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THE  
**PEOPLE'S MAGAZINE,**  
 AND WEEKLY JOURNAL.

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THE BIBLE.

BY MONTGOMERY.

What is the world?—A wildering maze,  
 Where sin hath tracked ten thousand ways,  
 Her victims to ensnare;  
 All broad, and winding, and aslope,  
 All tempting with perfidious hope,  
 All ending in despair.

Millions of pilgrims throng those roads,  
 Bearing their baubles, or their loads,  
 Down to eternal night;  
 —One humble path, that never bends,  
 Narrow, and rough, and steep ascends  
 From darkness into light.

Is there a Guide to show that path?  
 The Bible:—He alone, who hath  
 The Bible, need not stray:  
 Yet he who hath, and will not give  
 That heavenly Guide to all that live,  
 Himself shall loss the way.

MRS. HARRIS' SOLILOQUY WHILE THREADING HER NEEDLE.

BY LADY DUFFERIN.

Ah, deary me! what needles! well, really I must say,  
 All things are sadly altered (for the worse, too) since my day!  
 The pins have neither heads nor points—the needles have no eyes;  
 And there's ne'er a pair of scizzors of the good old-fashioned size!  
 The very bodkins now are made in fine new-fangled ways;  
 And the good old British thimble—is a dream of other days.  
 Now, that comes of machinery! I'm given to understand,  
 That great folks turn their noses up at all things "done by hand,"  
 Although it's easy proving to the most thick-pated durce,  
 That things am't done the better for being done at once.  
 I'm sure I often ponder with a kind of awful dread,  
 On those bold "spinning jennies" that go off their own head!  
 Those power-looms and odd machines, those whizzing things with wheels,  
 That evermore "keeps moving!"—besides one really feels  
 So supernatural like, and laid upon the shelf—  
 When one sees a worsted stocking get up and knit itself!

TO A CHILD EMBRACING ITS MOTHER.

BY T. HOOD.

Love thy mother, little one!  
 Kiss and chasp her neck again—  
 Hereafter she may have a son  
 Will kiss and chasp her neck in vain.  
 Love thy mother, little one!

Gaze upon her living eyes!  
 And mirror back her love for thee—  
 Hereafter thou may'st shudder sighs  
 To meet them when they cannot see.  
 Gaze upon her living eyes.

Press her lips awhile they glow  
 With love that they have often told—  
 Hereafter thou may'st press, in woe,  
 And kiss them till thine own are cold.  
 Press her lips awhile they glow!

Oh! revere her raven hair,  
 Although it be not silvery grey,

*Too early death, led on by care,  
 May snatch, save one dear lock, away.  
 Oh! revere her raven hair!*

Pray for her, at eve and morn,  
 That heaven may long the stroke defer,  
 For thou may'st live the hour forlorn  
 When thou wilt ask to die with her.  
 Pray for her at eve and morn!

INFLUENCE OF THE MIND IN THE PRODUCTION AND CURE OF DISEASE.

(From Dr. A. Combe's Principles of Physiology.)

The influence of the brain on the digestive organs is so direct, that sickness and vomiting are among the earliest symptoms of many affections of the head, and of wounds and injuries of the brain; while violent emotions, intense grief, or sudden bad news, sometimes arrest at once the process of digestion, and produce squeamishness or loathing of food, although, an instant before, the appetite was keen. Narcotics, the direct action of which is on the brain, have a similar effect on the stomach.

The influence of the mind and brain over the action of the heart and lungs is familiar to every one. The sighing, palpitation, and fainting, so often witnessed as consequences of emotions of the mind, are evidences which nobody can resist. Death itself is not a rare result of such excitement in delicately organized persons.

This law of our constitution, whereby the regulated activity of both intellect and feeling is made essential to sound bodily health, seems to me one of the most beautiful arrangements of an all-wise and beneficent Creator.

If we shun the society of our fellow-creatures, and shrink from taking a share in the active duties of life, mental indolence and physical debility beset our path. But if, by engaging in the business of life, and taking an active interest in the advancement of society, we duly exercise our various powers of perception, thought, and feeling, we promote the health of the whole corporeal system, invigorate the mind itself, and at the same time experience the highest mental gratification of which a human being is susceptible,—that of having fulfilled the end and object of our existence, in the active discharge of our duties to God, to our fellow men, and to ourselves. If we neglect the exercise of our faculties, or deprive them of their objects, we weaken the organization, give rise to distressing diseases, and at the same time experience the bitterest feelings that can afflict human nature—ennui and melancholy. The harmony thus shewn to exist between the moral and physical world, is but another example of the numerous inducements to that right conduct and activity, in pursuing which the Creator has evidently destined us to find terrestrial happiness.

The reader will now understand why the state of the mind is so influential in the production and progress of disease. In the army this principle has often been exemplified in a very striking manner, and on so large a scale as to put its influence beyond a doubt. Sir George Ballingall mentions, in his lectures on Military Surgery, that the proportion of sick in garrison in a healthy country, and under favourable circumstances, is about five per cent.; but that, during a campaign, the usual average is nearer ten per cent. So marked, however, are the preservative effects of cheerfulness and the excitement of success, that, according to Vaidy, the French army cantoned in Bavaria, after the battle of Austerlitz, had only 100 sick in a division of 8000 men, being little more than one in the hundred. When, on the other hand, an army is subjected to privations, or "is discouraged by defeat or want of confidence in its chiefs," the proportion of sick is "often fearfully increased."

The same principle explains why it is so important for the

physician to carry the feelings of the patient along with him in his curative measures. It is well known, for example, that those who live in constant apprehension of fever, cholera, or any other ailment, are generally among its first victims when exposed to its causes. The reason is obvious. The depressing nervous influence resulting from the painful activity of the selfish feelings, affects all the organs of the body, and places them on the brink of disease, even before any external cause is in operation; and hence the easy inroad which the latter makes when it comes into play.

The influence of the state of the mind on health is well exemplified in recruits for the army. According to Mr. Henry Marshall, regret for having enlisted, and separation from friends, make them brood over the inconveniences attending their new mode of life, and their health suffers in consequence. These causes, combined with the fatigue of drill and the restraints of discipline, have so much influence, that "growing lads" frequently fall victims to them. The recruit, if not very robust, "loses that active fortitude which is required to fit him to bear up against difficulties, and falls into a gloomy state of mind, that is soon followed by deteriorated bodily health; he loses his appetite, becomes emaciated, a slight cough supervenes, and, after frequent admission into hospital, he at last dies of diseased lungs. This is an outline of the history of many a young lad who enlists in the army." In France, where the conscription is compulsory, and many are of course serving against their will, the agency of depression of mind is still more marked and fatal. In the seven years extending from 1820 to 1826, both inclusive, it appears from the returns that the French army lost ninety-seven men from pure nostalgia or homesickness, an affection which is rarely fatal in this country.

