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LIBRARY'S GAZETTE.
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UNCLE TOM'S CABIN.
CHAPTER XXXI.
An Authentic Ghost Story.—The haunted Garret.—George and Emmeline.—George and Emmeline.—George and Emmeline.

Two some remarkable reason, ghostly legends were uncommonly rare, about this time, among the farmers of the island. It was, however, in the month of June, that a ghostly apparition was seen in the garret of a certain house, in the town of Charlottetown.

It was a woman, dressed in a white gown, and with a white shawl, who was seen in the garret of a certain house, in the town of Charlottetown. She was seen in the garret of a certain house, in the town of Charlottetown.

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"A very fine young man," said George, notwithstanding the curse of slavery that lay on him. He sustained a first-rate character, both for intelligence and principle. I know you, he said, "because he married in our family."

"What sort of a girl said Madame de Thoux, eagerly." "A beautiful, intelligent, amiable girl. Very plain. My mother had brought her up, and trained her as carefully, almost, as a daughter. She could read and write, and embroider and sew beautifully, and was a beautiful singer."

"Was she born in your house?" said Madame de Thoux. "No, Father brought her once, in one of his trips to New Orleans, and brought her up as a present to mother. She was about eight or nine years old then. Father would never tell mother what he gave her for; but, the other day, on looking over his old papers, we came across the bill of sale. He paid an extravagant sum for her, to be sure—I suppose, an account of her extraordinary beauty."

George sat with his back to Casey, and did not see the absorbed expression of her countenance as he was giving these details. At this point in the story she touched his arm, and said, "George, speaking of a wash-plate, and breaking two tumblers in the wrath of his humanity; and various ladies in the cabin, hearing that somebody had fainted, crowded the state-room door, and kept out all the air they possibly could; so that, on the whole, everything was done that could be expected."

Poor Casey, when she recovered, turned her face to the wall, and wept and sobbed like a child—perhaps, perhaps, you can tell what she was thinking of? Perhaps you cannot; but she did as she did, and that God had mercy on her, and that she should see her daughter, as she did months afterwards—when—but we anticipate.

Well, who ever heard of a praying machine before? What can be meant by it? Where is it to be seen? How is it to be used? Such, we can well imagine, will be the exclamations of some of our young readers, when they hear of this extraordinary contrivance.

But if it were merely to be looked at as a wonderful thing, we should not have given it a place in the "Instructor." No: it is a vast and foolish thing—no more; it is a means by which the poor, ignorant, and sinful people of Thibet—a country to the north east of India think that God can be prayed to and worshipped! And how insulting must this be to Him who has told us that He is a Spirit and that they who worship Him must do so "in spirit and in truth!"

It appears that the people of Thibet suppose that the more prayers a person can repeat, the more merit he has in the sight of God. As a means, therefore, of multiplying their prayers, they have invented these praying machines. They are either wooden, or iron, or copper cylinders, which they fill with a long but narrow roll of paper or cloth, on which their idols and symbols are painted, and below are prayers, either printed or written, in the language of the country. The cylinder has a rod lengthwise through the centre, upon which it is made to turn round. Some of these praying machines are very large. A missionary saw one of this kind, which was turned by a handle, and near which a number of people were sitting, in order that the wind caused by turning it might touch their faces, which is considered a blessed thing for them.

In some cases the people set up these machines in rivers, and small streams, near their houses, so that the water, by turning the cylinder, performs the necessary prayers for them! This we have represented in the sketch on the next page. The way the people manage it is this. They fix in the bed of the stream a post, with a hole bored in the top. Turning freely in this hole is a horizontal (or flat) cross of wood, to which is fastened the rod that passes through the cylinder. Now then, to make the machine go round, a stream of water is brought through a trunk of a tree, or some such simple channel, and made to fall just upon the top of the cylinder. This is fastened to the cylinder, and in one picture is about a yard high, and half a yard across. There are prayers printed on the outside, but it is turning so fast that you cannot see them. The poor fellow who has put up this machine, and whose hat would protect you see behind him seems very well satisfied to look quietly on, while his cylinder says his prayers for him.

