

LINE ON A SKELETON.

This poem appeared in the London Morning Chronicle just forty years ago. A reward of forty guineas failed to bring out its authorship, nor is it known.

Behold this ruin! 'Twas a skull,
Once of elegant and busy eyes;
This narrow cell was life's retreat,
This space was thought's inviolate seat.
What fond illusions filled this space,
What dreams of pleasure long forgot.
Now hope, now love, now joy, now fear,
Have left our traces on the floor.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void;
For silent Love that eye employed;
If with no loveliness it glared,
But through the dew of kindness beamed,
The eye shall be forever bright.
When stars and suns are sunk in Night.

Say, did these fingers drive the mine?
Or with its varied rubies shine?
To law the rock, or wear the gem,
Can little now add to them.
But if the page of truth you sought,
Or comfort to the suffering,
These hands of richer metal claim
Than all that wait on Wealth or Fame.

Avails it, whether here or afloat,
These feet the path of duty trod?
If from the bowers of Ease they fled,
To seek affliction's humble bed,
If Grandeur's guilty robes they spurned,
And home to Virtue's cot returned,
These feet with angel wings shall vie,
And tread the palace of the sky.

MORAL AND SOCIAL STATE OF THE CHINESE.

[The following remarks relative to the moral and social conditions of the Chinese are extracted from an article in Dickens' *All the Year Round* entitled "The Paper Walls of China."

The peculiar characteristic of Chinese civilization is its paradoxical code of morality, which although abounding in the noblest maxims founded on eternal truth, is a defective and incomplete system of ethics. It extravagantly extols the observance of public and private duty, but leaves the universal rights of men, that is, social justice, quite in the shade. It loudly proclaims the reciprocal obligations between man and man, but it has no valid sanction to give to them; it blames every abuse of power, but has no authority strong enough to prevent it; it declares every human being responsible for his deeds, and yet makes the son a compulsory partner in his father's guilt; it proclaims humanity and prevents slavery; it exalts filial piety, and leaves the mother, the wife, and the daughter in a state of degradation. It has too many moral teachers, because they do not agree, and not one of them has enough to command implicit obedience. There is no religious or legal obstacle in the way to prevent persons in high places from profligacy and from their passions to the performance of their duties, if their defective conscience so incline them. For four thousand years, Chinese civilization has been dependent on the

their ruler for the true being. The condition of women in China is exactly the same at the present day as it has been from all recorded time—inferior, servile, degraded, unprotected. Their birth is misfortune, a curse of Heaven upon the family. In the eyes of the Chinese, the female sex hardly belongs to the human race. Mr. Hue relates a conversation he had with a Chinese man who remarked, "I have often heard you say that people become Christians in order to save their souls. Is that really the case?"

"Yes; that is the object proposed to be attended."

"For the same reason as the men; to save their souls."

"But they have no souls!" he exclaimed; "and consequently you can not make Christians of them. When I get home, I will tell my wife that she has a soul, and she will not be a little astonished to hear it."

Beyond the culture of cotton and the rearing of silkworms, there is no employment for female hands which makes them a heavy burden to their parents, and often the cause of poverty. Hence the number of infants committed on the ground, children, in spite of the severity of the laws, and the frequent interference of the authorities. In 1848 the Criminal Judge of the Province of Canton was obliged to issue an edict, which contained the following passage: "Although there are establishments for foundlings of the female sex, nevertheless we are unable to destroy the revolting practice which is an outrage to morality and civilization, and which breaks the harmony of Heaven. Children of both sexes belong to the harmony of Heaven; and if a daughter is born to you, you ought to bring her up, although she be of the same value as a boy. If you kill her, or neglect her, and she is found dead, you are guilty of a crime. How is it that you are not afraid of the justice of Heaven? You will repent of it after your life, but it will then be too late. If you abandon your daughters, when you are discovered you will be punished according to the laws, for you are unnatural; and for the crime of murdering your infants, you are unworthy to be called human beings. The daughters whom they consigned to rear have a sad and isolated lot; they remain shut up in the paternal mansion solely occupied with sewing and housewifery. Wealthy parents give them a slight education, but in general their instructions are confined to needlework. No public schools are open for girls. When they are old enough to marry, their parents think much less about their future happiness than of their own private interests, and endeavor to conclude a sort of bargain by selling them to the highest bidder. Their father or mother, or, in default of them, their nearest relations, exercise an absolute authority over the marriage of children, and young people are allowed to have no will in the matter. Sometimes two friends bind themselves by an oath to marry their unborn babes, if they turn out of different sex. The promise is sealed by tearing their thumbs, and giving to each other the portion rent off. Unions formed under such conditions as these are scarcely likely to be of long duration. Incompatibilities of temper soon declare themselves, and the

