

less infected with the darkness of superstition, and which is only dispelled by the light of civilization in civil and Christian lands. The Chinese may be justly said to be an extremely superstitious people.

A Carpenter on erecting a building, when he reaches the upper beam worships it and offers up prayers that success and happiness may attend those who are to reside within. The Chinese believe that the masons can materially affect the happiness of the inmates of a dwelling; should he conceal in the wall a lime or a red brick, or a representation of some evil spirit he would by no means confer a blessing on them, but a curse. This belief induces them to adore and worship the Patrons of these Masons and place money under the door that the lot of happiness may be theirs. Murder is not a rare occurrence in the celestial Empire. The spirit of the murderer is supposed to be wandering about in a restless condition, and offerings are annually presented, and in some cases the bloody sacrifice of the murderer, when he can be arrested is offered to appease the injured names of the dead, whose wrongs they think can never be atoned for, except by the shedding of blood. In former times, prisoners of war were frequently offered as sacrifices to the standards of the army, in order to ensure success in the war. In the late wars, the Generals of the hostile armies when taken, were in some instances, put to death, and their blood sprinkled on the tombs of those whom they had slain in war. These sacrifices are not presented to any deity, but to the departed and restless spirits of men.

To obtain fame, the Chinese literally worship the Northern Polar Star, their progenitor, and as a representation of Kwei-sing, who is considered the god of learning. He is represented standing on one foot, holding a pencil in his right hand and is supposed to have been, in consequence of his great talent and erudition, translated to the Northern Polar Star.

It is fabled, that a certain bride on leaving her father's house to go to that of her husband, was met by the way, and the bridegroom, in order to prevent a catastrophe so fatal, the parents of the bridegroom on similar occasions, suspend a piece of meat at their door to bribe the cruel Tiger. A common sieve and a pair of chopsticks are laid at the door, over which the bride leans on entering the house of her husband, which act is thought to promote the felicity of their future progeny. Also when the bride is going to the house of her betrothed, she scatters rice in her pathway to prevent her from being molested by the fabulous bird Kin-ke-sing, which holds its lofty habitation among the stars.

Among the lower classes of Chinese, the prevailing opinion with regard to an eclipse is, that an animal, a monster of the frog-kind, having one leg and two fore paws as large as the sun or moon, in consequence of which the light is in the Temple, the people, the priests, and the officers at the public courts keep up an incessant beating of drums. As near the time of the commencement of the eclipse as can be ascertained, each one sounds his drum as loudly as he possibly can, in order to frighten the frog, and cause it to cast forth the luminous which it has seized. The noise of the drums continues until the eclipse is over. The people are generally regarded with dread by the Chinese, and they present offerings to the sun when he is thus obscured, believing some national calamity to be portended. On the 7th day of moon (7th of August) unmarried females offer wine, flowers and cosmetics to two of the stars of the Milky way.

By the Chinese, the Magpie is held in very great esteem, and its flight over a house, is supposed to be indicative of the arrival of some stranger. The Rook, on the contrary, is regarded as an unhappy bird, and her visits are thought to be prognostic of some difficulties with the magistrates.

To cause an abundant harvest of grain, they suspend from the highest beam of the house, a corn sieve and in the same manner, a piece of red cloth to promote a good luck.

The Chinese possess an imperfect knowledge of a Supreme Being. They believe that all things animate or inanimate possess a presiding spirit, consequently they ignorantly adore gods of seas and rivers, of wood and stone, of lofty hills and mountains, as well as of heaven and earth.

The Chinese yearly note in their almanacs, the number of fortunate days that will occur during the year. The year 1819 had 150 lucky days. They are very particular, in regard to the kind of work, which may be performed on those days.

Very frequently one observes two or three Chinese characters, meaning 'eight immortals' worked neatly on the caps of young children. This is done with a desire, that they may confer on the children, the blessings of longevity and prosperity.

During the troubles of the three contending states, Changko pasted up charms in the streets, to prevent the further spread of some disease then prevailing. The custom is still adhered to by the Priests of Fub and 'tau. The charm consists of two or three characters, written in such a manner as to be perfectly unintelligible. If it can be deciphered, the charm is lost. In the future state, and otherwise receive some good from their sodoging. The making of these various kinds of paper affords an extensive branch of trade to the Chinese. This, with many others, may prove a barrier against the promulgation of the gospel of Christ in China. Many thousands of these wretched idolaters are wholly employed in making these charms, papers and other things by the millions. Should the idolaters to the gospel, this course, must be given up, though they may have no other way of gaining a subsistence. A cry will probably ere long be heard throughout these extensive territories, not dissimilar to that of the rabble at Ephesus, who perceiving their craft in danger exclaimed with one accord 'Great is Diana of the Ephesians!'

Yours &c.

Hongkong March 28th, 1842. A. K.
Friend of China for March.

Spirit of the Indian Press.

