

SELECTIONS.

THE NEW ELECTRO-TELEGRAPH.—At the closing *soiree* of the British and Foreign Institute, a model was shown in action of the new electro-teleg. aph, by which a person writing by the pressure of ivory keys, exactly like those of a pianoforte, each representing a letter or a figure, can transmit, by a single extended wire, to any distance, 500 miles or 5000—an almost instantaneous message, in words that shall be printed by a corresponding machine at the other end of the line, as fast as the sentence is spoken or performed at this. It is intended to establish lines of communication from England to Ireland, across the channel, by this means, and the same thing may be as easily done from England to France, from Marseilles to Malta, Alexandria, Suez, Bombay, Bengal, and Australia, thus realizing the description of the use of letters anticipated by Pope—

“To speed the intercourse from soul to soul,
And wait a thought from Indus to the Pole.”

DECLINE OF BRAHMANISM.—A consideration, which applies with peculiar force to Western India, is the gradual decline of the political ascendancy of the Brahmans, and the inevitable approach of its total annihilation. Our missionaries in Western India deal either with the Mahrattas, or those who were their subjects. Now, from the moment when the founder of the dynasty unfurled his orange banner, the upholding of Brahmanical authority was one of the grand intentions of the Mahratta power. It made an appeal to Hindoo religious feeling, and strove to arouse it against its Mussulman oppressors. Gifts were showered on these “gods on earth” the Brahmans, until over the whole land there arose a proud and pampered race of priests, who soon lorded it over king and people as they pleased, monopolizing most of the wealth and all the learning of the country. But for the last six-and-twenty years, there has been a falling off of this secular and political influence, and Brahmanism is now, even in the Mahratta country, becoming needy and clamorous for relief,—an object of pity rather than of dread.

THE MONKEY AS A RIDER.—A late friend and neighbour of mine in the country kept a monkey who took to riding his hogs, especially one of them, which he commonly singled out as fittest for his use: and leaping upon its back, with his face towards the tail, he whipped it unmercifully, and drove it about, till it could run no longer. The hogs lived under such continual terrors of mind, that when the monkey first came abroad in the morning, they used to set up a great cry at the sight of him. A well-known nobleman once had a wild horse whom nobody could ride. “I know not what your Lordship can do with him,” said one, “but to set the monkey upon his back.” So they put a pad to the horse, and set the monkey upon it with a switch in his hand, which he used upon the horse, and set him into a furious kicking and galloping; but Pug kept his seat and exercised his switch. The horse lay down upon the ground; but when he threw himself on one side, the monkey was up on the other; he ran into a wood with him, to brush him off; but if a tree or a brush occurred on one side, the monkey slipped to the other side; till at last the horse was so sickened and fatigued and broken-spirited, that he ran home to the stable for protection. When the monkey was removed, a boy mounted him, who managed the horse with ease, and he never gave any trouble afterwards.—*Sharp's London Magazine.*

MENTAL DARKNESS.—Incredibly as the following statement may appear, we are nevertheless prepared, on the authority of a highly respectable correspondent, to vouch for its correctness. A few days since the sexton of a parish church on the confines of Nottinghamshire, hoary with age, and on a bed of death, being waited upon by a lady of the village, with a view to minister to his spiritual comfort, was asked among other questions, if he was prepared for a future state; to which he replied, “Yes, I am; Mr. W——, has promised me a coffin; the clergyman says, he'll bury me for nothing, and you ma'am, said you'd give me the buns; and I think that's being well prepared.” The lady's surprise may be better conceived than expressed.—*Nottingham Mercury.*

LAKE ERIE.—The height of Lake Erie above the Atlantic Ocean has been ascertained to be 565 feet. The barrier which contains it is so low, that, were it only to rise six feet, it would inundate, on its northern and western borders, seven millions of acres, now partly occupied by towns, villages, and farms; and it is estimated that a further rise of six or eight feet would precipitate a vast flood of waters over the state of Illinois, from the south end of Michigan; the great Canadian Lakes then discharging, also into the Mexican Gulf.—*Brande's Journal.*

PHILOLOGICAL CURIOSITY.—In the Hebrew tongue all proper names are significant, each individual having received his name from some circumstance connected either with his birth or with his life and character; thus Abraham signifies “the father of a great multitude,” Jacob “the supplanter,” David “the beloved,” &c. This often gives a force to particular passages in the original scriptures that is quite lost in the translation. We shall give a single instance:—When Abigail meets David coming to avenge himself on her husband, she says, “Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he: Nabal is his name, and folly is with him.” This has no point at all in English; it is impossible for the mere English scholar to perceive its meaning; but to the Hebrew scholar who understands that “nabal” signifies “foolish, stupid, wicked, abandoned, impious,” and that the word translated “folly” is simply the noun sub-

stantive formed from the same root, the sentence has a pungency and a zest that can at once be appreciated. A very wonderful example of something of the same kind is the following, which indeed appears to suggest matter for serious reflection. The names of the antediluvian patriarchs, from Adam to Noah inclusive, run thus in the Hebrew:—Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, Lamech, Noah; which names, read in their order, and literally translated, give the following English sentence:—Man appointed wretched miserable, the blessed God shall descend teaching, his death sends to the afflicted rest.

