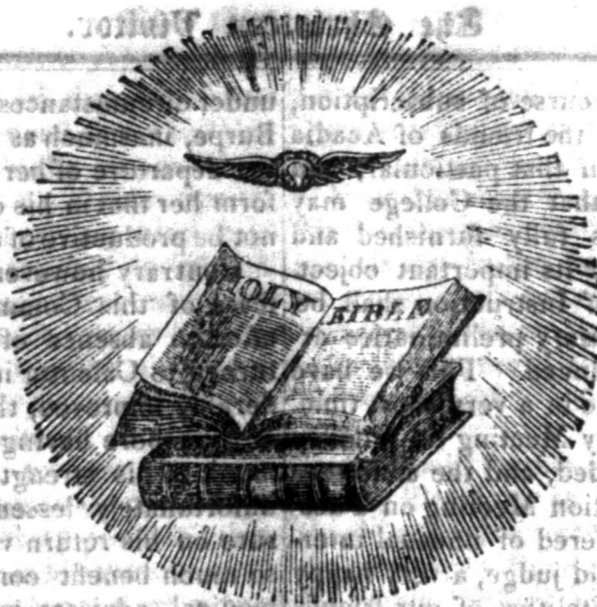


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REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

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Previous to the arrival of Jenny Lind, a prize was offered of \$200, for a suitable song that she might sing. The following are the two of the greatest merit.

GREETING TO AMERICA.

A PRIZE SONG WRITTEN FOR JENNY LIND.
BY HAYARD TAYLOR.
I greet with a full heart, the Land of the West,
Whose banners of Stars o'er the world is unrolled;
Whose empire o'ershadows Atlantic's wide
And opes to the sunset its gateway of gold!
The land of the mountain, the land of the lake,
And rivers that roll in magnificent tide—
Where the souls of the mighty from slumber
awake
And hallow the soil for whose freedom they

Thou Cradle of Empire! though wide be the
foam
That severs the land of my fathers and thee,
I hear, from thy bosom, the welcome of home,
For Song has a home in the hearts of the
Free!
And long as thy waters shall gleam in the sun,
And long as thy heroes remember their scars,
Be the hands of thy children united as one.
And Peace shed her light on thy Banner of
Stars.

THE SECOND JENNY LIND SONG.

It may be remembered that it was officially stated that the "Committee to award the prize for the Jenny Lind song, decided that of the number of songs, two were in many respects equally deserving of the prize; but in the opinion of Mr. Jules Benedict, one of them was superior in point of musical adaptation, and on that account, has received their unanimous voice." The other of the twain is now published. It is from the pen of Epes Sargent, Esq., Editor of the Transcript, and one of our most graceful poets.

SALUTATION TO AMERICA.

Land of the beautiful, land of the free,
Often my heart had turned longing to thee;
Often had mountain, lake, torrent and stream
Gleamed on my waking thought, crowded my
dream;
Now thou receivest me from the broad sea,
Land of the beautiful, land of the free.
Fair to the eye in thy grandeur thou art;
O Doubly dear fair, doubly dear to the heart!
For to the exiled, the trodden, the poor,
Through the wide world, thou hast opened
thy door;
Millions crowd in, and are welcomed by thee—
Land of the beautiful, land of the free!
Land of the Future! Here Art shall repair—
Kinder thy gale than her own Grecian air!
Since her true votaries ever have found
Lofty desert by America crowned!
Where, in her pride, should she dwell, but in
thee?
Land of the beautiful, land of the free!
Sculpture for thee shall immortalize Form;
Painting illumine, and Poetry warm;
Music devote all her fervors divine
To a heart-service at Liberty's shrine—
Till all thy gifts doubly precious shall be,
Land of the beautiful, land of the free!
Hail, then, Republic of Washington, hail!
Never may star of thy Union wax pale!
Hope of the world! may each omen of ill
Fade in the light of thy destiny still;
Time bring but increase and honor to thee,
Land of the beautiful, land of the free!

THE COCHIN CHINESE EMPIRE.

The Decree of the late Emperor of China, and subsequent policy of the government regarding Christianity, it is to be expected, will produce a favourable impression on the rulers of other nations of Eastern Asia, especially on those of Cochin China, who look up to the Chinese as their masters and guides. This Empire, therefore, and its aspect with respect to Christianity, next claims attention.