Supposing it to be true that General Nott has announced his intention to General Pollock—f commencing his move towards Cabool, we do not think that the difficulty suggested in the letter by the Bombay correspondent will be found to exist, namely a want of troops enough to leave behind in order to insure the tranquillity of Candahar, or at least our power there. After General England's junction, the whole force must have exceeded twelve thousand men, and if General Nott took with him eight thousand, the remainder would be left in Candahar against any odds likely to be brought against it, but we do not believe that any head would be made in that quarter, with the approaching fate of Cabool so clearly defined as it would be when the combined movement was fairly commenced. As to General Nott's being stopped by Lord Ellenborough's orders to retire upon Quetta, in the first place we will not argue on the supposition that such an order have been sent, and in the next place if they had been, we are sure they would have been cancelled immediately after the arrival of the last mail, and the countermand would not be many days after the previous despatch in reaching Candahar, so that any pause in General Nott's plan, consequent on the first order, would be of but temporary duration, and would not be sufficient to prevent that Nott can, and means to, bring a sufficient force on with him, enough at least to open a way for our gallant and resolved troops into the Balla Hissar, though Akbar Khan commanded it a hundred times over; so that, for our own parts, we perceive no obstacle to the

'Grand Junction,' except what we believe to be the temporary one of the deficiency of carriage with General Pollock. It is in all times such a defect, but on this and October to dwell that is necessary in the way of retribution, but we should be under no apprehension for the perfect security of our force if it had to winter again at Cabool, for there would not be another insurrection, and if there were, we presume it would be somewhat differently dealt with. So little do we think of an insurrection, that we can make a market for it, even if we find him in full possession of the Balla Hissar, that we should not be surprised to hear that he abandoned it on our approach, after perhaps an attempt, which of course would be a vain one, to obtain terms for himself—for if he got possession of it, and obtained the suffrages of the Chiefs, on the false pretence that General Pollock had resolved to enthrone him, it follows that when the fraud is discovered, there will be a reaction, and indeed the very circumstances (if it be a fact) of the Chiefs having supported him, because he had, in their belief, made the English his friends, speaks a pretty large folio volume for the influence of our name at Cabool, and renders it certain that they will not adhere to him under our denunciation. All this is argued on the hypothesis of a successful and unqualified expedition to Cabool; but though such a state of things is not improbable, it yet may not be the case; and if it be not, there befalls the chance of his being overmastered there and given up to us—a fate not unlikely to overtake him at any rate, when our advance becomes certain; for assuredly there are Chiefs and parties there, who would calculate as well as we, and would not advance to come into us, with him as a prisoner, even without any previous stipulations, and we should suppose that General Pollock is taking, or has taken, adequate measures to assure them on this point. In no view of the case do we foresee any result but a completely triumphant one on the side of the British,—but at any rate we must never quit Afghanistan until we can do so as manfully and unquestionably as the British, as was the English army, which, after Louis's restoration, it evacuated France.—Englishman, June 8.

APPLICATING CASE OF HYDROPHOBIA—THE FOAMY STATE.

Re-publishing our account from Jullalabad of Akbar Khan's having obtained possession of the Balla Hissar, by the ruse which was mentioned, the *Hurkaru* makes the following observations on the subject of the withdrawal:— "Nothing could answer the purpose of the British as well as for Akbar Khan to collect followers at Cabul and again to appear in the field against us. Though we cannot well advance upon the plains, and the country is so desolate, without a battering train, there are some grounds for hope that the restless spirit of Akbar Khan will impel him to abandon the defence and again to move down upon Jullalabad. We might then advance and give him, in the very course of our progress, a victory of the issue of the contest there could not be a doubt. A victory thus achieved—for Akbar would, in all probability, be aided by all the chiefs on that side of the country, his British enemies, and would be sufficient to render our withdrawal from the country an honorable and a triumphant one. We only want the means of withdrawing with flying colours, and an opportunity will be afforded us of achieving a signal victory, before we turn our backs upon Jullalabad."

We say a good deal, yet not, we think more than the fact will support, when we say that of all the events which are now passing in the country, the most important is that which has been mentioned in the lines we have denoted by italics are most purely puerile. The longing which Akbar Khan's consistent advocate appear to have that his client should at last escape our just vengeance, has its origin in the un-English feelings which we had often pointed out, and as an effect of such a course we can understand why we deplore it; but that the editor of the *Hurkaru* should exhibit in a newspaper such an intellectual disgrace which our very esprit de corps makes it impossible for us not to feel. Only observe, gentle reader, what the argument amounts to. To redress a grievous wrong we invade that country. We are then to wait, until the British are driven out, and the criminal of all who have been concerned in the guilt in question, shall establish himself in the sovereignty (out of which we are bound to keep him of all men) and collect a great army, and, aided by all the chiefs who have participated, in some accidental degree or other, in his atrocious offence, come down to our position (when it suits him) to attack us, or—near enough for us to be able to do so, and which has been put forth into his newly acquired dominions. 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