YERSES ON AN EMIGRAST FAMILY

COPIED IN PART FROM PLIZA COOR'S POPUL

God speed the keel of the tru-ty ship
That bears them to our share,
cows

Communicated by relative in Orargians

Those dispects the keel of the tru-ty ship That hears them to our share, There's little chance that they'll e'er look

On their chalky see heach more, They are right to holdly strive, Where labour does not place in dearth, And the honest pawr any thrive God speed them nil, they're a hopeful band, O'er their boundless path of blue, But they'll ne'er forget their own old land, Though wealth may gladden the new They'll often think of the blackthorn leaves, And the whither's sheaver, Though the grain was not for them. They'll often think of the basy plough, And the merry besting field;

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Communicated by a relative in Georgians

EASTERN RELIGIONS.

We extract the following from an exchange paper, and one cannot fail to see in it many of the vices engrafted on christianity as taught in some countries. Monks, nuns, virgins, winking images, and other extravagances are seen to have had their counterparts 3,000 years ago. - [ED. Sox.

HINDOO RELIGION.

Monachism originated in Eastern Asia a long time—probably fifteen-hundred years—before the birth of Christ. Its fountain-head is the ancient superstition of Hindostan of India, one of the primitive seats of human civilization. The people of this country have sacred books, which must be nearly if not quite as ancient as the books of Moses; besides other books of their religion, written after the first, from time to time, in the ages of remote antiquity.

The language of these ancient books is called Sanscrit. Like the Hebrew, Greek, and Latin, it has been for many ages a dead language, and is the parent of most of the living dialects of Hin-

The most ancient of the Hindoo books are four in number, called Vedas. They are filled, for the most part, with religious precepts, prayers, and hymns. They appear to have been the books of devotion used by the Hindoos in the primitive times of their religious. Like the books of Moses, they bear in their language, style, and manner, the strongest internal evidence of great annuality.

Next in age to the Vedas, is a book entitled "The Laws of Menu," which unfolds the rules of this ancient religion. Then come a succession of books called Puranas and Shasters, besides divers more which need not be particularly mentioned.

divers more which need not be particularly mentioned.

These books form altogether an extensive library. They teach the doctrines, worship, inythology, and practical rules of this ancient religion. This system is, on the whole, very extensive and complex, and requires the study of many years for one to become thoroughly acquainted with it. We shall give a sketch of its leading principles, so far as may be necessary to show the primitive source of accitism and monkery. It will be found among the principles of this ancient system of religious philosophy. All the monachism that has appeared in the world may be traced to this one heathenish source. In this and the following chapters, we shall trace these principles with their practical effects over Eastern Asia, and through Egypt and the Greek philosophy into the Jewish, and many into the christian religion, where we see them finally developed into the monachism which exists to this day, and forms a remarkable feature of the Roman Catholic system of Christianity. system of Christianity.

Hindoo books teach that there is one infinite eternal God, who is the original source of all other beings, and comprehends them all in his universal essence. He is called Brahm, which, like Jelsovah in the Hebrew, signifies the Self-existent.

But the sublime, original Godhead is not the object of Hindoo worship. He is thought to be too great for human knowledge. He is hidden from the human understanding in the infinitude of his spiritual nature. He possesses no conceivable attributes, exercises no agency in the affairs of the universe—but unconscious of passing events, reposes in the eternal enjoyment of his own

Brahm revealed himself in three forms or persons, called Brahma, the Creator, Vishnu, the Preserver, and Siza, the Destroyer. These three divine persons, considered as emanations from the infinite, unknown Godhead, or as distinct unfoldings of the Universal Being,—constitute the Hindon Trinity or Trimurti, as they call them. Each of them has several names descriptive of his attributes; and each is of both sexes; for every Hindon God has his female counterpart, who is essentially one with himself. These three gods, with their united goddesses, are the supreme objects of Hindoo worship, sometimes under one name and sometimes under another.