husband is treated with no more civility, and may compel her to associate with several secondary wives.

Nevertheless, Buddhism and Lamaism, which permit women to take a certain part in public worship, afford an opportunity for some of them to escape from the narrowness of social life by making religious vows, and professing under the title of Bonzes, and their number has considerably increased under the Tartar domination. There is also a female sex called the Abstinents, especially in the southern provinces. It is a corporation of ascetics, who make a vow to abstain from everything that has enjoyed life, and to eat nothing that has been touched by the hand of a man. They go in procession to certain pagodas, and hope, as the reward of their devotion, to obtain the transmigration of their souls into the bodies of men—the no plus ultra of their ambition.

The low opinions which the Chinese entertain of women may be gathered from their proverbial sayings. A bad husband is sometimes a good father; a bad wife is never a good mother. A husband must be very foolish to be afraid of his wife; but a wife is a hundred thousand times more foolish than to be afraid of her husband. Poor things are required of a woman; that virtue

dwell in her heart, that modesty shine on her forehead, that gentleness flow from her lips, and work employ her hands. To cultivate virtue is the science of men, and to reverence science is the virtue of women. Silence and blushes are the eloquence of woman; modesty is her courage. A woman never prides without calumny. Her tongue is women's sword and she never lets it grow rusty.

In spite of the differences of aptitude, usages, and local manners which each district of China impresses on its inhabitants, a general type reunites them and forms them into a people very distinct from every other. This uniformity is especially manifested in their political habits of politeness, whose rules respect, all the Chinese appear to have brought up in the same school, and are finished Tartars of urbanity, courtesy, and flattering speeches. But this politeness acquired from their earliest childhood, has become so inherent in their social life, that it is not confined to the polite, but is a habitual and hyperbolic expressions with which they mutually address each other, form an integral part of their conversation, add to it a certain grace by which the traveler is deceived; for he takes for natural amenities of character what are merely external acts of pure convention. For instance, they never state their own opinion without adding that it is only the notion of a stupid man, of a narrow intellect; and they never discuss the opinions of others without treating them as brilliantly luminous and vast in conception. There are a great number of metaphorical expressions full of respect and humility which are current in every day language.

If the Chinese were to practice strictly their traditional morality, and notably that of Confucius, whom they incessantly quote they would be the most just, liberal, merciful, and affable people in the world, the most scrupulous observers of family and social duties. There can hardly be found a theory of ethics more complete, more thoroughly impregnated with good common sense, than that which is contained in the classic books, the basis of their education. But if moral laws are not enforced by religious doctrines they soon fall into neglect, through ignorance, through the carelessness of the government, through the exclusive attention paid to material interests, and especially through the abuse and unwholesome condition of the social system, which exerts an exerting an effecting, and humiliating influence. This fact alone suffices to explain the moral and intellectual degradation of the Chinese people.

