

flag, from so short a distance, as to set the archbishop's lawn sleeves on fire. He was then dragged out of his carriage, whilst the rest of the party fired their pistols at him in a volley. Imagining they had completed the dreadful deed, were riding off, when one of them overheard the lady saying to the postilion that her father was not dead. On this Hurley returned, and kicking off the prelate's hat with his foot, clost his skull with his sabre.

Far be it from us, whatever provocation, to justify such a deed of cold-blooded assassination. It has been often exhibited in its terrors to the disadvantage of the religious men of that day, and by none more forcibly than by the late Sir Walter Scott. It was a deed which, under any circumstances of aggravation, Christianity scorns to palliate. But, because Holfour and his party were bloody assassins, it does not follow that the Archbishop of St. Andrew's was a saint.—*Miall's Footsteps of our Forefathers.*

### THE MOSAIC DISTINCTION OF ANIMALS.

*To Promote Health and Comfort.*—In the distinction of animals into "clean" and "unclean," particular reference appears to have been made to their suitability for food, those being accounted "clean" which afforded a considerable portion of wholesome nutriment; and those being condemned as "unclean" which were of a gross and unwholesome nature. "While God keeps the eternal interests of man steadily in view," observes a learned commentator, "he does not forget his earthly comfort; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. Solid-footed animals, such as the horse, and many-toed animals, such as the cat, &c., are here prohibited. Beasts which have bifid or cloven hoofs, such as the ox, are considered as proper for food, and therefore commanded. The former are unclean, i. e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter clean, i. e., affording a copious and wholesome nutriment, and not laying the foundation of any disease. Ruminating animals, i. e., those which chew the cud, concoct their food better than the others, which swallow it with little mastication, and therefore the flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body: on this account they are termed clean, i. e., peculiarly wholesome and fit for food. The animals which do not ruminate, do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have bifid hoofs, but do not chew the cud, such as the swine; and those who chew the cud, but are not bifid, such as the hare and rabbit, are by Him who knows all things forbidden, because He knew them to be comparatively insatiable. On the same ground he forbade all fish that have not both fins and scales, such as the conger eel, &c., which abound in gross juices and fat, which very few stomachs are able to digest."

"One of the most distinguishing traits in the character of Moses, as a legislator," says a celebrated French writer, "and one in which he was the most imitated by those who in after ages gave laws to the Eastern world, was his constant attention to the health of the people. He forbade the use of pork, of the hare, &c., of fish without scales, whose flesh is gross and oily, and all kinds of heavy meat, as the foot of the bullock, of the kid, and of the lamb: an inhibition supremely wise in a country where the excessive heat, relaxing the fibres of the stomach, rendered digestion peculiarly slow and difficult."

"The flesh of the eel and some other fish," says Larcher, "thickened the blood, and by checking the perspiration excited all those maladies connected with the leprosy;" and even goes so far as to suppose that this was the reason why the Egyptian priests proscribed certain kinds of fish, and caused them to be accounted sacred, the better to preserve the people from eating an unwholesome kind of food. And Plutarch gives a similar reason for swine being held in general abhorrence by them, notwithstanding they sacrifice them at the full moon to the moon and to Bacchus. "The milk of the sow," he remarks, "occasioned leprosy, which was the reason why the Egyptians entertained so great an aversion for this animal." The nutritive quality of the animals forbidden is also learnedly defended by Michaelis, in his "Commentaries on the Laws of Moses," (vol. iii., article 503, pp 230, 231.) and by Wagenseil, in his "Tela Ignea Satanae;" in "Carminis R. Lipmanni Confutatio," (pp. 555, 556,) who observes, that the Jews not only considered the eating of pork as inducing the leprosy, but regarded the very name of swine as ominous, and avoided naming it if possible; and that the Talmudists say, "If a child sucks the milk of a sow, it will become leprosy."