It seems that the worshippers were in early times divided into sects; some preferring tho worship of one, some of another, of these divine persons, to the exclusion of the rest. Each sect assigned to the favorite god certain attributes originally appropriated to another. Hence no little confusion appears in the modern accounts of their distinct attributes.

Pouths' Department.

Train up a Child in the way he should go, and when he is old he not depart from it ... Propries c 22 + 6

THE LITTLE STRAW HAT

'Tis a dear little hat, and it hangs there sin — And its voice of the past bids our heart strings thrill, For it seems like a shadow of days passed u'er, Of the bright one who that hat once wore

'Tis a dear intle hat, for each simple braid Tells that oft o'er its planing those fingers played. And many a wreath for its crown had been twined. To the grateful taste of his youthful mind

Yes; there atlent it hangs with its curling front, Still as playfully rolled as had been its wont, But the golden ringlets that waved below. Have curied their tast clusters long ago.

Ay, the hat is the same, but it shades no more Those light blue eyes as in days of yore;
And the sun-lit smile that danced o'er that brow, Can but light up our hearts' ad memories now

Sad memories they are; o'er their quivering strings Each breath of the by-gone a treinor flings. And joys that we fain would waken again, In memory are wreathed with a thrill of pain.

Then recall not the post—though the dimpled hand May never again class the braided atrand. Though the breeze no longer may bear the tons Of the ringing laughter of childhood's own.

An' think of him now with a glittering crown Oer his heavenly forehead resting down. While his lingers stray o'er the goiden wire. That blends with his voice 'mid the cherub choir.

Ay, I see him now with the holy light, Pouring broad on his brow with radiance bright, And I hear the tones which in Heaven have birth— O' call him not back to this saddened Earth.

(For the Canadian Son of Temperance,)

MOVEMENNTS OF CADETS IN LINCOLN.

On Finday the 24th June, 1853, being the Anniversary of Smithville Star Section of Cadeta, No. 82, it was celebrated in the following manner:-

appy, healthy, hearty little brethren met at 2 o'clock at Concord Farm, the residence of their highly esteemed Worthy Patron, B. Erva Dill. It is hard to say which was the most pleased, the Cadets or the Patron, however, after a little training the procession was formed and moved in the following order:—
Marshal of the day on horseback; band; Junior Watchman; banner, Deputy Grand Worthy Patron, Banner; Guide, Worthy Patron, Usher; Secretary, Worthy Archon, A. Secretary; I Associate, Chaplain, 2 Associate; Treasurer. P. W. Archon, A. Treasurer; Vice Archon and Watch; P. W. A., 2 and 2; P. W. P., 2 and 2; Cadets 2 and 2. The procession then moved on in a very respectable creditable manner to the Court House, Sinithville; where they were cordually welcomed by the White Lily Union of Daughters of Temperance, No. 60. They proved the ancenty of their intentions by immediately introducing the Section, and urging them to make a particular acquaintance with sundry articles of food, such as turkey, fowls, hams, mution, pics, cakes, &c. A large quantity of friends were in attendance to share in the pleasure of the day.

The meeting was called to order by the W. A. and the services of the Chaplair consisted in reading a portion of the Holy Scrip-