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MEN SUPERIOR TO INSTITUTIONS. Society is the soil out of which man grows. It is not to be circumscribed and limited by the individual, but to augment and enrich him. This idea of Society gives not only dignity and authority to it, but furnishes a clear criterion of criticism and judgment. Society is not master, still less despot; it is servant. It is good when it rears men to greater strength and goodness. It is poor when it fails to do it. It is bad when it hinders men; restrains their development; and when it is degenerate and degenerate, it degenerates and degenerates its subjects. The spirit of the Gospel is violated whenever there grows up a warmer sympathy for men's institutions than for men themselves. Laws, ordinances, governments, institutions are not superior to the citizen. It being once granted that civil or ecclesiastical institutions are necessary means, those who administer them become excessively addicted to them. They become adulterers and idolaters of law. Everything may perish, but laws must survive! Moral integrity may be sacrificed, human rights invaded, human nature debased, aspirations repressed, growth in manliness and liberty visited as a sin, but laws must not be changed or abolished. When the situation is supposed to be temples of Divinity. Laws are venerated as the representations of Divine will. They are thought to be more sacred than the welfare of individuals. Better that generations perish, than that laws be weakened or pass away! This is the most stupid of idolatries, and the most heathen of philosophies. It is directly opposed to the spirit of Christ, and to his explicit teachings.

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Knowledge is like a drafted tree whose roots strike deeply into the past, and whose branches extend upwards and outwards into the present and future. Science is the fruit of this tree, and of late years it has rapidly multiplied in variety and greatly improved in quality. "Social science" is a new fruit which has appeared on this tree, and it promises to be one of the most valuable species that hangs upon its boughs. The welfare of man, as a social being, should be the aim and end of research in science and art; but hitherto this great truth has not been duly appreciated. Knowledge, like rank and wealth, has been most generally viewed as a power to be employed for ambitious purposes; but we trust that a better era is dawning upon the world. Social science differs from every other in one striking feature. It is not like mechanics or chemistry, which expand and are sub-divided into branches, or like agriculture, which is divided into the soil and the seed, and the sciences under tribute and collects facts from every source, so as to bring them to bear directly upon the welfare of man as a social being. The devotees of this new science have a particular organization, which has had an existence for several years, in Great Britain, as a most respectable association. Among its members are some of the very greatest men and noblest spirits in this country, and at its meetings lords and dukes mingle together with mechanics and merchants to express their opinions and consult together for the promotion of the general good. The last annual meeting of this association was held in Glasgow; Lord Brougham made the introductory address, and subjects of great importance were discussed. The effects of machinery upon labor, the effects of different trades upon the health of women and men, and the effects of "trades unions" and patent laws formed topics for several reports and papers. Such a science and such discussions we hail with pleasure. They are of infinitely more importance to the world than the "Origin of Species," "Pre-Darwinite Man," or any of those works on natural science which have lately caused so much vehement talk among the scientific doers in both hemispheres. What subject for example, is of deeper import than the effects of different occupations on the health of operatives? None whatever in a social sense. Well, numerous new facts relating to this question have been collected and arranged, and measures based upon such information have been instituted for the better ventilation of many factories and workshops, and both employers and their workmen have entered upon a career of co-operation. We can merely allude to these reforms, but must not omit that of "trades unions," or combinations by which strikes have resulted in injury to all classes. This has been a most perplexing element in the social life of the mechanical classes. Statesmen have entered upon a career of co-operation. We have been glad to repeat them again, because, instead of curing, they only aggravated the evil. Social science now grapples with the subject and endeavors to throw a beam of clear light upon it. At the last meeting of the association referred to, a report was presented on the subject, a few words of which we quote as follows:—"The individual, but to augment and enrich him. This idea of Society gives not only dignity and authority to it, but furnishes a clear criterion of criticism and judgment. Society is not master, still less despot; it is servant. It is good when it rears men to greater strength and goodness. It is poor when it fails to do it. It is bad when it hinders men; restrains their development; and when it is degenerate and degenerate, it degenerates and degenerates its subjects. The spirit of the Gospel is violated whenever there grows up a warmer sympathy for men's institutions than for men themselves. Laws, ordinances, governments, institutions are not superior to the citizen. It being once granted that civil or ecclesiastical institutions are necessary means, those who administer them become excessively addicted to them. They become adulterers and idolaters of law. Everything may perish, but laws must survive! Moral integrity may be sacrificed, human rights invaded, human nature debased, aspirations repressed, growth in manliness and liberty visited as a sin, but laws must not be changed or abolished. When the situation is supposed to be temples of Divinity. Laws are venerated as the representations of Divine will. They are thought to be more sacred than the welfare of individuals. Better that generations perish, than that laws be weakened or pass away! This is the most stupid of idolatries, and the most heathen of philosophies. It is directly opposed to the spirit of Christ, and to his explicit teachings.

