

patriotic purpose, and, what is far more striking, originating in a new and seemingly deeper spring of religious faith than any which has hitherto greatly moved China. Moreover, however true it may be that the movers in this revolution are guilty of harsh and unsparring severity, they are at least able and willing to submit themselves to a rigid yoke of discipline and self-restraint, which sufficiently marks their own reverent belief in the Divine authority for which they fight. If they are merciless in their attitude to their opponents, they seem to be sufficiently exacting in their rules of self-government, and thereby are sufficiently distinguished from any mere mob that fights from selfish, rapacious, and licentious motives. With almost Puritan severity they prohibit the consumption amongst themselves of all opiates or stimulants, and guard their vast camps from every other kind of license and disorder; and they exact that scrupulous fidelity in the minutiae of military discipline, which only a well-strung purpose, and a high-wrought loyalty of feeling can ensure.

This is not the first time that we have called our readers' attention to the many remarkable features of this new Chinese faith. Certainly, as far as we have hitherto the means of judging, it seems to bear upon it many traces — though probably in connection with much that is less worthy — of a real divine influence. The moral energy, courage, and rigorous internal discipline of the revolutionary forces are quite recently spoken of in strong terms by a man of learning, \* who has been apparently a thoroughly impartial and certainly not specially favorable eye wit-

\* Dr. Bridgman, of Shanghai, in the *North China Herald*, for July 22d, last, for which we are indebted to the kindness of Sir John Bowring.