So efficacious, on the other hand, is a more cheerful state of mind, from the more healthful nervous influence which it diffuses through the frame, that surprising recoveries occasionally happen, which can be ascribed to no other causes but this. A singular but instructive instance fell under the observation of Sir Humphrey Davy, when, early in life, he was assisting Dr Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth than he concluded the talisman was in operation, and, in a burst of enthusiasm declared that he already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated; the same result followed; and at the end of a fortnight he was dismissed cured,—no remedy of any kind except the thermometer having ever been used. Quacks profit largely by taking advantage of this principle of our nature: and regular practitioners would do well to bestow more pains than they do in assisting their treatment by well-directed moral influence. Baglivi was deeply impressed with this sentiment when he said, "I can scarcely express how much the conversation of the physician influences even the life of his patient, and modifies his complaints; for a physician powerful in speech, and skilled in addressing the feelings of a patient, adds so much to the power of his remedies, and excites so much confidence in his treatment, as frequently to overcome dangerous diseases with very feeble remedies, which more learned doctors, languid and indifferent in speech, could not have cured with the best remedies that man could produce."

Another remarkable instance occurred during the siege of Breda in 1625. When the garrison was on the point of surrendering from the ravages of scurvy, a few phials of sham medicine introduced by the Prince of Orange's orders, as the most valuable and infallible specific, and, given in drops as such, produced astonishing effects; "Such as had not moved their limbs for months before, were seen walking in the streets, sound, straight, and whole; and many who declared they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy."

Every one, indeed who has either attended invalids, or been an invalid himself, must often have remarked, that the visit of a kind and intelligent friend is highly useful in dispelling uneasy sensations, and in promoting recovery by increased cheerfulness and hope.

The true reason of this is simply, that such intercourse interests the feelings, and affords an agreeable stimulus to several of the largest organs of the brain, and thereby conduces to the diffusion of a healthier and more abundant nervous energy over the whole system. The extent of good which a man of kindly feelings, and a ready command of his ideas and language, may do in this way, is much beyond what is generally believed; and if this holds in debility arising from general causes, in which the nervous system is affected not exclusively but only as a part of the body, it must hold infinitely more in nervous debility and in nervous disease: for then the moral management is truly the medical remedy, and differs from the latter only in this, that its administration depends on the physician, and not on the apothecary,—on the friend, and not on the indifferent attendant.

## JERUSALEM.

(From Rev. Mr. Rogers' Lecture.)

Imagine that you are now at Yaffa, the ancient Joppa, on the eastern margin of the Mediterranean Sea, and that from that point you take your departure, in the caravan style, for Jerusalem. The company consists of Greeks, Armenians, Copts, Arabs, Turks, Franks, etc., all armed and mounted according to the present oriental style of travelling. As you proceed, you enter the large plain of Sharon, with Philistia on the south, the Mediterranean on the west, the mountains of Ephraim on the north, and the mountains "round about Jerusalem" before you to the east. You pass Ludd, or the ancient Lydda, Ajalon and Bethoron—the upper and the nether. As you advance you enter the "hill country of Judea," and wind your way through ravines, and over mountains, where the well accustomed mule can proceed only by placing his feet in the holes worn in the rocks by the footsteps of his predecessors. The face of the country is most abrupt, precipitous and sterile. No wheel carriage can possibly pass from Ramla to Jerusalem. Occasionally you see the almond and the fig growing upon the terraced sides of the mountains. Those terraces are unquestionably the sites of the more perfect cultivation of ancient times. The summits of the hills are bold and forbidding. You pass an old man, a servant of the celebrated Abo Goosh, the mountaineer robber, who will furnish you with hot coffee, for which he will levy black mail upon you, and the sight of Arab horsemen, rushing around you with lightning speed, and wild, savage mien, intimate to you how much worse than useless it will be for you to resist his extortions. Five hours and thirty minutes after you leave the plain of Acre, you come in sight of Mount Olivet. The pilgrims rend the air with their shouts when they first descry the holy city. Enthusiasm fills their ranks as they approach its walls, and peans of joy rise to the heavens as they reach its gates.

## JERUSALEM.

We enter the city on the western side, by the Yaffa Gate, three quarters of an hour after the Mount of Olivet was first discovered. Lepers, as in our Saviour's time, lie at the gate of the city, without its walls, who expect to be fed by the hand of charity. To understand the topography of Jerusalem, it is necessary to describe it under two aspects, for modern Jerusalem is not enclosed by the same wall the ancient was; or rather, the ancient city embraced full twice as large an area as the modern. We will, then, look at the holy city as Jerusalem within, and Jerusalem without.

### I. JERUSALEM WITHIN.

Jerusalem is situated on an extensive table land, and is about 2500 French feet higher than the Plain of Esdraelon. On the north stretches away the Plain of Esdraelon, on the east the valley of the Jordan, on the south the Dead Sea and the plains which surround it, and on the west the mountains of Judea and the Mediterranean Sea. That portion of the table land on which Jerusalem is situated, slopes gradually towards the east, or the valley of the Jordan. The "mountains which are round about Jerusalem," are Olivet, Moriah, Gihon, and Bezetha. Jerusalem is surrounded by a wall, and is entered by four gates. The modern city is about 1800 yards long, and 1920 yards in breadth.

The population of Jerusalem has been variously estimated, according to the fancy of different travellers, from 15,000 to nearly 30,000. The more common estimate, however, of those

who have examined the subject with the greatest care, is about 11,000, and that they are thus distributed, namely :

Mohammedans, . . . . .	4500
Jews, . . . . .	3000
Christians, . . . . .	3500
Total Population . . . . .	11,000

In addition to these, a garrison is maintained in the city, which usually numbers from five hundred to eight hundred soldiers.

LANGUAGE.

The Arabic is the vernacular language of the native population, though the native Jews speak a medley of tongues peculiar to themselves. The Greek, Armenian, and Italian languages are also found in the city; but no access to the common people can be had except through the medium of the Arabic.

DOMESTIC APPEARANCE.

The houses of Jerusalem are low and gloomy. They are generally two stories high, with flat roofs, and with a wall or balustrade around them, breast high. The streets are most inconveniently narrow. No wheel carriage can pass in any of them. All transportation is done upon horses, asses, and camels. The streets, narrow as they are, are filled with house and stable offal, which loads the air with the most disgusting and unwholesome effluvia. The bazaars are very mean in their appearance. The dress of the people is oriental, and consists of a turban on the head, and a long, flowing robe, bound about the loins with a girdle. The inhabitants seem to be at enmity among themselves, literally "hateful and hating one another."

