

ed. The river and lakes are a succession of still or navigable waters fit for steamboats and vessels of large burthen, capable of navigating the ocean. In the whole course of nearly two thousand miles there are only five interruptions to such a navigation, caused by one fall and four rapids, all of which are already partially overcome for large boats.

The whole extent of these interruptions does not exceed 90 miles in 1400 miles above Montreal, actually navigated by nearly a hundred steamboats, and 400 sailing vessels. The Sault St. Marie, between Lakes Superior and Huron, is already begun to be improved by a canal. The Welland canal obviates the falls and rapids at Niagara,—the Long Sault to Lake St. Francis, will probably be completed next year on a scale to admit of the largest steamers. The Rideau canal and the improvements on the Ottawa, obviate the rapids from Coteau to Lake St. Louis, and the Lachine Canal has overcome the interruption caused by the rapids between Lachine and the port of Montreal, below which, as well as throughout the lakes and a great part of the river above, the navigation has become easy, safe and expeditious by means of steam towing vessels.

What is now chiefly wanted to give us an impetus to the extension of settlement, the growth of trade, the augmentation of wealth and comfort throughout the whole valley of the St. Lawrence, is to improve the navigation of the river, give the greatest possible freedom to the occupation of the waste lands and to the trade and industry of the inhabitants, with full confidence in the security of person and property.

With these, every thing that makes a great and prosperous country, will come as a natural growth; without them, the pursuit of partial interests, little jealousies, and the fancied wise schemes of politicians, will be vain. These can hinder the natural progress of society, deaden the efforts of industry and the spread of knowledge, let loose strife, immorality and destruction, till those who indulge in them perish in the midst of their wickedness or folly. But the natural advantages which have been neglected, the gifts of a kind Providence intended for the multiplication and good of our species, remain for others more worthy of them.—*Quebec Gazette.*

ENTRY INTO DAMASCUS.—I was well aware that Damascus was one of the few places remaining in the Turkish dominions, where religious fanaticism drew a strong line of distinction between its Mussulman and Christian population. Many are the humiliations to which the latter are exposed. Here, for instance—and it was the same, until lately, at Cairo and Jerusalem—they were not allowed to enter the town on horseback. It was my intention to comply with the interdiction, at the proper places, but, being tired, I deferred the execution of it, until I should reach the gates. My guide and servant, who were Christians,

unfortunately betrayed me by alighting. Whilst riding carelessly along, some hundred yards ahead of them, absorbed in my reflections, two or three ruffian-looking Turks ran suddenly up to me, and seizing hold of the bridle of my horse, asked me in an impetuous tone, if I were not a *Djaour* or "Infidel." To avow my faith required no deliberation, but I could not help retorting, "*Anna Nazeran Djaour deyil*," "I am a Christian, not an Infidel." No sooner had the words escaped my lips than I was torn violently from my horse, and loaded with a volley of imprecations. In a few minutes, some hundreds of the inhabitants had collected around me, and I was apprehensive of becoming the victim of a popular tumult; particularly as my guides, who were better able to explain matters than myself, had become too much alarmed for themselves to interfere in my behalf. I therefore retired to the side of the road, and sitting down on the bank, I endeavoured to disarm the infuriated mob by the attitude of resignation: for, as long as their hostility—which arose from religious not personal motives—was confined to words, I knew what value to set upon it. But my pacific appearance had a contrary effect. Seeking a pretext for their conduct, some spots of green, the privileged colour, were discovered in my flowered turban, and it was instantly torn off my head. A young urchin—encouraged by this indignity offered to me, walked up and spit upon my beard. This last affront, for a moment, robbed me of my equanimity, but I immediately recollected, and in time, that the slightest attempt at retaliation would be followed by instant death. Every man had a pistol or dirk in his girdle, and it would have cost him little to draw it out, and act upon the impulse of the moment. After appealing in vain to some sheikhs, or elders, who were standing by, I got up and made the best of my way to the gates of the city, followed by a host of boys and women, throwing stones at us as we passed along.

During the whole of this disgraceful scene, which lasted half an hour, the women, '*horresco referens*,' were even more violent than the men. At one time I thought I should have died the death of St. Stephen at the gates of Damascus. Here the conflict subsided; nevertheless, I had the mortification of being obliged myself to pass along the streets, and through the crowded bazaars, on foot, my dress and person covered with mud and other impurities, whilst, the muleteers rode our horses before us, Mustapha wearing my turban on his head. This last part of the '*comédie larmoyante*,' he acted with such consummate insolence, that I joined heartily in the laugh directed against myself, to the no small astonishment of those who were looking on.—*Roberson's Travels in Syria.*