The meeting was called to order by the W. A. and the services of the Chaplair consisted in reading a portion of the Holy Scripture, 35th chapter Jeremiah. The refreshments were then served, and the company was perfectly satisfied, the band struck up "O the Roast Beef of Old England." The company was called to order by the W. P., when the following toast or sentiment was given from the chair: The Quoen, responded to by B. Luffe, tune by the band, "God save the Queen." 2. The order of the Cadets of Temperance, responded to by B. Griffin, and address to youths, which the speaker delivered with his accustomed energy; to be rightly appreciated he must be heard. 3. The White Laly Union D. of T., responded to by Miss Elenor Griffin in a very next happy manner, which elicited great applause; band, "Haste to the Wedding." 4. The Amateur Brass Band of Smithville, responded to by Mr. F. Smith, as a maiden speech it was above mediocrity; tune, "The Grand Cadets March," composed expressly for the occasion. 5. Canada our beloved country, responded to by the Rev. M. Haw, who as usual was quite at home and I believe felt every word that he spoke, tune, "Home aweet home." 6. The Committee of arrangements, responded to by Br. B. M. Morre, and diguistics to the sentiment, tune, "Happy Land." 7. The three Orders of our Organization, Sous, Daughters, and Cadets, responded to by the D. G. W. P., B. M. Morre, in his own poculiar manner, which is indescribable by me, tune, "Auld Lane Syne" of the Chaplair consisted in reading a portion of the Holy Scrip-ture, 35th chapter Jeremiah. The refreshments were then served,

Morse, in his own poculiar manner, which is indescribable by me, tune, "Auld Lang Syne."

The party then had an intermission, and at 7 o'clock met to witness a splendid exhibition conducted by the Cadeta, Daughters, Sons, and a few friends, consisting of moral dramas, dialogues, recutations, original and select; enlivened at intervals by some choice pieces of music, which was a rich intellectual treat. The Worthy Patron, B. Erva Dill, then stated that the object of the worthy Patron, D. Eva Dill, then states that the object of the meeting was to assist to procure a stock of books for the Cadeta Library, he was happy to say that he had succeeded by the liberality of the community. The Section was in possession of about 100 vols., and be had in his hands cash amounting to 30 dollars to Section with 10 vois, of Slaksperre's works, which the Section received with gratitude. B. Laffe then presented the Section with 2 splendid Benners drawn by himself, with smitable devices and motioes expressive of the vices we hate and the virtues we

John of Austria won Lepanto at twenty-fire—the greatest bat is of modern times, had it not been for the paloasy of Philip, the next year he would have been Emperor Mauritania. Gaston Fox was only twenty two when he atom a victor on the plant of Ravenna. Every one remembers Conde and Rocry at the same. Gustavna Adolphus died at thirty-eight. Look at his contains: that wonderful Duke of Weitner, was only 36 when died. Banter, lumself after all his miracles, died at forty-ful tenns: that wonderful Duke of Weimer, was only 36 when 'deed. Banier, lumself after all his miracles, died at forty-'treawas little more than thirty when he guszed on the gulco cupolas of Mexica. When Maurice of Saxony died at thirty-to, all Europe acknowledged the loss of the greatest captain and the profoundest statesman of the age. Then there is Nelson, Ulito—but these are warriers, and perhaps you may think there are greater things than war. I worship the Lord of Hosts. Let us speak of the most illustrious achievements of civil prodence. Limocent III, the greatest of the popes, was the despot of Christendous at thirty-seven. Don de Medici was a cardinal at fifteen, and Guicciardini tells us haffled with his state craft Ferdinand of Arragon himself. He was pope as Leo X. at thirty-seven. Litther volbed even him of his richest province at thirty-five. Take Ignatius Loyolaand John Wesley, they worked with young braine. Ignatius was only thirty when he made his pilgrimage and wrote the "Spiritual Exerciser." Pascal wrote a great work at aixteen, the greatest of Frenchmen, and died at thirty-seven? Ah: that fatal thirty-seven, which reminds me of Byron, greater even as a man than a writer. Was it experience that guided the pen of Raphael when he painted the palaces of Rome? He died too at thirty-seven. Richelieu was Seere --y of State at thirty-one. Well then, there are Bolingbroke and Pitt, both ministers before other men leave off cricket. Grotius was in great practice at seventeen, and attempy-general at twenty-four. And Acquaviva—Acquaviva was general of the Jesuus, ruled every catance in Europe, and colonized America before he was thirty-seven. in Europe, and colonized America before he was thirty-

THE TEN TRIBES.

