

were the meanings annexed to them by the Prophets, inspired writers, and true believers of the old law. Whatever is recorded in the sacred scriptures, was intended by the all directing Omnipotent inspiring Spirit for our instruction in the ways he has deigned to reveal his just and merciful Providence in our regard: for, according to St Paul, Rom. xv, 4, "Whatever things have been written, have been written for our instruction." Now this instruction is mostly conveyed to us in holy writ by signs, symbols, and sensible figures; by hieroglyphical, allegorical, metaphorical, and parabolical allusions; all which make a picture to the mind, and thus fix upon it in a tangible form, the revealed truths, which, in all their abstract and merely mental simplicity, would not so intelligibly be received and retained by creatures not purely spiritual, like the angels, but whose knowledge is chiefly acquired from external objects by the medium of the senses; for, as St. Chrysostom says in his 7th Homily to the people of Antioch, speaking of the human creature, — "Had'st thou been made without a body. God's gifts to thee would have been purely spiritual. But since thou hast a body joined with a soul, he renders, by sensible signs, his gifts to thee intelligible." *Si enim incorporeus es, sed, quoniam anima cum corpore conserita est; in sensibilibus insensibilia tibi prædet.*

"The flood was forty days upon the earth;" that is, God continued for forty days to pour out the deluge upon the earth till the waters increasing had overflowed the whole earth, and had risen fifteen cubits above the highest mountains, destroying all flesh that moved upon the earth, in which was the breath of life. This was the term of God's vengeance on the guilty race of mankind; a term of penance and mortification ever afterwards observed by the faithful, under the old as under the new law, to deprecate the wrath of the offended Deity; to win, by our sincere repentance, his forgiveness, and regain his favor, which we may have forfeited by sin.— Hence the *sevens fast of forty days* observed by Moses, Elias, the Ninivites, and even the Saviour: and hence in the christian church the forty days' Fast of Lent.

MISCELLANY.

GAMBIER ISLANDS.

The Astrobale and Zelec, two French frigates, sent by government on a voyage of discovery round the world, have lately returned after an absence of three years. In the report published by the commander of the expedition, there is much interesting information of every kind, but none more consoling to the philanthropist and Christian, than the flattering account it contains of the labours of the Catholic missionaries amongst the inhabitants of the Gambier Islands, a group of the South Pacific ocean, in the 23rd degree of south latitude. The wonders effected there by the new apostles, who have devoted themselves with such admirable zeal to the conversion and civilization of the islanders, sufficiently show that the

same principle of secularity which distinguished the earliest ages of the Christian church is not less powerful now in the breasts of the ministers of the Gospel, than it was at any period in the past history of the conversion of pagan nations. The following is an extract from the report alluded to:—

"The population of the Gambier Islands may be estimated at about 20,000 souls, the greater number of whom have been baptized by the Catholic missionaries, of whom there are only four in the islands, with a vicar apostolic, under the title of Bishop of Nilopolis; so great is the change effected by religion, and such the salutary influence it has exercised upon the natives, that any one who visited these islands ten years ago, could scarcely recognize them, were he to see them now. On the 4th the frigates cast anchor between Mangareva and Kærova. Having sent to the bishop the parcels intended for him, the commandant, Durville, paid him a visit at Akena, where he has taken up his residence. The king sent his brother-in-law on board the Astrobale with presents for the commandant, and a letter from Mr. Guillemard, missionary of Mangareva.— On the 7th the bishop came on board, dressed in his episcopal costume; on his departure he received a salute of nine guns. The king visited us on the 9th, and was received with a royal salute, his flag flying from the mast head.

"The Gambier Archipelago forms a group of five or six islands, distant from each other about two miles. The most considerable is called by the natives Mangareva, 1,200 feet above the level of the sea. The natives, who manifested such hostility against the English, with whom they had frequent and serious disputes, are generally of a mild and benevolent disposition, and received us with every demonstration of friendship. The presents the king made us were not rich, it is true, but they were such as he had it in his power to bestow—fowls, bananas, fruit of the bread tree, &c., &c. On the following day he received from the commandant of the expedition a double-barrelled gun, powder, and a complete suit of clothes.— Many of the islanders already know how to read and write; the brother-in-law of the king, writes very well. There are two French sailors settled in those islands who have married native females; it is scarcely credible, that in so short a space of time they could have succeeded so completely in forming their wives to European habits. Their houses may be easily distinguished from the others by their neatness, and their children are nursed and cradled just as if they were in France.

"Before the arrival of the missionaries, the islanders were in the habit of eating human flesh without repugnance, and in time of scarcity they waged war against each other, in order to feed upon the bodies of the slain. The women are not handsome, they have generally flat noses; we, however, met some who were rather pretty; they are reserved in their manners, and avoid having any communication with strangers, that they may conform to the instructions of the missionaries. The houses of the inhabitants are made of reeds, covered with mats, which are so well made that the rain cannot penetrate them. The missionaries imported the cotton tree and sugar cane, which the natives are now able to cultivate, many of them, too, have been taught to weave, and will thus be soon able to provide clothing for all the inhabitants, who, before the arrival of the missionaries, used to go naked."

PULVIS ET UMBRA SUMNUS—Hor.

What is man, so portly made?  
A grain of dust: a fleeting shade.

Forty thousand Irish emigrants have arrived in New York since the 1st of July.