II. JERUSALEM WITHOUT.

Leaving the city by the Yaffa gate, you encounter coterries of wailing women, who are hired to wail for the dead; and camels laden with pilgrims, and merchandise, and dervishes whose very appearance puts you up to your guard both as to your pocket and your life. Going southerly, you descend into the valley of Hinnom. In that horrid place of the dead and of weeping, you may see the shepherds "keeping watch over their flocks," and "separating the sheep from the goats." The olive and the almond are scattered about here and there. The natives call this place the Wady Gehenna. Here was the ancient Aceldama, or field of blood. Descending the valley, and turning to the right, you come to Kedron, but it has no water. Here and there the tents of the Bedouins are scattered about, and especially near the wall of Enragal. Ascending the Kedron, you approach on the left the "pool of Siloam." Here you come within the sound of running water, and it speaks of New England. For a draught of the waters of Siloam, they levy a tax upon you. Near the city, on the southern side, are the graves of the American missionaries, near a few ancient olive trees, which are the emblems of hope and peace.

Descending the Kedron, you come to the foot of Olivet, covered with the graves of the Jews. Here is the valley of Jehoshaphat, and here the Jews wish to lay their bones, for here it is that they expect the Judge will come and sit in judgment on their oppressors.

Passing on the road towards Bethany, you come to the garden of Gethsemane, which is close to the present walls of the city. Instead of the groans and prayers of the Saviour, you hear the muezzin summoning the moslems to prayer. It was here, that in the darkness of the night, while Christ was in prayer, that Judas went into the city to his enemies, and for thirty pieces of silver, agreed to deliver him into their hands.

AN OLD SMOKER.

("Pascal," in the New York Evangelist.)

I fell in with one lately. And, in my musings, I thought I would see if I could not get a dish of moral and serious reflection out of his case. It seemed as if I had "an ugly customer" in hand for such a purpose, but I thought I would brave it through. I knew he had had to brave a good many things through, to get where he was, and be what he was, as an old smoker; and believing I ought to catch a little fire from his example, I set out with my musings.

1. A strong habit was upon him. Ever since he was a stout boy, he had accustomed himself to fill his pipe about as often as he did his stomach. And his repetitions had become so many, that the threads had become a cable, and he was as strong a man, as a smoker, as there was living.

Why cannot a man become strong in prayer, strong in faith, strong in doing good, in the same way! A pipeful at a time; single acts of faith repeated and repeated; and so of prayer, and so of liberality; and I do not see why these repetitions, if they occur often enough, will not as certainly make one strong in all these virtues, as the old smoker's repetitions made him strong as a smoker. I wish multitudes would make a fair experiment, and then compare notes.

2. I noticed the old smoker was very punctual and exact about time. At precisely the same hour, and near about the same moment every day, the smoker was equipped, and the clouds that enveloped him proclaimed him an excellent time-keeper.

I thought I could get a good hint out of him about punctuality. His hankering after his favourite indulgence was sure to fetch him up at a regular period. Why should not all sorts of people meet every form and variety of contract, appointment and duty, with like exactness? Shall a man puff it, with clock-like regularity, and why should not the important duties of life have similar exactness of attention?

3. I also got a hint out of the old smoker about self-denial. There was some pinching of the purse in that man's history. It was no small sacrifice of cash, for him to keep filling his pipe so constantly for half a century. His tobacco bill for that time, with the accruing interest, would have added handsomely to his estate. But that loss he could cheerfully sustain for the sake of his pipe. And it was no small injury to his health, to give such a powerful agent as tobacco a fifty years' opportunity to make war upon the delicate organs of the mouth and stomach. But he had manfully borne the remonstrances of his injured physical system, for the sake of his favourite enjoyment.

Here too is a lesson for us. The old smoker made sacrifices in the indulgence of his habit. Let us make them to secure nobler ends. The smoker did not grudge money to gain a little sensual pleasure. Nor should we grudge it in those enterprises of love and mercy which, while they will promote the highest good of others, will most certainly yield us the purest satisfaction. The smoker could risk health that he might luxuriate upon tobacco. Nor should we fear or be backward to risk ours in any labour of love in which the Saviour calls us.

Nor did the old smoker shrink from shame, that he might smoke on. He could fill his house with clouds which were anything but pleasant to those accustomed to a purer atmosphere. He must be the slave of a spittoon, to the sore trial of some people's sense of decency. He could defile his own breath, till it was a comfort not to be on very good terms of contiguity. Let him do so; but shall we not be willing to encounter shame—in fact a real honour—for the sake of promoting the great interests of the human family?

4. The old smoker was a pattern of perseverance. He held on his way most manfully. No matter what was the state of the world, and no matter for the flight of time, see how steady to his work! It may rain or shine, blow high or low, come summer or winter, seed-time or harvest, it is all the same—he holds on his smoky way.

Here is a lesson for us. Let this specimen of perseverance stimulate us in nobler enterprises than that of scenting the air with fumes of "Old Virginia." If any time I see myself in any good work about to fetch up and come to a stand, I will recall the steady old smoker to mind, and see if the sweet savor of his example will not forbid my nerves to be relaxed, and my heart faint. If he can hold on, and hold out, with such unflinching perseverance in such a work as his, let me not fail to catch a little inspiration even from such a quarter.

In looking over this article, I perceive, that with a little pains, there can be something made out of even so unsavory a being as an old smoker. The power of his habit is instructive. The self-denial his luxury at times forces upon him, is a hint not without value. And his famous perseverance bids me not be weary in well-doing.

I do not see that I have any further use for the old smoker.

## CATCHING RATS.

It is not a very easy matter to extirpate rats; they are endowed with more sagacity than they generally have credit for, and under the promptings of self-preservation, often elude plans which are laid for their capture.

A writer in the *Ayrshire (Scotland) Agriculturist*, appears to understand the business of rat-trapping, and gives some directions on the subject, which we think worthy of remembering. He recommends the round and square wire traps; and in order to take the rats, he states that "it is in the first place necessary to remove their suspicions, to get the better of their cunning; in short, to throw them off their guard." He thinks this can be most effectually done by "fastening the doors of the trap open for a night or two, so that the rats may have free ingress and egress." He supposes that rats, as well as many other animals, possess the power of conveying intelligence to each other; and when one has found a delicious morsel, he will convey the intelligence to his comrades. As bait, he prefers bacon, fried till it is somewhat burned, with plenty of grease. He recommends that the trap be visited early in the morning, for if the rats remain long in the traps, it will be the means of frightening the others, so that it will be difficult to catch them.