The people are very willing to part with these machines. "Some time ago," writes a missionary, "I met one of the people who was turning his praying machine most quickly whilst he walked; his small bundle

of property being on his back. I stopped him, and asked him if he would sell me the machine. At length, after some difficulty with him, he consented, and I gave him three rupees, or six shillings for it. After I had paid him the money, and he had given me the machine, he asked me, after a little while, to give him again. As soon as he had it in his hands once more, he put it three times to his forehead, made his salaam, or did reverence—to it, and then, poor fellow! he returned it to me, and off he went."

Such is the thick darkness of Thibet. We will only add, that it has just struck us that it is possible there may be praying machines nearer home than in that distant country. What shall we say of the boy or girl who mutters over a number of prayers, either in or out of church, in which his eyes are not engaged? In his, or she, is not a more praying machine; and oh, how offensive to God!—London Jan. 1853.

POPULATION OF THE GRAVE.
From extensive calculation, it seems the average of human births per second, since the birth of Christ to this time, is about 815; which gives about thirty-two thousand millions; and after deducting the present supposed population of the world (800,000,000), leaves the number of thirty-one thousand and forty millions that have gone down to the grave; giving death and the grave the victory over the living, to the number of thirty thousand and eight millions. Of this number in the grave, about 1,000,000,000 have died by war; 9,000,000,000 have died by famine and pestilence; 500,000,000 by martyrdom; 650,000,000 by intoxicating drink; 15,000,000 natural or otherwise.

Thus it will be seen that our strong drink have sent nearly one-third of the human race to a premature grave. The calculations upon this subject might be extended to an almost indefinite length, and perhaps, too, with propriety, if thought and meditation would dwell upon them and deduct the morals from each and every avenue. For instance, if strong drink had its 650,000,000 of victims, how many more must it have before the moderate drinker will lay his shoulder to the pledge of reform; suppose but thirty days of intense agony and misery to be the lot of each drunkard's family of five each, what is the amount in the aggregate? Suppose it required even no more than fifty bushels of grain distilled to make a man a drunkard, how long would it last furnishing Europe, nay, even the whole universal world? It would amount to fifty millions of barrels of flour.

Suppose again, that each drunkard loses or wastes only ten years of his life, at three shillings per day, how many solid globes of gold of the size of our earth would it (650,000,000 dollars) purchase? Make your own calculations, not only upon these supposed cases, but any others of which the subject is susceptible, and the result will astonish you, and perhaps lead to some what different course in life. These estimates are, many of them, below the reality.—Merchants' Ledger.

COWS LOOSE TRAINING.—A Correspondent at Columbia, Mo., says he has several cows dry up their milk in one night, so entirely, that from having given a good quantity, they gave none of any consequence. He conjectures it was occasioned by their eating potatoes, which, in his neighbourhood, are this year very unusual.

We hear great complaints of a disease in potatoes in the quarter where our friend lives. Some accounts state that the death of animals had been occasioned by the defective or diseased potatoes—and we think it not unlikely they may have occasioned the trouble with the cows, especially if eaten in large quantities.—Illness (Columbia, Mo., 1854).

As the disease has this year reached Nova Scotia, if any person should observe that the health of stock of any kind were affected by feeding with defective potatoes, he would confer an obligation upon Farmers by publishing the facts of the case. During the past month considerable quantities have been fed by different persons, to swine and cows in this neighbourhood, usually cutting off the most of the damaged portion of the potatoes, and some have given them to their cattle without rumping the rotten portion: we have not as yet heard of any harm following.

We have formerly known a few instances of cows drying up their milk in five nights, and in every instance found that the head of the mouth had turned yellow. They were quickly cured by giving two or three ounces of castor oil with water, in which about two grains of mild (white) sulphur had been boiled, and in which half an ounce of soap was dissolved.

Say, Sammy, why don't you mother mind that rip in your breeches? Oh, it's a' gane away to the sewing circle, to make cloths for the poor children.

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