THE UPAS TREE.—The following is a probable explanation of the origin of the Upas-tree story, given by Dr. Thomson, in his notes to Salvete's “Philosophy of Magic.”—A real valley of death exists in Java: it is termed the Valley of Poison, and is filled to a considerable height with carbonic acid gas, which is exhaled from crevices in the ground. If a man or any animal enter it, he cannot return; and he is not sensible of his danger until he feels himself sinking under the poisonous influence of the atmosphere which surrounds him; the carbonic acid of which it chiefly consists rising to the height of eighteen feet from the bottom of the valley. Birds which fly into this atmosphere drop down dead; and a living fowl thrown into it dies before it reaches the bottom, which is strewn with the carcasses of various animals that have perished in the deleterious gas.

REQUISITES TO ENJOYMENT.—There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us; namely, a thankful reflection on the goodness of the Giver—a deep sense of the unworthiness of the receiver—and a sober recollection of the precarious tenure by which we hold it. The first will make us grateful—the second humble—and the last moderate.

A GOOD REPLY.—A Sabbath school teacher, instructing his class on that portion of the Lord's prayer, ‘They will be done on earth as it is in heaven,’ said to them: ‘You have told me, my dear children, what is to be done—the will of God; and where it is to be done—on earth; and how it is to be done—as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?’ The first child replied, ‘They do it immediately,’ the second, ‘They do it diligently,’ the third, ‘They do it always,’ the fourth, ‘They do it with all their hearts,’ the fifth, ‘They do it altogether.’ Here a pause ensued, and no child appeared to have an answer; but, after some time, a little girl arose and said, ‘Why, sir, they do it without asking any questions.’

Free thinking does not always mean thinking freely; it is more commonly being free from thinking.

Adversity does not take away from us our true friends; it only disperses those who pretend to be such.

He is a wise man who learns from every one; he is powerful who governs his passions; and he is rich who is content.

The conscience is the most elastic material in the world. To-day you cannot stretch it over a mole-hill, to-morrow it hides a mountain.

Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills is not time merely, but the immortal soul.

A transatlantic philosopher gives good advice in the following quaint style:—“Ye who are eating the apple dumpling and molasses of wealth, should not forget those who are sucking the herring bone of poverty.”

Sorrows are like tempest-clouds; in the distance they look black, but, when above us, scarcely grey, as sad dreams indicate coming joy, so will it be with the so often torturing dream of life when it hath passed.

A LIE.—“A great lie,” says the poet Crabbe, “is like a great fish on dry land, it may fret and sting, and make a frightful bother, but it cannot hurt you. You have only to keep still, and it will die of itself.”

PRODUCE PRICES CURRENT—MONTREAL, Oct. 26, 1846.

	s.	d.	s.	d.		s.	d.	s.	d.		
ASHES, Pots, per cwt	23	9	a	24	0	PEASE,	5	0	a	0	0
Pearls,	23	9	a	24	0	BEEF, Prime Mess,					
FLOUR, Canada Su.						per brl. 200lbs.	47	6	a	0	0
perfine, per brl.						Prime,	42	6	a	00	0
196 lbs.	35	0	a	00	0	Primo Mess, per					
Do. Fine,	33	0	a	33	6	tierce, 304lbs.	00	0	a	00	0
Do. Sour,	00	0	a	00	0	PORK, Mess, per brl.					
Do. Middlings, .	none					200lbs	72	6	a	75	0
Indian Meal, 168lb.	15	0	a	00	0	Prime Mess,	55	0	a	60	0
Oatmeal, brl. 224lb.	29	0	a	00	0	Prime,	50	0	a	52	6
GRAIN, Wheat U.C.						Cargo,	40	0	a	00	0
Best, 60lbs.	6	0	a	6	6	BUTTER, per lb. ...	0	7	a	0	8½
Do. L.C. per min.	0	0				CHEESE, Am. 100lb	30	0	a	40	0
BARLEY, Minot, ...	3	0	a	3	3	LARD, per lb,	0	5	a	0	6
OATS,	do.					TALLOW, per lb. ...	0	5½	a	0	5½

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