

that is wicked, is unfilial conduct. Thus, to speak the truth is filial piety, because it is honouring to one's parents, and does them credit for having brought up their children to speak the truth. But I am afraid that if we were to try the Chinese by this standard, we should say there was no filial piety amongst them, because there is no truth amongst them. They are so deceitful—they do not seem to know what truth is; and all you ever see or hear about it is in their books, where, to be sure, it looks very fine and beautiful. Then, to be peaceful and loyal subjects is also called filial conduct, because, to be good subjects to the emperor is just like obeying parents, for the emperor is called the father of his people. And, on the other hand, to be drunken or otherwise wicked, is very unfilial, because it is abusing and degrading the bodies which our parents have given us. Taking care of our health is honouring parents. And every virtue is thus honoring to parents. And filial respect therefore is the first of all the virtues. The Chinese books never teach the people any duties that they owe to God. They never speak on this subject. They have forgotten God. This is very awful, but it is true. They have not liked to keep mind of God—to retain Him in their knowledge, and so they have lost the knowledge of the true God.

The Chinese think that the English are very deficient in filial piety; and their reason for thinking so is, that many English and Scotch merchants go out to China and live there for years away from their parents. They think the English have a great many faults, because English customs differ from Chinese customs. But they allow the English to have one good quality, which they admire very much in others, although they do not practise it very much in themselves, and that is speaking the truth. But although the English speak the truth, yet they are supposed to be very unfilial, and to have no regard for their parents; or, if they had, they would not leave their parents

for so many years in their native country, without ever going home to pay their respects to them. The Chinese have a little book called "The Twenty-Four Examples of Filial Piety." It is a great favorite amongst the people. Each story is illustrated with a wood-cut at the top of the page. It is a very popular book, and is constantly coming out in new editions. I shall now give one of the stories related in this book, and shall give one or two more in another number of the Magazine, to show what curious notions the Chinese have upon this subject, and how they think parents should be honored and served. Yu-Shan was an emperor of China. He lived more than three thousand years ago. But he was at first a very poor man and laboured in the fields with his hands. His father's name was Koo-Sow. The actions of Yu-Shan, and how he rose to be emperor, are all narrated in the Chung-yung, or Golden Mean, and in the Shang-Shoo, or First Book. Yu-Shan was famous for filial devotion. His father was stupid, his mother was ill-natured, and his younger brother was perverse and conceited; and they all united in treating the elder son with cruel severity. They made him descend into a well, where he was in great danger, but they did not pity him, and his brother wickedly cast stones down upon him. Then he was in a granary when it was set on fire. But from these and many other dangers he escaped unhurt. And although he labored hard, and ploughed, and sowed the fields, and burned pottery on the hills of Leih, and fished for his parents, yet they were not affected by all this attention on his part. They did not requite him with affection; and accused him of things of which he was quite innocent; but still Yu-Shan was patient. He loved and revered his parents, and obeyed them in all things. But his feelings were grieved at all these troubles, and he cried unto heaven. Yeen, or heaven, pitied him at last, and the consequence was, that Yu-Shan's sincerity became evident to them all.