Cochin China was formerly among the least powerful of the nations occupying the regions between China, the Malayan Peninsula, and India. It now, however, rules over several of them; and in wealth and power, probably, takes precedence of all. By the Chinese—to whom it has been at various periods subject—it was called in the 16th century, *Kiochi*, which, by a slight corruption, appeared to the Portuguese identical with *Cach chi*, now called *Cochin*, on the Malabar coast; and they, therefore, named the country Chinese *Cochi*, or *Cochi China*. *Ciampa*, to the south, and *Cambodia*, to the south-west, were, at the time this name was given, Independent States of considerable importance. To the north, *Tonquin* was also independent, and had usually been the paramount power; and, having once been a province of China, it had received the name of *Annam i. e.*, the peaceful south. The paramount authority, and also the name *Annam*, have, within the last half century, been transferred to Cochin China, and the empire which has been formed by its uniting to itself *Tonquin*, *Ciampa*, and *Cambodia*, has obtained the name of the *Annam Empire*.

The *Annam* empire, comprising an area of 98,000 square miles, although inhabited by many different races, contains only two considerable nations, one of which occupies *Tonquin* and *Cochin China Proper*, and the other, *Cambodia*. The *Tonquinese* and *Cochin Chinese* appear to be essentially one people. They speak the same language, and have the same laws and usages. In features they resemble the Malays; there is no ferocity, however, in their expression of countenance; on the contrary, they exhibit an air of cheerfulness and good humour. They are, moreover, gentle, humane, sensible, hospitable; but there are combined with these good qualities all the vices which slavery and weakness of character engender. They are low in stature, their limbs strong and well-formed; and are active, hardy, and industrious. The women are in a remarkable degree fairer and handsomer than the men: their hands, arms, and feet are well-formed, and the carriage, even of the lower orders, is graceful. The province of *Quinhon*, in the centre of *Cochin China*, is the largest and finest, and its inhabitants are said to possess more talent and energy than those of other provinces.

Cambodia is a great, fertile, champaign country, with fine rivers; and, in former times, was not inferior in strength and civilization to the neighbouring kingdoms of *Siam*, *Lao*, and *Cochin China*. It became united to the *Cochin Chinese* empire in 1809. It seems to be of greater antiquity than any of the surrounding states. The name *Cambodia* occurs in the *Ramayana* and other *Hindoo* poems; and what is remarkable, in the earliest accounts of the country, *India* is mentioned as the cradle of *Budhism*. The *Cambodians*, in physical power, manners, laws, religion, and state of civilization, have a closer resemblance to the *Siamese* than to any other people. Their language, however, is peculiar, and differs materially from the *Siamese*—is more harsh, but also more copious. Their literature is extensive, and their books are written in a character called *Khom*, which is used by the *Siamese* only in writing their sacred *Pali* books. The *Cochin Chinese* consider the

Cambodians as barbarians and slaves, and treat them with great rigour.

The next most considerable people in the *Cochin Chinese* Empire, are the inhabitants of *Ciampa*, called in the *Annam* language *Loi*, or *Loye*. This people before their subjection by the *Cochin Chinese*—about a century ago—formed a considerable independent State. Their language is a peculiar dialect, differing essentially, it is said, from those of *Annam* and *Cambodia*. They are treated harshly, are discontented, and in a state of frequent revolt.

There are, moreover, within the territories of the *Cochin Chinese* Empire, various tribes, of whom but very little is, as yet, known.—Amongst these are the *Cham*, the *Deh*, the *Charai*, and the *Moi*.

The *Chams* are said to possess many favorable traits of character. They are honest, generous, and hospitable to strangers, and faithful to their word when once pledged. They are particularly strict in all points regarding morality. Polygamy is unknown among them, and marriage is looked upon as indissoluble. The female sex is held in great estimation, and is invested with considerable privileges. Rice, maize, tobacco, and the cotton-tree are the only productions cultivated by them. They lead a wandering mode of life; when they have cultivated a piece of ground, and raised two or three crops they abandon it, and remove their huts to another place. They weave a species of coarse stuff, for clothing. The *Chams* have no king, but merely a chief over each village whose functions consist in receiving strangers, and treating with them concerning the interests of the village. They are tributary to *Cochin China*, and are obliged to furnish annually a certain quantity of wax, and other productions of the country. The right of trading with them, as also with the other tribes along the *Annam* frontier, is farmed out to the highest bidder. They have no temples, idols, or priests. They are not, however, without religious ideas; they follow certain external observances, and recite prayers before their meals. Their language is said to have no analogy with that spoken in *Cochin China*, and differs considerably from the dialects of *Cambodia* and *Lao*. They are entirely ignorant of the art of writing.