When using the trap, you will find your success immeasurably enhanced by using a few drops of the following mixture upon the mess used as a bait. It is the preparation generally employed by professional rat-catchers, and is that to which they have imputed such wonderful effects, such as decoying the vermin into one spot and there destroying them wholesale. I must, however, confess that I have both sought and met with some of the most talented and successful professors of the art of rat-catching, without witnessing such miracles. I once, however, did see a tame rat, (Edinburgh, at the back of the Castle, in the year 1837) which, having been previously smeared with a certain composition—that which I am about to describe—was let loose in a vault, and in less than half an hour returned followed by some half-dozen others, which seemed so enamoured of the decoy, or of the scent that hung about him, that they suffered themselves to be taken alive in the rat-catcher's lanes, without even offering to bite. The preparation I purchased from an eminent practitioner in rat-catching. It is as follows:

Powdered assafœtida,	1-4 grain.
Essential oil of rhodium,	3 drachms.
Essential oil of lavender,	1 scruple.
Oil of aniseed,	1 drachm.

## THE PERSECUTOR OF THE NESTORIANS.

The correspondent of the *Daily News* states, that Nazim Effendi was, a short time since, sent by the Porte to Bederhan Bey, with presents of jewels and money, and with an autograph letter from the Sultan, congratulating the Kurdish chief on the good he had done the cause of Islamism, in exterminating the infidel Nestorians. Nazim Effendi has returned to Mossoul, from his mission to the Kurdish chief. The envoy of the Porte speaks in the highest terms of the reception which he met with in the camp of Bederhan Bey. He declares publicly, that the Sultan delights to honour that worthy chief, whom he considers as one of his most faithful subjects, and as one of the greatest champions of Islam. The words of Nazim Effendi have stricken terror into the unfortunate Christians who inhabit the open country; whilst Bederhan Bey, girt with the diamond-hilted sword given him by the Sultan, has arrived in triumph to within a short distance of Mossoul. This is the old trick, that one would have supposed to be worn threadbare, which has been so often practised with success by the Porte, and which seems likely to succeed again in the present instance. A congratulatory letter from the Sultan to a refractory vassal is as fatal in its effects as the missives of Catherine de Medicis were said to be; nor are his swords of honour and diamonds, under such circumstances, less deadly than the gloves and perfumes of the mother of Charles IX.

Some years ago, when the Porte failed by hard fighting to put down Abdul Djeleat, the great Tripoli chief, Askar Ali Pasha, the general opposed to him, received instructions from Constantinople humbly to petition Abdul for a cessation of hostilities. At the same time the Sultan sent a letter to the chieftain, promising him, beforehand, all that he should ask, and swearing to him eternal love and friendship. Abdul Djeleat was softened, and a

treaty of peace made between him and Askar Ali Pasha. The day on which the treaty was signed, the Pasha gave a splendid banquet in honour of the Tripoli chief. Their meeting in the tent of Askar Ali was so affecting, that many present were moved to tears. The Pasha called Abdul Djeleat *janum* (my soul,) and Abdul Djeleat returned the compliment by calling the Pasha *jigger* (my liver.) An accident, however, prevented Abdul Djeleat from partaking of the feast, for, just as he had sat down and opened his mouth to swallow a savoury kibab, a soldier standing behind him, at a signal from Askar Ali, with one blow cut off the poor chieftain's head, which fell into the dish amidst shouts of laughter from the Pasha and his friends.

Very lately Abou Gosh, who has a niche in the pages of Eothen and Titmarsh, became so troublesome on the road between Jaffa and Jerusalem, that the Porte were determined to put him down. Ins. actions to that effect were secretly sent to the Pasha of Jerusalem. The Pasha immediately announced his intention of carrying fire and sword into the territory of a chieftain known to be at feud with Abou Gosh. Unfortunately the Pasha had not sufficient troops under his hand for the expedition; he therefore wrote a most affectionate letter to "the father of lies," (so the author of Eothen, for some mysterious reason, known possibly to himself, calls Abou Gosh,) in which he begged of him, by their common faith, and by his duty to the Sultan, of whom he knew him to be one of the most devoted subjects, to give him his valuable assistance in the little affair he had in hand. This letter was, as usual on such occasions, accompanied by some handsome presents. A rendezvous was given, and on the appointed day, Abou Gosh came to meet his friend the Pasha, accompanied only by a few followers. Nothing could exceed the ecstatic delight of the Pasha on seeing his dear friend and ally, Abou Gosh. A splendid dinner was prepared. "The father of lies" ate and drank like a man who was determined to take advantage of a good chance, and then lay down on his carpet, and slept the quiet sleep of the virtuous. When he awoke up he found himself securely bound hand and foot, and on his way to Jaffa. Poor Abou Gosh is now lying in a Cyprus dungeon, whose solitude he shares with the water-rat and the toad.

THE HON. & REV. BAPTIST NOEL.—In a sermon, said this eminent divine; there is no zeal, no faithfulness, no pity, if we can see the wicked die, and refuse to save them. If a man were placed among a spirit-drinking population, where he saw thousands hurried down to death by that vice, it would be his plain, undeniable duty to abstain. And if he lived among a population where it was not spirits, nor wine, but beer which was hurrying people from time to eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter.

## APPLES OF GOLD.

"They said unto the woman, Now we believe; not because of thy saying for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John iv. 42. "If so be ye have tasted that the Lord is gracious." 1 Peter ii. 5.

It is an important thing to know assuredly that the Scripture has such a witness as experience, and that there is a real correspondence between the saints and the word, between the believer and Christ. This matter lieth out of the common road of the world. Sinners not awakened can have no experience of this kind, and therefore it is often ridiculed by them. But oh! what an empty thing would religion be without experience and a heart-felt knowledge of its truth! Experience is the sure and secret mark whereby the Christian knoweth the Scripture is of God, and feeleth his own interest in Christ; he has been often helped out of a dark plunge by the sealing of the word on his heart. Oh, what an excellent interpreter is experience! taste and see; for thus the serious Christian getteth a view of the Scripture and spiritual things, which the most subtle and piercing eye of unsanctified schoolmen cannot reach. Psalm xxxiv. 8; cxvi. 10; 2 Tim. i. 12; Gal. ii. 16; Heb. iv. 3. This cannot be found in books; men will not meet with it in a throng of the choicest notions; it confoundeth the wise and disputer of this world, while the meanest and most simple Christian understands it well, to the satisfaction of his soul. Reader, press after experience; live not by hearsay, and upon the comforts of others, but seek to the Lord, that he would give thee this inward testimony; it will help thee in future trials; it will remove many of thy fears, make thy passage through life easy and comfortable, and be as a pledge of thy future glory.