The Jews at Jerusalem are said to have received a letter from the synagogye authorities of Saphet, which speaks of important information being received concerning the lost ten tribes of Israel. They are represented to have gone many months' trovel into the desert, where they still reside, a powerful nation, "abounding in wealth and ammunition," Netwithstanding the absurdity of their report, the Jews earnestly propose sending a mission to find out the whereabouts of the nation. It is a single more probable suppossition that they minuted with the world

mission to find out the wheresbouts of the usion. It is a since more probable supposition that they mingled with the world twenty-three or twenty-four hundred years ago; and with the view it is rational to suppose that every man living on the earth at the present time, is a natural descendant of Abraham.

Let us look at the subject. A moderate calculation will show that the descendants of every man form connections with five other families in 50 years, on an average. By this rule connections would be formed with 25 families in 100 years, 125 in 15) years; 625 in 200 years. At this rate it will be seen that in the comparatively short term of 600 years, the descendants of one man will form connections with 245,028,625 different families. There has been an intercourse between the neighbouring Lationa and tribes through Asia and Africa as well as Europe, within and tribes through Asia and Africa as well as Europe, within 2000 years sufficient to justify the position that the descendance of the lost tribes have long since intermingled with all the nations of the certh.

tions of the earth.

The word "Selah"—The translators of the bible have is the Hebrew word Selah, which occurs ar often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give the word meaning eteraelly, ferrere. Rabbi Kinchi regards it as a sign to elevate the voice. The authors of the septuagint translation appear to have regarded it as a musical sign equivalent, perhaps, to the word repeat. According to Luther and others it means silence. Genius explains it to mean let the instruments play and the singers stop. Worthern regards it as equivalent to sursim cords—up my soul! Samner, after examining all the seventy-four passages in which he word occurs, recognizes in every case "an actual appeal or a minons to Jehovah." They are calls and prayers to be heard, expressed either with entire directine a, or if not, the impersion "lear, Jehovah." They are calls and prayers to be heard, expressed either with entire directine a, or if not, the impersion "lear, Jehovah." Awake, Jehovah!" and the like of the word itself he regards as indicating a blast of trumpets. Selah itself he thinks an abridged expression, and for frigation Selah—Higsion indicating the about of the tring instruments, and Selah a vigorous blast of trumpets.—Bibliat Sacra.

Good and and Luck.—I may here as well as any wher

Sacra.

Good and had Luck.—I may here as well as any where part the secret of what is called good and bad luck. The men who, supposing providence to have an implacable against them, beincan, in the poverty of a wretched old against them, beincan, in the poverty of a wretched old against them, beincan, in the poverty of a wretched old against others. Ose, with a good profession, host his luck in a river, where he idled away his time a-fishing, when he who is have been in the office. Another with a good trade perpettion burnt up his luck with a hot temper, which provided all his applyers to leave line. Another with a lucrative business, lost his luck by amixing diligence at everything but his business. Another who steadily follows his trade, as steadily followed his busine. Another, who was lumest, and constant to his work, erred by perpetual misjudgements—he lacked discretion. Hundreds insection in the profession, by true right. perpetual misjudgements—he lacked discretion. Frumitive their lock by endorsing, by sangaine speculation, by true nig fraudulent men, and by dishonest gains. A man never has postluck who has a had wife. I never new an oarly-rising, sand-working, product man, careful of his carrings and strictly had not a feature on the life. Besides the supreme Trimuri, the Hindoo mythology embraces many gods and goddesses of divers ranks and characters; and these all have their worshippers—at least the more distinguished among them have;—each individual choosing the particular objects of his worship, according to his fancy or the custom of his family or sect.

About their gods, their actions and transformations, the Hindoo of old invented a thousand allegories and fables, monstrous and absurd, of which we need say nothing more, except that Vishnu, the Preserver, the accord presence of their trimity, is said to have goose through hine incarnations or births as animal or man, each time to effect some work of salvatism—on the earth, and that he will become incarnate once more, fortshe purpose of delivering mankind from their sins, and of renovating the world.