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The low opinions which the Chinese entertain of women may be gathered from their proverbial sayings. A bad husband is sometimes a good father; a bad wife is never a good mother. A husband must be very foolish to be afraid of his wife; but a wife is a hundred thousand times more foolish than to be afraid of her husband. Poor things are required of a woman; that virtue

dwell in her heart, that modesty shine on her forehead, that gentleness flow from her lips, and work employ her hands. To cultivate virtue is the science of men, and to reverence science is the virtue of women. Silence and blushes are the eloquence of woman; modesty is her courage. A woman never prides without calumny. Her tongue is women's sword and she never lets it grow rusty.

In spite of the differences of aptitude, usages, and local manners which each district of China impresses on its inhabitants, a general type reunites them and forms them into a people very distinct from every other. This uniformity is especially manifested in their political habits of politeness, whose rules respect, all the Chinese appear to have brought up in the same school, and are finished Tartars of urbanity, courtesy, and flattering speeches. But this politeness acquired from their earliest childhood, has become so inherent in their social life, that it is not confined to the polite, but is a habitual and hyperbolic expressions with which they mutually address each other, form an integral part of their conversation, add to it a certain grace by which the traveler is deceived; for he takes for natural amenities of character what are merely external acts of pure convention. For instance, they never state their own opinion without adding that it is only the notion of a stupid man, of a narrow intellect; and they never discuss the opinions of others without treating them as brilliantly luminous and vast in conception. There are a great number of metaphorical expressions full of respect and humility which are current in every day language.

If the Chinese were to practice strictly their traditional morality, and notably that of Confucius, whom they incessantly quote they would be the most just, liberal, merciful, and affable people in the world, the most scrupulous observers of family and social duties. There can hardly be found a theory of ethics more complete, more thoroughly impregnated with good common sense, than that which is contained in the classic books, the basis of their education. But if moral laws are not enforced by religious doctrines they soon fall into neglect, through ignorance, through the carelessness of the government, through the exclusive attention paid to material interests, and especially through the abuse and unwholesome condition of the social system, which exerts an exerting an effecting, and humiliating influence. This fact alone suffices to explain the moral and intellectual degradation of the Chinese people.

The veneration, approaching to a sort of worship, which is paid to the memory of Confucius, is addressed rather to his doctrine than to his person. The temples erected in his honor are monuments dedicated to the fame of his books. His maxims proposed to have the force of law for the public authorities as well as for heads of families; his maxims proposed to have the force of law for the public authorities as well as for heads of families; his maxims proposed to have the force of law for the public authorities as well as for heads of families.

There are in China Collections of Thoughts and Proverbs, forming a sort of catechism for the use of persons of all ages. Some of them are not without their merit. For instance: The sage does good exactly as he breathes; it is the necessity of his life. It is possible to be decent without being good; but it is impossible to be well conducted without being decent. Railways is the lightning-flash darting out of the thunder-cloud of calamity. Man may bow before virtue but virtue never bows before man. Virtue does not give talents but supplies their place; talents neither give nor serve for the substitute of virtue. Ceremonial is the smoke of fire. If a man is good, he is half way with the intellect, the most solid thoughts give nothing but a glass of light; this is the reason why science is so little persuasive and so little eloquent.