'Tis well to hear and read the word,  
Its truth to see and own;  
But there must be experience too,  
Or yet thou art undone.

## SCRIPTURE ILLUSTRATION.



"Every man gat him up upon his mule."—2 Samuel xiii. 29.

This is the first time upon which the mule is indisputably mentioned in the Scriptures; and, as we might expect, these animals begin to be mentioned at nearly the same time that the horses begin to be partially known among the Jews. Not at present to notice the state of the question with respect to horses, we observe, that although a few horses were kept for state, mules were now used for riding by persons of distinction, in peace as well as in war; although the ass continued to maintain its respectable position, and never wholly gave place to either the mule or the horse. The taste seems decidedly to be for mules in this period of Hebrew history. We see here that all the king's sons were accustomed to ride on those animals; and even Absalom, although he had chariots and horses, and while he bore the state and title of a king, rode upon a mule in battle (ch. xviii. 9). The king himself also was wont to ride on a mule. He had a choice mule—a mule of state, known to be his; and when he intended Solomon to be anointed, with great solemnity, as king in his own lifetime, he does not direct his officers to take his chariots and horses for the regal procession, but, "Cause Solomon my son to ride upon mine own mule" (1 Kings i. 33). Mules, as well as horses, were also among the presents which Solomon received from those who, at a subsequent period, came from far to hear his wisdom (1 Kings x. 25). The mule also appears with equal dignity among the Greeks. Although used in the laborious services of agriculture, yet choice animals of this class were employed in more dignified offices. Mules, mentioned as

"A gift illustrious by the Mysians erst  
Conferred on Priam,"

were yoked to the litter in which that aged monarch conveyed the "glorious ransom" of Hector's body to the Grecian camp, and in which the body itself was taken back to Troy. Chariots, drawn by mules, were also allowed to contend for the prize in the chariot races of the Olympic games, and in the similar games of the Romans. Mules are still much used in the east, as well for riding as for the conveyance of baggage and merchandise; and, from the attention paid to their breed, they are generally much finer animals than in England.—*Pictorial Bible.*

## INTERESTING EXTRACTS FROM RECENT PUBLICATIONS.

**A WHALE CHASE.**—On the third morning after leaving Charles' Island, while in sight of Albemarle, the look-out on the foretop-gallant-yard sung out—"There he blows! there again!" and at regular intervals "There again!" "Where away?" "About four points on the lee bow, sir." "Put the helm up." "Ay, ay, sir," responded the helmsman. "Steady!" "steady it is, sir." We got the telescopes at work (and first-rate ones they are always in whale-ships). After a steady look, our well-experienced skipper pronounced it to be a large sperm whale. "Boats' crews of the lar-board side, stand by to lower three boats." "Ay, ay, sir," rang fore and aft the ship; when, about a mile from the whale, the helm was put down, lee main braces let go, and the ship became stationary, with the main yards aback. "Ready there?" "All ready, sir." "Lower away." The boat-tackle falls, rattled through the block, and the boats were in the water. No huntsman ever followed a pack of hounds with greater glee than the boat's crews of those ships pull after their game. We now filled away on the ship to have full command over her, and to keep to windward of the boats. They pulled silently and steadily on. The whale was going along easily. By-and-by the chief officer's boat got close up, and one iron darted into the body of the fish, then another, and the boat was fast. They

were by this time so close to the ship, you could hear him sing out, "Stern all now!" and the boat was pulled quickly astern; the whale reared itself half out of the sea, then buried its head in it, raised his enormous flukes, gave a blow on the surface of the water, the sound of which you could hear far off; then he went down, or, as they call it, sounded; the boat was drawn right over him, and the line whirring through the chanks as he descended. When the second tub was all but out, it stopped; then they commenced hauling in the line, and coiling it loosely in the stern sheets as fast as they could. This hauling in of the line is always accompanied by the cheering "Hurra, hurra, hurra!" &c. They got in the line very fast; and when the whale came up to blow, the boat was not more than four hundred yards off, the oars all peaked, and out of the water: he then started to windward, towing the boat after him at about fifteen miles an hour, the water boiling and foaming high up on either side of it. All hands in the boat now held hold of the line, and kept hauling up on him; and as they passed not far from the stern of the ship, they got alongside him by bowing the line. The officer lanced; and after each dart of the lance into the fish, the shank of it had to be straightened, which is easily managed in the bow of the boat. After running about two miles to windward of the ship, the fish blew up blood out of his spout hole. This is at once the indication of the death blow being given. He stopped suddenly; the boats slackened the line, and pulled astern out of the way, as he was going into his death flurry. They had scarcely got well clear of him, when he rolled heavily, reared his great head up, beat the water with his fins and flukes in great fury, made one tremendous plunge, and was no more. This whale was on the whole easily taken; but the case and results are often very different, even with much smaller ones. The sperm whale is a very active fish, and it frequently tests its powers by destroying boats and their crews with both jaws and flukes; often I have seen our boats stove in pieces by the whale. As soon as the crew see the danger coming, they jump overboard, afterwards get up on the wreck, or take an oar under their arms until the other boats come and pick them up.

**MORAL INFLUENCE OF COFFEE HOUSES.**—It is said that there are from 1600 to 1800 coffee-houses in the metropolis alone, and that they are established and rapidly increasing all over the country. About thirty years ago, there were not above a dozen of these houses to be found in London, and in these the prices charged for the refreshments they afforded were such as to limit to a very few the number of their customers. Some interesting information concerning these establishments was given before the committee of 1840, which was appointed to enquire concerning the operation of the several duties levied on imports, and popularly known as "the Import Duties Committee." The charge made at houses for a cup of excellent coffee, with sugar and milk, varies from one penny to three pence. There are many houses where the lowest of these charges is made, and which are each frequented by 700 to 800 persons daily. One house in Sherrard Street, Haymarket, is mentioned where the charge is three half-pence, and the daily customers average from 1500 to 1600 persons of "all classes, from hackney coachmen and porters to the most respectable classes," including many foreigners. The house opens at half-past five in the morning, and closes at half-past ten at night. The temptation to frequent these houses is not confined to the coffee or tea that is provided, but the frequenters are furnished with a variety of newspapers and periodical publications. In the coffee-house just mentioned, there are taken forty-three London daily papers, (including several copies of the leading journals,) seven country papers, six foreign papers, twenty-four monthly magazines, four quarterly reviews, and eleven weekly periodicals. The proprietor of another house stated to the committee, that he had paid £400 a year for newspapers, magazines, and binding. He said, "I have, upon the average 400 to 450 persons that frequent my house daily; they are mostly lawyers' clerks and commercial men; some of them are managing clerks; and there are many solicitors, likewise highly respectable gentlemen, who take coffee in the middle of the day in preference to a more stimulating drink. I have often asked myself the question, where all that number of persons could possibly have got their refreshment prior to opening my house? There were taverns in the neighbourhood, but no coffee-house, nor anything that afforded any accommodation of the nature I now give them; and I found that a place of business