The *Dehs* wear the same dress, observe the same usages, and speak nearly the same language as the *Chams*. The chief circumstance which distinguish the two tribes is, the *Dehs* have a king, whom the *Annamites* call the *King of Fire*. They are, for the most part, of tall stature, well made, sober, mild, and docile. The population is considerable, the climate healthy, and the soil, to render it fertile, only requires the labor of man.

The *Charai* are the most numerous, and most advanced in the practice of agriculture. They carry on a trade with the *Annamites*, and, at stated periods, go as far as *Anson* with elephants, to serve as an escort to the foreign traders, and returning with *Annamitic* merchandise, they go to *Laos* to dispose of them. The *Charai* are spoken of as a very humane people, and as presenting an encouraging prospect for *Missionary* operations.

Of the *Moi*, little is known besides their name, and that they are an uncivilized, but inoffensive people. They inhabit a strip of mountainous country lying between *Lao* and *Cochin China*, in length, from north to south, about 120 leagues, and, in breadth, from 20 to 30.

The whole population of the Empire is estimated at about 15,000,000.

The Empire is divided into three great civil divisions—*Tonquin* and *Cambodia*, governed by viceroys, and *Cochin China Proper*, which is governed by the Court. The Government is extremely despotic. It pretends, notwith-

standing, like that of *China*, which it imitates in everything, to be patriarchal and paternal; and the object held out is to govern the kingdom as a family,—the chief instrument, however, being the rod. The universal panacea for all breaches of moral, social, and political obligation—for all errors of omission or commission—is the bamboo.

The political and moral condition of *Cochin China* is appalling. *Hue*, the chief city of the kingdom, resembles a desert more than a capital. From the grass that grows in the streets, and almost on the thresholds of the princely residences, a stranger may easily infer that man dreads there to fix his dwelling. The honest people, the peaceable citizens, the artisans, who are tolerably comfortable, fly this gloomy city, and seek, in the neighboring villages, that security which it is impossible to promise themselves within the shadow of the palace of their king. If a mechanic gives evidence of his talent, and is called to exercise his industry in the service of the monarch, if his work finds favor, the workshops of his palace becomes his prison, and the trifling sum he receives for his labour, scarcely furnishes him with the means to support life. A certain writer has observed, respecting the capital of the *Annamite* kingdom, "It is a vast barrack of highwaymen and robbers; and of all those who inhabit it, none deserve more this title than those who soar above others by the eminence of their functions. There are individuals, but no society there, except in the lowest class of the people. The great know themselves too well to esteem each other."

In society there are but two classes—the nobility or *Mandarins* and the people. Little importance is attached to what we call *birth*. Nobility is personal and hereditary; but time, which, with us, adds unceasingly to the hereditary nobility, destroys it, by little and little, in *Cochin China*. The son of a *Mandarin* of the first class will only be in the second. If he be in actual employ, as such, his children again shall be of the third class; but, if he shall not have been so employed, the children, after his death, return forthwith to the ranks of the people. In each generation, nobility descends, by one step, at least, unless by his talents or his services the descendant of a *Mandarin* should merit preferment. This preferment is refused to no one. Some years ago, almost all the great *Mandarins*, the chiefs of the *five columns* of the Empire, had been common soldiers.

As to the people, properly so called, one might believe them happy, if, to be so, it were enough to live in a fine climate at small expense. They pass their lives, however, in contempt, under vexations, the ratan, and the corvees. Moreover, a *Cochin Chinese* has nothing he can call his own—not even life itself. On the late king attaining his fiftieth year, he required that every *Mandarin* should present him with a palace; and on that occasion he received as many palaces as he had provinces,—which cost vast sums of money. The rich were invited to do homage, by presenting to their prince, as an expression of their love, the most valuable of their possessions. In *Cochin China*, an invitation from the king is, as regards his subjects, an absolute command, and compliance is enforced with the utmost rigour.

The literati spend a great part of their lives in the study of their own language, and that of *China*. The philosophy of *Confucius*, and with a few, medicine, are the subjects of their habitual study. The physicians are divided between two opinions; the one party employing only stimulants, and the other, refrigerants. Fashion runs in favor of the former. The professions most respected, are the medical and geomantic.—*London Watchman*.