

particularly.—Most of the richer, and even some of the middling class dress like Europeans; the poorer men retain their scriptural beards, with a vest and small clothes like that of the Moors, and a calot in place of a turban. The Rabins and other persons in authority among their brethren also retain the Israelitish costume. Their women are not veiled like the Moresses, but surpass them in affectation of finery. A gilt wire cap, slanting back from their heads to the length of at least a yard gives them the appearance of dragon-flies. The Moresses, I am told, spare the black beauty of their eye-brows; but the Jewesses stain theirs, like their hair, with hanna, to the frightful resemblance of a red cow's tail. At the end of last week was concluded a great festival of the Jews, which is celebrated here with more joyousness than in Europe. It is a fete—so I was told by one of the Rabbin—in commemoration of the passage of their forefathers through the wilderness. On the flat roofs of their houses they construre temporary arbours with boughs of trees, and there, by candle-light, they sup for seven evenings consecutively, on the best fare they can afford, dressed out, men, women and children, in all the silks, brocade, and finery they can muster. From Mr Descousse's terrace, that commands a glorious view of the country for fifty miles around, I have looked with pleasure for several evenings on the feasting children of Israel.—The light through the green boughs shows every dish that is on their table, and even their dresses and countenances. Their gorgeous apparel often forms a ludicrous contrast with other symptoms of poverty in their circumstances. I observed the other night a youthful Hebrew with a pair of petticoat small cloths that were remarkable for their 'loop'd and window'd raggedness;' yet his jacket was of crimson velvet, trimmed with gold, and his sash of embroidered silk. A woman on the same house-top, had no stockings on her feet, but a brocaded hoodice, and a splendid piece of cloth of gold floating from her head.

SALT.

There are many countries on the habitable globe where salt has never yet been found, and whose commercial facilities being extremely limited, the inhabitants can only occasionally indulge themselves with it as a luxury.

Thus is particularly the case in the interior of Africa. It would, says Mungo Park, appear strange to an European to see a child suck a piece of rock-salt as if it were sugar; this, however, I have frequently seen: although the poorer class of inhabitants are so very rarely indulged with this precious article, that to say that a man eats salt with his provisions, is the same as saying he is a rich man. I have suffered great inconvenience myself from the scarcity of this article. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it.'

ORIGINAL DEPARTMENT.

FOR THE INSTRUCTOR.

ON THE NECESSITY OF DIVINE REVELATION.

It has been the aim of infidels of every age to disprove the fact, that God has made a revelation of his will to man by communicating a knowledge of that will to chosen individuals, and by them to mankind in general. Some, who for the sake of argument have admitted the existence of a deity, have asserted that it was impossible to have made such a communication. For these we have here no argument; we leave them to their daring doubts, with the earnest exhortation to look around them, and see if they cannot discover on the earth's surface alone sufficient to convince them that some being of infinite power and wisdom has planned and guides the whole, and whose capabilities are not to be circumscribed by the limits of human reason. But others there are who, with sincerity, acknowledge a God, and yet deny the necessity of revelation, asserting that his works are sufficient to give to men a knowledge of his nature and character adequate to the purposes for which he was created. It may not be considered fair in the discussion of this proposition, to draw our arguments from that book which professes to be a revelation of the will of God; we shall, therefore, bring forward such as history furnishes us with—commencing with Persia, a favored and happy land: Here all the beauties of nature seemed collected together, and all that could gratify the senses was produced in abundance, and the proud Persian felt all this, and he looked around and knew that what he saw must have an author; and he looked