From these and similar views of the dietetic character of the Mosaic distinction of animals into "clean" and "unclean," Lowman judiciously observes, that "the food allowed the Hebrew nation, as a holy people, were the gentler sort of creatures, and of most common use, such as were bred about their houses and in their fields, and were, in a sort, domestic: they were creatures of the cleanest feeding, and which gave the most wholesome nourishment, and were of a better taste, and might be had in greater plenty and perfection by a proper care of their breeding and feeding: they seem, therefore, naturally fit to be chosen as a better kind of food. And if it became the Hebrews, as a holy nation, to have any ritual distinction of foods, could have been devised more proper than to prefer such foods as were the best foods, most easy to be had, and in the greatest perfection, most useful and most profitable to the industrious hus-

bandman? Was not this much better than to give encouragement to hunting of wild beasts and following birds of prey, no way so fit for food nor so easy to be had, and hardly consistent with the innocency and mildness of a pastoral and domestic life? Such a difference as the ritual makes between foods was wisely appointed to encourage the improvement of their ground, to contribute to the health of their bodies, and the ease of their employment in life—no inconsiderable part of the blessings of the promised land."—*Townley's Maimonides.*

### ADVICE TO A YOUNG CLERGYMAN.

1. Live within your income.
2. Live by system.
3. Often preach series of discourses.
4. Do not announce your intention to give a series of sermons.
5. Be frank and open-hearted with all your people, but make no one your special confidant.
6. Speak evil of no man.
7. Never do any thing by stratagem.
8. Scrupulously avoid any thing like personality in the pulpit.
9. Do not resolve that everything in church and parish must go according to your notions.
10. As a general rule, do not preach upon any subject when the community is in a state of excitement on that point.
11. Remember that preaching the gospel is to be your primary object.
12. Pay special attention to the application of your sermons.
13. If any of your parishioners are particularly sensitive lest they should be neglected, pay them special attention.
14. Be scrupulously watchful over your own habits, that you may cultivate the manners of a Christian gentleman.
15. Study dignity and propriety in the performance of all the ceremonies of religion.

**THE TRANSFORMATIONS OF WATER.**—Absolutely pure water, fresh drawn from the chemist's still, or formed from its elements by burning a gallon of hydrogen gas in half a gallon of oxygen, seems as simple and inert a substance as one can well conceive—devoid as it is of colour, taste, and smell. Yet in the whole range of material substances there is perhaps not one whose transformations are more surprisingly Protean, or whose relations are more extensive and intricate. A solid body, stone hard, falls from the sky and breaks your window. You pick it up, and find it a dense angular crystal; which, while you examine it in the palm of your hand, changes to a transparent fluid; which again dwindling gradually as you gaze at it, becomes invisible and vanishes into thin air. If the weather be frosty, the vanished substance soon re-appears in dew drops, softly deposited on the cold window—which just before its momentum had power to break; and these drops, while you watch them, suddenly shoot into delicate ramifications, and resume their previous crystalline solidity. Nor is the hailstone less soluble in earth than in air. Placed under a bell glass with thrice its weight of lime, it gradually melts and disappears; and there remain four parts, instead of three, of perfectly dry earth under the glass. Of a plaster of Paris statue weighing 5 lbs., more than 1 lb. is solidified water. Even the iridescent opal is but a mass of flint and water, combined in the proportion of 9 grains of the earthy ingredient to 1 of the fluid. Of an acre of clay land a foot deep, weighing about 1200 tons, at least 400 tons are water; and even of the great mountain chains with which the globe is ribbed, many millions of tons are water solidified in earth.

### Receipts for the Magazine.

VOL. I.

St. Jerome—R. L.

VOL. II.

Streetville—W. J.

St. Jerome—R. L.

Rochester, U. S.—A. M., 2s. 6d.

Dunn—W. L., 2s. 6d.

Chesterfield—J. McL., W. S., J. R., J. C., J. B., S. McM., R. L.

Amherst Island—J. S.

Hamilton—Dr. C.

McKillop—R. H.

Waddington—Rev. J. M., J. G.

Daley Ridge—G. G., R. P., A. C.

**WANTED** for the Huntingdon Academy, a SENIOR ASSISTANT. He must be a good Classical and Mathematical Scholar. Applications, (post-paid,) stating amount of Salary expected, to be addressed to the Rev. P. D. Muir, Huntingdon, C. E.

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

PRINTED BY JAS. GLELAND, AT NO. 62 YONGE STREET, TORONTO