

sequence to the people with whom she communicated. She was sensible of this, and her sickness was harassed by fears of indigence and distress. But at this moment, a kind though unknown assistant stepped in to relieve her terrors, and save her from falling a prey to the evils in prospect. One morning while musing sadly on her state, she received a packet, which proved, on being opened, to contain a contribution, in her own line and manner, for the *Publiciste*. It was accompanied by a note, in which the writer stated his intention to send her a similar paper at regular intervals, hoping at the same time that they might be accepted in place of her own, until she was well enough to resume her tasks. The handwriting of the note and paper were unknown to Pauline, and she could form no guess who was their author. The promise made was fulfilled, however. Articles of a fitting kind were regularly sent, and they procured for the young invalid, from the conductors of the *Publiciste*, the same remuneration which her own toils had produced. All necessary comforts were thus assured to her in her illness, and she recovered that health which distress of mind might otherwise have added to keep back.

Pauline's correspondent dropped his labors when she was enabled to resume her own. It may be imagined that her mind dwelt much on this circumstance, and that she longed to know and thank her benefactor. She was not long left in the dark. A pale and slender young man, with a mild and expressive countenance, called upon her, and modestly revealed himself as her unknown assistant. He was immediately recognized by the young contributor of the *Publiciste* as one whom she had seen at M. Suard's, and who had won for himself the repute of being one of the most promising young men of the day. He also had seen her at M. Suard's, and it was from no common feelings that he had been induced to act as has been related. After their first interview, they saw each other again and again, and Pauline soon learned to reciprocate the affection which the other had already conceived for her. They were married. At this day they live happily with each other; and while the husband fills one of the highest places in the senate and literature of his country, the wife, while holding no ignoble station also in the world of letters, is elevated high among the matrons of France. Reader, the parties of whom we have been speaking, are Monsieur and Madame Guizot. The "Letters on Education" and other works of the latter, show her to be a worthy partner of a statesman and historian so distinguished as M. Guizot.

CONFUCIUS.

The following account of the celebrated Chinese Sage and Lawgiver, is from a recent Missionary work entitled "China and her Spiritual Claims."

Confucius was born about 550 years before the Christian era, in the province now called Shan-Tung, i. e., the "Eastern Hills." He died in his seventy-third year. His paternal ancestors are said to have held official situations, in one of the petty states of those times, for six generations. His mother was a concubine. Both the parents, it is said, prayed to the Ne mountain, and the birth of the Sage was the desired answer. When he was only three years old, his father died, and he was left in dependent circumstances, and some accounts intimate that he was under the necessity of having recourse to manual labour for his sustenance. When he was about twenty-one years of age, he had, however, the situation of a clerk given to him by his native state, because of his great intelligence and virtue. Afterwards he had the superintendence of cattle in the park of the government. About this time he left his native country, and became an adventurer among some of the petty kingdoms or principedoms of that period. At this early period of his life, however, it appears, he gave instructions on morals and the art of government,—for report says that he had seventy disciples. That he might be the better qualified to descend on "renovating virtue," he resolved to pay a visit to Laou-Tze—the founder of the Taou sect, one of the three superstitions which divide the bulk of the Chinese population among them in the present day. From this celebrated scholar he hoped to receive instructions on propriety, decorum, ceremony, and etiquette. On the departure of Confucius, Laou-Tze addressed him, it is said, thus: "I have heard that the rich send away their friends with valuable presents; and the virtuous send away people with a word of advice. I am not rich, but I humbly deem myself entitled to the character virtuous." Dr. Morrison explains this to mean, that "his advice seemed directed against a too-inquisitive philosophy, and against making too free in discussing the character

of men, chiefly from the danger brought upon a man's self by so doing; but in serving one's parents and one's prince, he commended 'the not considering one's self.'" After this the pupils of the Sage greatly increased, although he was not yet thirty years of age. The remainder of his life was spent in the midst of political disorders and contentions. When about thirty five years of age, he left his own, and went to a neighbouring state, in consequence of political distractions at home, and became a steward to a mandarin of that country, and was introduced to his prince. It is said that he was so charmed with the music of the famous Emperor Shun, when he heard it performed by the chief musician of this court, that he did not eat flesh for three months.

At the age of fifty, we find him again in his native state, and employed by its sovereign as a magistrate of a small district. "Here he instructed the people to nourish their parents while living, and to inter them suitably when dead; he directed the elder and younger to eat separately; and men and women to take different sides of the road; no one picked up what was dropped in the street; and all needless ornaments were abolished. Three or four years afterwards, Confucius was raised to the rank of prime minister of Loo, his native state. Some improvement took place under his rule. The prince of a neighbouring State, fearing lest Confucius should acquire too great an influence, sent a band of female musicians, as a present to his sovereign, by which he hoped to seduce the court to serious and aggravated irregularity. The plan succeeded to his entire satisfaction; the business of the state, and the claims of religion, were entirely neglected; Confucius resigned, and left his native state. From this period he wandered from one petty kingdom to another, frequently exposed to the secret machinations and open attacks of foes. During these peregrinations, he taught his disciples under the shade of some tree; and, hurrying about from place to place, was sometimes deprived of the necessaries of life, but to the close of life he devoted himself to literature and to the instruction of his disciples, who now amounted to about three thousand, of whom seventy-two were most distinguished.

"At the age of seventy, the prince of Loo and others allowed Confucius to sit in their presence whilst they asked his opinion about government."

"In the same year, a favourite pupil died. The Sage was much concerned for the propagation and continuance of his doctrines, and had great hopes in this very pupil; and, therefore, on this occasion the aged philosopher wept for him bitterly, and said, 'Heaven has destroyed me!—Heaven has destroyed me!' In his seventy-third year, about seven days before his death, leaning on his staff, Confucius tottered about the door and sang,

"Ta shan hwac hoo!
I kang muh tsay hoo;
Che jin wei hoo!"

"The great mountain is broken!
The strong beams are thrown down!
The wise man is a dying plant!"

He then, with tears running down his aged cheeks, addressed himself to Tze-Kung, saying, the world has long been in a state of anarchy; and so went on to mention a dream he had the preceding evening, and which he considered a presage of his death. And indeed so it came to pass. After being confined seven days to his bed by sickness he died. His disciples mourned for him three years; but his disciple Tze-Kung mourned in a shed reared by the side of his master's grave, three years twice over, and then returned to his home." "At his death he left only one grandson, and from him the succession has been continued to the present day, through sixty generations, with various honours and privileges in the very district where he was born. The heads of the family have enjoyed the rank of nobility; and, at the fiftieth generation, there were twenty dukes, and in the reign of Kang-He, their descendants amounted to eleven thousand males."

Dr. Morrison expresses himself thus, "As Confucius taught nothing about the existence of the soul after death, during his life, he does not appear, at the approach of death, to have expressed either hope or apprehension. To his mind 'life and immortality, do not seem to have been revealed; nor does it appear that he prayed to heaven or to any God when death drew near. Nevertheless, 'Confucius sometimes spoke in a manner that showed his own impression to be that Heaven had