like mine was so sought for by the public, that shortly after I opened it, I was obliged to increase my premises in every way I could; and at the present moment, besides a great number of newspapers every day, I am compelled to take in the highest class of periodicals. For instance we have eight or nine quarterly publications, costing from four to six shillings each, and we are constantly asked for every new work that has come out. I find there is an increasing taste for a better class of reading. When I first went into business, many of my customers were content with the lower-priced periodicals; but I find, as time progresses, that the taste is improving, and they look out now for a better class of literature." Another of these parties stated:—"I believe we may trace the tectotal societies and those societies that advocate temperance for working men, entirely to the establishment of coffee-houses, because a few years ago it used to be almost a matter of ridicule amongst working men to drink coffee; now they are held up to emulate each other. I believe that not one third of my customers ever go into a public house at all. I have never heard an indecent expression, and, with two exceptions, have never seen a drunken man in my house."—*Porter's Progress of the Nation.*

### HOW TO PREPARE BUTTER AND CHEESE FOR ENGLAND.

The London correspondent of the *N. Y. Courier and Enquirer* gives some valuable suggestions as to the manner of preparing butter and cheese for the English market:

I am aware that it is an invidious task to point out faults and want of honesty; but as it is evident that trade cannot be conducted upon other principles than those founded in honour, the sooner irregularities are put an end to, the better. Every barrel of lard or butter should be of the same weight within a quarter of a pound, and if it were returned upon the hands of the cooper in case of variation from the agreed weight, (say 14lb.) he would soon learn his business and make as directed. The wood should be thoroughly seasoned: if not it shrinks and lets out the contents. To this point all the trade *must* come at last, and he who attains it first—whose mark can be relied upon as representing in any one cask the exact weight of contents, the quality, tare, &c., so that any one will be similar to any other; and to all the rest, will get the name and command the business. Such has been the case in the Friedland market of butter, made expressly for London, and such must be the case in the United States if they intend to compete.

Consider for an instant the trouble of opening and emptying every barrel, simply because the importer dare not let the custom house officers value the lot by the sample of the single barrel; as the importer knows, by his bitter past experience, that barrels may weigh the extremes of 14lb. and 22lbs. The neat-looking, clear, white, Dutch cask, the head of which, although it has been a short voyage, you might use as a dinner plate, contrasts strangely with the heavy, dark, American cask, with coarse clumsy hoops. I have been making a tour among the quays and warehouses—particularly those devoted to American cheese and provisions. The faults in the cheese are numerous. First, a sufficient length of time is not allowed to elapse after the cheese is made before putting it in boxes, in consequence of which it sweats and ferments, during the voyage; and although by reason of this, it does not command more than 21 shillings the 112lbs., had this one point been attended to, it would realize 55 to 60 shillings. Again, our cheeses are too large—80lbs. each is the approved size. Do not send in barrels—one bad cheese spoils his neighbours; put a cloth round the edges only. Covering the whole cheese with cloth, prevents ventilation. It is by dipping the cheese into scalding water that the rim of English cheese is formed—this, I am told, is never done in the States; and it is recommended. The American cheeses are full of eyes, caused by their not being sufficiently pressed: and these eyes contain whey or water, and are the beginning of disease in the article. The strong smell is much against American cheese; it would be obviated to a great extent if they were kept longer. They should not be sent from the dairy until after August—if sent before, they sometimes arrive in the condition of "spoon-meat."

John Barton, a private in the Royal Marines, has been sentenced to death or having struck a sergeant.

"BRILLIANT VICTORIES" CROSS INCONSISTENCY.

(From the *National Era*.)

Some time ago, the British soldiery gained a "brilliant victory," to use a popular phrase, over the natives of India, cutting to pieces twenty thousand men, sending to the bar of Eternal Justice twenty thousand souls, with all their sins upon them! The bishops in England, who believe in the eternal damnation of him who dies, unrepentant, offered up thanks to God for this triumph of British arms! For what? For the bravery of the British soldiery in precipitating prematurely twenty thousand souls into perdition! Horrible! The humanity of the American people was shocked.

But the scene changes. The younger branch of the Anglo-Saxon family is on fire with the lust of war. Seven hundred of their countrymen fall at the pass of Buena Vista. Two thousand Mexicans bite the dust, in sudden death, or groan away their lives in agonizing torments. Other thousands, starving, famished, exhausted, save themselves by flight. They are absolutely starving. The victorious Americans send out his light troops to harass them, to put as many bullets through the skeleton fugitives as he can. The field of battle is strewn with the dead, three deep. Here are trunks without limbs; there, heads without bodies. The ground is mired with blood, and the horses' feet slip as they tread upon mangled flesh, gore, and brains.

Next, a city full of women and children, peaceful homes, and loving hearts, is attacked. A storm of death beats upon it. Walls are knocked down, streets torn up, houses and furniture scattered, as if by lightning, and the gutters run blood. One thousand souls are sent to their last account, the greater number, innocent women and children, who would not forsake their fathers and husbands.

And now what do we hear? Shouts of triumph from the people who were horror-stricken at oriental slaughter by British arms! The press can think of nothing but "brilliant" victories. Corporations pass resolutions full of rejoicing, forgetful of the hearths that have been made desolate, the hearts that have been broken, the sinful souls that have been sent into eternity. Cities are illuminated, the whole country vibrates with joy, and—on Sunday its, thronging millions go to church, to hear sermons on the commandment, "Thou shalt love thy neighbour as thyself!" And this is Christian civilization! No. It is a civilization without Christ—as brutal and bloody as if archangels had not sung, eighteen centuries ago, "Peace on earth, and good will to man!"

Now and then the press, with much solemnity and pathos, announces the consummation of the penalty of the law upon some wretched murderer. It almost shrinks from describing the circumstances of his execution; the hymn, the prayer, the whispered consolation, the ghastly face, the list look at the blue heavens, the cap drawn over the eyes, the rope, the drop, the sudden plunge, the last convulsion! People read the account, and shudder. No bonfire is kindled in honour of the deed. It is lamented as one justified alone by stern necessity.

Now, even on the extravagant supposition that this war against Mexico is a just one, how should we regard the wholesale execution inflicted by our armies? With the same feelings, only infinitely deepened, with which we read accounts of the hanging of a criminal. Rejoicing upon such occasions is diabolical.

