

Miscellaneous.

THE CHINAMAN IN CALIFORNIA.

BY REV. CHARLES L. BRACE. One of the most striking figures to the traveler, in the California landscape, is the Oriental and half-pensive form of the Chinese emigrant, always calm amid all the bustle around him.

There is one habit in man which always seemed to me to bring him nearest to the brute creation—the disposition to attack or oppress a fellow-creature who is disabled by nature or is too weak to resist; that tendency which makes horses kick the lame one, or fowls attack the dying one of the flock.

The Chinaman has been the luckless object of this brutal instinct in California. He has incurred amidst a Christian community, the inspired doctrine of "Resist not evil!" "Turn ye the other cheek!" and the result has been that every man's hand has been against him.

It is a history like our treatment of the Indians and the negroes, which should make every American blush—of wrong done to the helpless and borne with meekness; of oppression on the weak which never called forth an act of resistance or word of reprobation.

not as efficient, perhaps, as the Irish but more regular and sober, and with a great talent at imitation. In person they are the neatest of creatures. I have seen a whole gang, after a day's work on a farm, washing themselves all over with warm water, which they keep ready for their return, as carefully as a company of gentlemen, and I was assured this is their daily habit.

My laundryman came recently, with his basket slashed with mud and his clothes spoiled, weeping bitterly, saying that some boys had pelted and attacked him. He evidently had not resisted. I was pleased to see, however, the other day, that some "anti-coolie" school-boys who were attacking some little yellow boys, met with as good as they gave, and at length were fairly driven off the field by the stones of their Mongolian antagonists.

The odious tax on the Chinese miner, however, still exists, and he is still excluded from most of the mines. Moreover, at this day a white scoundrel could enter the cabin of half a dozen honest Chinese with his revolver in hand, rob them of their toilsome earnings, and murder one or more, and no testimony of theirs could convict him. Such an injustice as this, established by law, is a damning blot on California civilization.

The old battle of humanity fought out on our coast, of justice to the negro, is going on here in different form—of justice to the pagan. The same weapons are used, the same appeals to low and ignorant prejudices of race, and the same assertion of the universal rights of humanity. Caste and ignorance and demagogic sophisms on one side, and enthusiasm and generosity, and the principles of justice on the other.

The lofty abstraction of Mr. Edwards ceased frequent domestic disarrangement, sometimes playing strange pranks with his costume, especially with his wig; while his profound ignorance of ordinary worldly affairs gave rise to many ludicrous incidents. One of the old family stories runs thus:

Mr. Edwards having preached for a poor country parson, found to his dismay on Monday morning, that there was no man or boy about the premises to bring up his horse for him. On his confessing that he knew little about such things, his hostess, "on hospitable cares intent," went to the pasture, caught and bridled the staid, clerical steed, and led it up to the gate.

—God made men to take care of principles—women to care for persons. When either sex thrusts itself into the other's work, the results are mournful. When women and unmanly men set themselves up to judge of general truths, they always fail to distinguish between the man and his opinions. Hence there is no bitterness in religion or politics like their bitterness. The ability to make the distinction specified is the crucial test of manliness.

Literary Intelligence.

The late Tauchnitz edition of the English New Testament is remarkably popular. It is King James' version, annotated from the three best manuscripts. 25,000 copies have already been sold. It forms volume 1,000 of the Tauchnitz republication of works in English.

—Twenty-five editions of Stuart Phelps' "Gates Ajar" have been issued by Messrs. Fields, Osgood & Co. —A new volume, by Bishop Colenso, of criticism on the Pentateuch, is on the eve of publication.

—Trubner & Co. have begun the publication, in eight volumes, of the Rig-Veda Sanhita (the Sacred Hymns of the Brahmans), translated and explained by Max Müller, Professor of Comparative Philology in the University of Oxford.

—Among other recent religious and kindred books we notice a reprint in English of "The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man," by Peter Sterry. The "Athenaeum" speaks of it as "the most celebrated work of, perhaps, the most mystical and beautiful of English mystics."