**TACT AND TALENT.**—Talent is something, but tact is everything. Talent is serious, sober, grave and respectable; tact is all that, and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles—the surmounter of all difficulties—the remover of all obstacles. It is useful in all places, and at all times, it is useful in solitude, for it shows a man his way into the world; it is useful in society, for it shows him his way through the world. Tact is power—tact is skill; talent is weight—tact is momentum; talent knows what to do—tact knows how to do it, talent makes a man respectable—tact will make him respected; talent is wealth—tact is ready money. For all the practical purposes of life, tact carries it against talent—ten to one. Take them to the bar, talent speaks learnedly and logically—tact triumphantly. Talent makes the world wonder that it goes on so fast—tact excites astonishment that it gets on so fast; and the secret is, that it has no weight to carry, it makes no false steps; it hits the right nail on the head, it loses no time—it takes all hints; and by keeping its eye on the weather-cock, is ready to take advantage of every wind that blows. Take them into the church: talent may obtain a living: tact will make one. Talent gets a good name, tact a great one. Talent convinces; tact converts. Talent is an honour to the profession; tact gains honour from the profession. Take them to court; talent feels its weight; tact finds it way. Talent commands; tact is obeyed. Talent is honoured with approbation, and tact is blessed by preferment. Place them in the senate; talent has the ear of the house, but tact wins its hearts, and has its votes. Talent is fit for employment, but tact is fitted for it—it has a knack of slipping into places with a sweet silence and a glibness of movement, as a billiard ball insinuates itself into the pocket; it seems to know everything, without learning any thing. Talent is certainly a fine thing to talk about, a very good thing to be proud of, a very glorious eminence to look down from; but tact is useful, portable, applicable, always alive, always alert, always marketable; it is the talent of talents, the availability of resources, the applicability of power, the eye of discrimination, the right hand of intellect.

**THE VINTNERS OF DUBLIN.**—Mr. O'Connell's support of teetotalism has drawn upon him the opposition of this class. He thus adverted to the subject in his speech at the close of the first day's poll.

"I am sorry if I injured them by becoming a teetotaler but I am not sorrow for being a teetotaler. (Loud cheers.) Are there any teetotalers here? (Loud cheers and cries of "Yes.") At that rate I am not surprised that the vintners should lose customers. (Cheers.) Now, my friends, I implore of you to mark me. Most of you know that about eight years ago, I found in this city a brewery premises in a state of excellent order, with all the utensils. I found no person bidding for them, and I bought them for my youngest son, I put capital into it, and it has been worked for almost eight years, and what is the consequence of teetotalism. My son entered into a speculation by which he expected to realise an ample fortune, and teetotalism forced him to give it up. So you see I am a common sufferer with the vintners. (Hear.) Father Mathew's own brother had a brewery which teetotalism forced him to give up. So it is not the vintners alone have suffered by teetotalism; but if I lost all the elections that were ever lost or gained, I would not give up teetotalism. I am very proud of it, it is a virtue taught me by the people. I have been long sustaining the people and setting myself up as their schoolmaster in political morality; but in this the people have given me instruction, and have set me an example which I feel proud to follow. (Cheers.) I did not like to see the people better than myself, and to be equal with the people I became a teetotaler." (Cheers.)

BY THE PRESIDENT OF THE U. S. OF AMERICA. PROCLAMATION.

Whereas it has come to the knowledge of the Government of the United States that sundry secret Lodges, Clubs, or Associations on the Northern Frontier; that the members of these Lodges are bound together by secret oaths; that they have collected firearms and other military materials, and secreted them in sundry places; and that it is their purpose to violate the laws of their country by making military and lawless incursions, when opportunity shall offer, into the Territories of a Power with which the United States are at peace; and whereas it is known that the travelling agitators, from both sides of the line, visit these lodges, and harrangue the members in secret meetings, stimulating them to illegal acts; and whereas the same persons are known to levy contributions on the ignorant and credulous for their own benefit, thus supporting and enriching themselves by the basest means; and whereas the unlawful intentions of the members of these Lodges have already been manifested in an attempt to destroy the lives and property of the inhabitants of Chippewa, in Canada, and the public property of the British Government there being: Now, therefore, I, John Tyler, President of the United States, do issue this my proclamation, admonishing all such evil minded persons of the condign punishment which is certain to overtake them; assuring them that the laws of the United States will be rigorously executed against their illegal acts; and that if in any lawless incursion into Canada they fall into the hands of the British authorities they will not be reclaimed as American citizens, nor any interference made by this Government in their behalf.

And I exhort all well-meaning but deluded persons who may have joined these lodges immediately to abandon them, and to have nothing more to do with these secret meetings, or unlawful oaths, as they would avoid serious consequences to themselves. And I expect the intelligent and well-disposed members of the community to frown on all these unlawful combinations and illegal proceedings, and to assist the Government in maintaining the peace of the country against the mischievous consequences of the acts of these violators of the law.

Given under my hand, at the city of Washington, the twenty-fifth day of September, A. D. one thousand eight hundred and forty-one, and of the Independence of the U. States the sixty-sixth.

JOHN TYLER.

By the President:

DANIEL WEBSTER,

Secretary of State.

The Washington Intelligencer makes the following remarks in laying this document before its readers:

"We heartily approve of the design and spirit of the Executive Proclamation in our columns of to-day; lamenting, as every good citizen must, the existence of causes to render necessary such a warning to the enemies of the public peace. Treason against the United States consists technically of levying war against our own Government; but no treason can, morally speaking, be of a deeper dye of malignity than that of individuals compassing or levying war against the persons and property of a people who are in amity with the United States."

The population of the American Union as reported in the census, drawn up in 1810 by order of Congress, amounts to 17,100,576.