### SELECTIONS.

CULTIVATION OF CEREAL GRAINS IN COLD CLIMATES.—A paper has been read before the Academy of Sciences of St. Petersburg, by Prof. A. T. Kupffer, in which, after speaking of the temperature of the earth in Northern Russia, he states that near the mines of Nertchinsk, where the mean temperature is about 26° Fahrenheit, all the cereal grains are cultivated with success, especially summer rye and barley, although there are only two months and a half, or, at the most, three months, between ploughing and harvest. In the same fields he found, by digging, that the soil was completely frozen at a depth of seven feet, and so hard that a crow-bar was required to turn it up. This was on a hot day near the middle of the month of August. M. Kupffer remarks that as there is an increase of temperature in the earth downward, also an external source of heat in the sun, the depth at which ice occurs and the thickness of the bed of frozen earth, will vary with the season of the year. The summer heat is prevented from melting to much depth by the slow conduction of the earth and the amount of latent heat taken up by the process. In the mines of Trekhsvetitski, situated 2,470 feet above the sea, it was found that to 175 feet (the depth penetrated), there was not a drop of water—all was frozen. In the mines of Vosdvizensk, about 2,708 feet above the sea, flowing water occurs at a depth of 300 feet, having temperature of 35° 8' Fahrenheit.

The population of St. Petersburg, which is at present composed of 440,000 souls, exhibits a particular undoubtedly unique in Europe. It contains nearly twice as many men as women, or 292,000 men, to 140,000 women. The number of marriages is diminishing in that city, whilst that of illegitimate children is increasing. Not less than from 4000 to 5000 children are left each year at the Foundling Hospital, or double the number in Paris, where the population exceeds a million.

**SINGULAR PROVIDENCE.**—A few weeks ago, twenty men presented themselves in the course of a few days, to the American Tract Society as colporteurs. The Society had no funds appropriated to their support, but as they appeared to be good men, the committee supposed that a sufficient indication of their duty and employed them all. Not long afterwards the Society received a letter from a Southern merchant, stating that a friend had given him, whilst at the North, one of the Society's books, which he put in his trunk, thinking little of it until he arrived at a Southern city, when having leisure, he read it. The perusal of the book wrought a great revolution in his opinions and feelings, and he determined to devote a considerable amount of money for the distribution of these books. He did not, however, learn how his design could be accomplished until a colporteur came across his path, with these books for sale. The merchant stated his desire, and the colporteur explained to him the Society's plan of distributing books by colporteurs. This plan he said was just what he desired, and he had therefore determined to propose to support twenty colporteurs, if the Society could find the men. The Secretary of the Society wrote immediately to the merchant, announcing to him the remarkable coincidence between their wants and his liberality. In reply the merchant pledged himself for the support of these twenty men for four years. The amount of the pledge is twelve thousand dollars.

**FASHIONS OF 1782.**—At no period of the world was any thing so absurd in head-dress worn than at this time. The body of the towering erection was formed of tow, over which the hair was turned, and false hair added in great curls, bobs, and ties, powdered to profusion, then hung all over with vulgarly large rows of pearls or glass beads, fit only to decorate a chandelier; flowers as obtrusive were stuck above this heap of finery, which was surmounted by broad silken bands and great ostrich feathers, until the head-dress of a lady added three feet to her stature, and the male sex, to use the words of the *Spectator*, "became suddenly dwarfed beside her." To effect this, much time and trouble were wasted, and great personal annoyance was suffered; heads when properly dressed "kept for three weeks," as the barber quietly phrased it; that they would not really "keep" longer may be seen by the many recipes they gave for the destruction of insects which bred in the flour and pomatum so liberally bestowed upon them. The description of "opening a lady's head" after three weeks dressing, given in the magazines of this period, it would be imagined, would have taught the ladies common sense; but fashion could reconcile even the disgust that must have been felt by all. Constant headaches and illnesses were the result of this fancied ornamental decoration, and physicians and moralists told their most alarming stories of its effects upon the health, but all was unheeded.—*The Art Union.*

**BOORS IN SOUTH AFRICA.**—We encountered on the east margin of the river a party of emigrant boors, with their waggons: they were returning to Mahalisberg, their town in the Cashan mountains; and during their excursion, purposely a hunting one, had shot seventy-one elephants, of which they had killed nineteen shortly before our arrival. The appearance of these rude and bronzed hunters was not very prepossessing, though in some respects not dissimilar to our own. Their beards had been given a six weeks' holiday, their clothes were ragged, and their faces, hands, and feet, begrimed with dirt; an inexcusable fault when water was so abundant. They gave us a kind reception, perhaps a little embarrassed at the first by their instinctive dislike of Englishmen; and one of them, a son of Potgeiter, their commandant, recognised Bain, having seen him on a former journey. Their complexions had not the blooming character of those of the colonial Dutchmen, but the activity of their life and simplicity of their fare had produced in them much vigour of body and good health. Fevers are, however, more frequent and deadly in the districts inhabited by them than in the colony.—*Methuen's Wanderings.*

**HE BARE OUR SINS.**—I received from one of the missionaries of the Church Missionary Society, not long ago, a statement which seemed to me calculated, in a very remarkable degree, to illustrate the grand idea of the Gospel, and to bring it home with additional exciting power to our own hearts. He said that, at Tinnevely, a custom existed, that when any family of the Brahmins felt anything of the burden of sin upon their minds, it was a custom to look out for some Brahmin of high caste, who, for a pecuniary compensation, would be content to take upon himself the imposition of the guilt of that family, and then go a long pilgrimage, and, under that imputation of guilt, perform certain ceremonies, and submit to certain sacrifices. There was a family in Tinnevely who went so far in the accomplishment of their object, that they obtained a young Brahmin, who was willing to bear the imputation of that family's guilt, and that guilt was, in imagination, laid upon him; and then in the fulfilment of their custom, he was driven, with pelting, and with spitting, and with scorn, out of the village, to go forth on his melancholy embassy. So far all went well, and the poor Brahmin, bowed down under the fancied weight of the guilt of one human family, fled from the neighbourhood to the wilderness. But there he found even the imagined consciousness of the guilt of one solitary family more than he was able to sustain, and put himself out of existence! Oh, Sir, what then must have been the feelings of Him, who, when He hung upon the cross, was "wounded for our transgressions and bruised for our iniquities," the Lord having laid upon Him the iniquity of the whole human race, from Adam, till the last man shall breathe upon the earth. Enter into that idea! Realise it! It is the truth of God,—it is the grand starting point from which

all the improvement of mankind must spring. It we believe not that the Lord hath laid upon an incarnate Christ the iniquity of all, we are not Christians; but if we believe it, we have a power that, in the eternal purpose of the great author of salvation, will move and sanctify, and save the world.—*Rev. Edward Craig, M.A. Speech at Anniversary of Wesleyan Missionary Society.*