MEN SUPERIOR TO INSTITUTIONS. Society is the soil out of which man grows. It is not to be circumscribed and limited by the individual, but to augment and enrich him. This idea of Society gives not only dignity and authority to it, but furnishes a clear criterion of criticism and judgment. Society is not master, still less despot; it is servant. It is good when it rears men to greater strength and goodness. It is poor when it fails to do it. It is bad when it hinders men; restrains their development; and when it is degenerate and degenerate, it degenerates and degenerates its subjects. The spirit of the Gospel is violated whenever there grows up a warmer sympathy for men's institutions than for men themselves. Laws, ordinances, governments, institutions are not superior to the citizen. It being once granted that civil or ecclesiastical institutions are necessary means, those who administer them become excessively addicted to them. They become adulterers and idolaters of law. Everything may perish, but laws must survive! Moral integrity may be sacrificed, human rights invaded, human nature debased, aspirations repressed, growth in manliness and liberty visited as a sin, but laws must not be changed or abolished. When the situation is supposed to be temples of Divinity. Laws are venerated as the representations of Divine will. They are thought to be more sacred than the welfare of individuals. Better that generations perish, than that laws be weakened or pass away! This is the most stupid of idolatries, and the most heathen of philosophies. It is directly opposed to the spirit of Christ, and to his explicit teachings.

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Knowledge is like a drafted tree whose roots strike deeply into the past, and whose branches extend upwards and outwards into the present and future. Science is the fruit of this tree, and of late years it has rapidly multiplied in variety and greatly improved in quality. "Social science" is a new fruit which has appeared on this tree, and it promises to be one of the most valuable species that hangs upon its boughs. The welfare of man, as a social being, should be the aim and end of research in science and art; but hitherto this great truth has not been duly appreciated. Knowledge, like rank and wealth, has been most generally viewed as a power to be employed for ambitious purposes; but we trust that a better era is dawning upon the world. Social science differs from every other in one striking feature. It is not like mechanics or chemistry, which expand and are sub-divided into branches, or like agriculture, which is divided into the soil and the seed, and the sciences under tribute and collects facts from every source, so as to bring them to bear directly upon the welfare of man as a social being. The devotees of this new science have a particular organization, which has had an existence for several years, in Great Britain, as a most respectable association. Among its members are some of the very greatest men and noblest spirits in this country, and at its meetings lords and dukes mingle together with mechanics and merchants to express their opinions and consult together for the promotion of the general good. The last annual meeting of this association was held in Glasgow; Lord Brougham made the introductory address, and subjects of great importance were discussed. The effects of machinery upon labor, the effects of different trades upon the health of women and men, and the effects of "trades unions" and patent laws formed topics for several reports and papers. Such a science and such discussions we hail with pleasure. They are of infinitely more importance to the world than the "Origin of Species," "Pre-Darwinite Man," or any of those works on natural science which have lately caused so much vehement talk among the scientific doers in both hemispheres. What subject for example, is of deeper import than the effects of different occupations on the health of operatives? None whatever in a social sense. Well, numerous new facts relating to this question have been collected and arranged, and measures based upon such information have been instituted for the better ventilation of many factories and workshops, and both employers and their workmen have entered upon a career of co-operation. We can merely allude to these reforms, but must not omit that of "trades unions," or combinations by which strikes have resulted in injury to all classes. This has been a most perplexing element in the social life of the mechanical classes. Statesmen have entered upon a career of co-operation. We have been glad to repeat them again, because, instead of curing, they only aggravated the evil. Social science now grapples with the subject and endeavors to throw a beam of clear light upon it. At the last meeting of the association referred to, a report was presented on the subject, a few words of which we quote as follows:—"The individual, but to augment and enrich him. This idea of Society gives not only dignity and authority to it, but furnishes a clear criterion of criticism and judgment. Society is not master, still less despot; it is servant. It is good when it rears men to greater strength and goodness. It is poor when it fails to do it. It is bad when it hinders men; restrains their development; and when it is degenerate and degenerate, it degenerates and degenerates its subjects. The spirit of the Gospel is violated whenever there grows up a warmer sympathy for men's institutions than for men themselves. Laws, ordinances, governments, institutions are not superior to the citizen. It being once granted that civil or ecclesiastical institutions are necessary means, those who administer them become excessively addicted to them. They become adulterers and idolaters of law. Everything may perish, but laws must survive