—Of French religious and cognate books, we note Th. Houbaud's "Reflexions sur le Christianisme"; P. Segneri's "La Manne de l'Ame," or, Meditations on select passages of Holy Writ; (3 vols. 12mo.); Vollet's "Du Systeme Chronologique de Maitheon," compared with the latest discoveries in archeology.

—American.—J. B. Lippincott & Co. have now ready the first series of the "Sunday Library," embracing "The Pupils of St. John," "The Hermits," "Seekers after God," and "England's Anthemion."—Sheldon & Co., New York, announce, Moral Philosophy, by J. M. Fairchild, President of Oberlin College, The Office and Work of the Christian Ministry, by Prof. Hoppin, of Yale Theological Seminary.—Claxton, Remsen & Haffelinger have issued new and illustrated editions of Pilgrim's Progress and Foxe's Book of Martyrs; also the Works of Thomas Dick, Remarkable Facts Illustrative and Confirmative of Different Portions of Scripture, by Dr. Leifchild.

—Among miscellaneous books we note: J. Veitch's Memoir of Sir Wm. Hamilton, (English), 28s.; Prof. Huxley's Introduction to the Classification of Animals, 6s.; Steinmetz's (Rev. H.) History of Modern Europe, or 8vo. 5s. 6d.; M. Fontaine's "De la Marine Marchande," on the Opening of the Isthmus of Suez; "Texte Explicatif" to accompany the first historical plate relating to Louisiana, Cavalier de La Salle of Rouen taking possession of Louisiana and the Mississippi, or Louis XIV.'s River, 9th April, 1682 (8vo. 2 columns, 44 pp.); "The New West; or, California in 1867—1868, by Charles Loring Brace, pp. xii. 373 New York, G. P. Putnam & Son.—The Life of John James Audubon, the Naturalist, Edited by his widow. With an Introduction by James Grant Wilson, pp. x. 443. N. Y.: G. P. Putnam & Son.—In America, the second and third volumes of Mr. Parke Godwin's "History of France" are reported as nearly ready for the press.

A new book of travels, by Captain Richard H. Burton, has just appeared: "Explorations of the Highlands of the Brazil; with a full Account of the Gold and Diamond Mines; also, Canoeing down Fifteen Hundred Miles of the great River Sao Francisco, from Sabará to the Sea."

—A gentleman in New York has on hand for sale a series of the folio editions of Shakespeare's Plays, five volumes, for which he asks \$3,500. —At a recent sale of autographs, sixty-seven letters (only twenty-three are signed) of John Locke (author of the Essay on the Human Understanding), and written between 1678 and 1701, brought \$383 20; sixty-two letters of Jean Jacques Rousseau to Countess d'Epainay, written between 1754 and 1758, brought \$233.

—Grace Greenwood has sold her "Little Pilgrim" to Alfred L. Sewell & Co., of Chicago, publishers of that admirable juvenile, "The Little Corporal."

—The restrictions put upon literary men by the present regime in France are well illustrated by the following incident (told in the Paris Correspondent's letter of Feb. 15th, and published in Child's Literary Gazette of June 1st): "M. St. Beuve sent an article to the *Moniteur*, on a book just published by M. Paul Albert, entitled 'Poésie,' and which contained a summary of his lectures delivered at the Sorbonne before girls. M. Sainte-Beuve, speaking in his article of the attacks made by the Bishop of Montpellier on lay education of girls, said: 'He began to scream as if the capitol was to be saved.' The manager of 'Le Moniteur' objected to this phrase, which in-

sinuated that the Bishop of Montpellier was a goose. M. Sainte-Beuve consented to change the phrase as follows: 'He began to scream—an eagle's scream—as if the capitol was to be saved.' The manager of 'Le Moniteur' then objected to the general tone of the article. M. Sainte-Beuve withdrew the article, and sent him his resignation. 'Le Temps' no sooner heard that M. Sainte-Beuve was free than it offered him an engagement, which M. Sainte-Beuve at once accepted. He gets \$50 an article.

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