the different candidates for baptism, was repeated by them, and afterwards burnt by which procedure the presenting of the confession to God was symbolised. The question was then asked, if they promised 'Not to worship evil spirits, nor to practise evil things, but to keep the heavenly commandments?' After this confession and promise they knelt down, and from a large basin of clear water a cupful was then poured over the head of every one with the words, 'Purification from all former sins, putting off the old, and regeneration. Upon rising again they used to drink of the tea, and generally each convert washed his chest and the region of the heart with water, to signify the inner cleansing of their hearts. It was also customary to perform private ablutions in the rivers, accompanied by confession of sins and prayer for forgiveness. Those who had been baptized now received the different forms of prayer to be used morning and evening, or before meals. Most of these forms of prayer are now printed at Nanking, with some alterations or additions, in the Book of Religious Precepts. On the celebration of festivals, as for instance at a marriage, a burial, or at the New Year, animals were offered in sacrifice, and afterwards consumed by those present at the ceremony.

From Marmont's Memoirs.

NAPOLEON'S STAR.

One day, at Fontainebleau, Fesch was disputing harshly, as was his usual custom, indeed. The Emperor grew angry, and told him that he, a libertine, an infidel, had good grounds for assuming such a hypocritical manner, &c. 'It is possible,' said Fesch, 'but that does not prevent you from committing injustice; you are devoid of reason, justice and pretence; you are the most unjust of men.' At the end, the Emperor took him by the hand, opened the window and led him to the balcony. 'Look up there,' he said; 'do you see anything?'—'No,' replied Fesch, 'I see nothing.'—'Well then learn to hold your tongue,' the Emperor went on; 'I can see my star; it is that which guides me.—No longer dare to compare your weak and imperfect faculties to my superior organisation.'

From the Theory of War.

A SCINDIAN THERMOPYLÆ.

The right of the line as it neared the enemy, skirted the high wall of an extensive shikargah (a hunting ground or forest of the Ameers) which protected the Ameers' left flank, and in which 6,000 of their matchlock-men were posted to take the British line in flank and rear, when it should close with the Belooch line of battle. The wall of this shikargah had one opening in it not very wide, about 300 yards in front of the Belooch left. The wall was nine or ten feet high without loopholes, without a scaffolding to enable the enemy to fire over the top, and with only the one opening mentioned for the egress of the army that was behind. Into this opening the general thrust a body of grenadiers, telling their captain, Tew, that he might die but not yield the position. Tew died, but the position was not yielded. The action of six thousand men was paralysed by the courage of the eighty Horatii who held the breach, while in other parts of the field the battle was won.

CARE EVERYWHERE.—Look into the country fields, there you see toiling at the plough and sythe; look into the waters, there you see tagging at oars and cables; look into studies, and there you see paleness and infirmities, and fixed eyes; look into the court, and there are defeated hopes, envyings, underminings, and tedious attendance; all things are full of labor, and labor is full of sorrow; and these two are inseparably joined with the miserable life of man.

News of the Week.

From the China Mail of January 15.

THE WAR IN CHINA.

BURNING OF PORTIONS OF THE CITY OF CANTON AND SUBURBS.

In our last 'Overland' we gave a few heads of intelligence that had reached us from Canton, and the following particulars have reached us since:—

On Sunday, the 11th, service was read in church by Captain Bate; and at two o'clock the commodore proceeded to Whampoa in the Coromandel to arrange about clearing out the foreign inhabitants, and give them and their vessels convoy. Monday at dawn was the signal for extensive operations in firing the city and suburbs. Parties from the Dutch Folly were despatched, armed with fireballs, torches, steeped oakum, &c., who penetrated the narrow streets of the southern suburbs still unburnt, and surprised the inhabitants ere they had stirred—setting fire to the houses in three points of the street, the inner one being close to the city wall. In one of these they came upon a guard of soldiers, and shot a few of them; in another, they narrowly escaped capture by about 100 men from the walls, who went in pursuit of their small force (fifteen men.) Simultaneously with the above, parties were sent from Barracouta, Encounter, Niger, and from the barracks, to fire the western suburbs. This was done, including the houses on the banks of the river, commencing at the upper Shameen Fort, and ending near the factory grounds—the fire when lighted being kept in 'trim' by red-hot shot and carcasses from the ships of war anchored off the respective localities. In an attempt to fire the vicinity of Lookingglass-street a detachment of the 59th Regiment met with a repulse, in consequence of having unwarily come too near the wall, from which gingalls poured several rounds into them, killing two and wounding eight. At three p. m. fire was observed inside of the city, produced by the carcasses from the Dutch Folly, which continued a hot fire from two guns and two mortars. Towards night the fire extended, and was observed in three directions inside the walls. As seen from the tower of the church the destruction of houses must have been wide spread from these separate fires; but the true extent could not be correctly ascertained. From Dutch Folly it was seen that a space 200 yards in depth near the Yamun was burnt to the ground; but there, too, they had no good point of view. The destruction of houses to the east of factories seem to be complete, and extends back to Carpenter-square. To the westward, the destruction has been partial as far as burning inland goes; but along the shore it has been more successful. The Packhouses were spared.

From the China Mail of January 22.

We have no news whatever from Canton, beyond rumours brought by Chinese, who report the city as still in flames, and that over 7,000 houses had been destroyed.

From the China Mail of January 29.

The Sampson, which arrived from Canton on Friday, confirmed the news of the continued conflagration of the city, a great portion of which has been destroyed, both within and without the walls. We also then learnt that Admiral Seymour had fulfilled his intention of withdrawing his men from Dutch Folly, the Factory Gardens, and Birds'-nest Fort, and had retired to the Macao Passage, retaining possession alone of Teetotum Fort, and anchoring his ships in various parts of the river, so as to keep open the communication, and prevent the Chinese from blocking up the passages, which they had displayed the intention of doing. The walls of Dutch Folly had been so shaken that the place was quite untenable without heavy repairs. The furniture of the church was destroyed by the admiral's orders; and the clock, organ, and communion-table, had been removed on board ship, so that the bare walls were alone left, and by last accounts were still standing, though the boat-house was set on fire by the Chinese as soon as evacuated by the Marines. Previous to our men retiring, an attack had been made upon them by a large body of Chinese, who were, however, easily repulsed; and, in return, a heavy fire was opened upon the city from Dutch Fort and her Majesty's steamer Niger. From Whampoa our information has been received entirely through Chinese. It is to the effect that the whole of New Town had been burnt down by the mandarin soldiers; that Mr Cowper's house was gutted, and all the timber, spars, and other valuable property, including a new vessel of 400 tons on the stocks, had been removed, all the docks destroyed, and the workshops, engine house, &c., set on fire. The Sampson, it appears, had a brush with a mandarin fleet of fifty-three vessels on her passage up the river the previous Saturday, and by all accounts got as good as she gave—one junk only being supposed to have been sunk. Her pilot, a well-known and trustworthy