**WHAT IRELAND IS, ENGLAND WAS.**—Speaking of the state of Ireland, Lord John Russell says:—"I see no reason why Ireland may not become a state enjoying the greatest prosperity. I will read the description of a country in which those evils were stated to occur by an old English writer:—"The husbandman be thrust out of their own, or else either by covin or fraud, or violent oppression, they be put beside it; or by wrong and injuries they be so wearied that they be compelled to sell all. By one means, therefore, or by the other, either by hook or by crook, they must needs depart away, poor, wretched souls,—men, women, husbands, wives, fatherless children, widows, woful mothers with their young babes, and the whole household, small in substance and much in number—as husbandry requireth many hands; away they trudge, I say, out of their known and accustomed houses, finding no place to rest in. All their household stuff, which is very little worth, though it might well abide the sale—yet, being suddenly thrust out, they be constrained to sell it for a thing of nought; and, when they have wandered about till that be spent, what can they then do but steal, and then justly, be hanged, or else go about a-begging?" This was a description not unlike that of parts of Ireland, where wretched families, being turned out of their holdings, were driven at once either to the commission of robbery, or to go about begging. Yet the description I have read is that given of England by Sir Thomas More. That was an account of England in his day. If any one should suppose this was an effort of the imagination, I can assure him that we have other authentic accounts which corroborate it, and in which it is stated that the people roved about in bands of 200 to 300 at a time, who lived entirely by stealing or begging, or taking cattle from the fields, and committing such excesses, that not any thing, or any place was safe. In such numbers, indeed, did the people roam, that it is said that as many as seventy thousand thieves, rogues, and vagabonds, were hanged in one day. I will now turn to the state of society in another country, where an equal degree of prosperity is known to prevail. It is a description of the country at the end of the 17th century, and in this description it is stated that so great was the number of families that had been driven from their own homes, that as many as 200,000 to 300,000 individuals were known to be prowling about the country, living by stealing and begging from door to door. It was, indeed, believed that 100,000 persons were continually on the prowl about the country, and though the poor people who lived upon farms would give relief to as many as forty persons in one day, yet they could not avoid being insulted, or protect themselves from the commission of the most grievous depredations. Such is the description of industrious, sober Scotland, at the end of the 17th century. It show that a country which has been without order, where robbers were rife, where industry was neglected, may afterwards become orderly and civilized."

**WESTMINSTER ABBEY.**—A gentleman lately visited Westminster Abbey in London, where many kings, and philosophers, and famous generals, and poets have been buried. In describing his visit, he says: "We gazed with great interest on a plain little monument to the memory of Dr. Watts, who, for his hymns and his many pious and useful works, deserves to be remembered with honour. There is also another monument which much interested us, to the memory of Andrew Bell, who introduced the Madras plan of mutual instruction. Dr. Bell appears sitting among some boys, while a group of them are being taught by a monitor. It is pleasing to turn away from the splendid monuments of warriors, and inscriptions recording 'glorious battles,' to the humble records of these good and useful men who did so much for the honour of God and the welfare of man."

**A STRIKE.**—The journeymen house carpenters in Nashville, Tenn., have made a strike for what is called the ten-hour system. They have published in the *Nashville Union* a statement of their intentions, in which they say that they have resolved to change the practice which has hitherto prevailed of working from sun to sun: that they have families and household affairs which claim a portion of their attention, and that for the future they will work ten hours a day on an average the year round—that is, from seven to twelve o'clock in the forenoon, and in the afternoon from one to six. They say:—"We are flesh and blood; we need hours of recreation. It is estimated by political economists that five hours labour per day by each individual would be sufficient for the support of the human race.—Surely then we do our share when we labour ten.—We have social feelings which must be gratified.—We have minds and they must be improved.—We are lovers of our country and must have time and opportunity to study its interests. Shall we live and die knowing but the rudiments of our trade? Is knowledge useless to us that we should be deprived of the means of obtaining it? Would we be less adept as workmen, would the trade of which we are members be less respectable or useful, or would the community of which we are members suffer less, because we were enlightened?"

**MR. COBDEN AT ROME.**—"Sir Ricardo Cobden," as the Italian newspapers insist on calling him, was introduced to Pius IX. by Cardinal Fieschi, and had a prolonged interview. The most distinguished of the Roman nobility vie with each other in doing honour to the English cotton-spinner. An edict has been issued, opening the ports to foreign corn of every sort, which, though limited for the present, will no doubt be made a permanent measure.



NEWS.

The cabin fare of the Lake steamers from Dickenson's Landing to Kingston is four dollars.

**The Rideau Canal** will not be opened before the 10th.  
**DARING ROBBERY.**—On the night of Monday the 12th instant, Mr. B. Ulph, a man in the employ of Wm. Brooke, Esq., Scotch Line, was aroused from his slumbers by the furious barking of the dogs; and on getting up to see if anything was wrong, he heard heavy tramping in the stable, and proceeded to ascertain the cause; he had not gone far when he was met by three men, who had taken a horse out of the stable, on which one of them was mounted; on asking them what they were going to do with the horse, one of the two who were walking drew a pistol and snapped it at his breast; on seeing this, the other drew a pistol, which likewise snapped; one of them then said to the man on the horse, "Peter, now is your time," on which he drew a pistol and fired, the ball passing close to Ulph's cheek, who then ran to the house and procured a gun, which he presented at them, but it would not go off. The three men then decamped, taking the horse with them. The horse, however, shortly after returned with the bridle broke.—*Bathurst Courier.*

**DIABOLICAL.**—A most fiendish occurrence took place a few days ago in the London District. An Indian, some weeks ago, entered a house of a Scotch family in Dunwich, and finding the husband absent, committed an infamous outrage upon the person of the defenceless wife. A few days ago an Indian, with a gun on his shoulder, entered the house and requested permission to remain during the night. The wife informed her husband in Gaelic that this was the individual who had abused her. He was, of course, peremptorily refused. The Indian shouldered his gun and went out, followed by the injured husband. As the gun pointed to the breast of the latter, the former deliberately pulled the trigger; and the unfortunate Scotchman fell dead upon the spot. The fiend returned to the house, and remained with the horror-stricken and defenceless woman most of the night; when, after some hours, the Indian falling asleep, the opportunity was seized by the woman to escape. With her child in her arms she travelled many miles before she reached her nearest neighbour's dwelling. Pursuit was immediately made after the Indian, but without success. A verdict of "Willful Murder" was returned by the Coroners' Inquest against the Indian.—*U. C. Paper.*

An aged woman by the name of M'Nab; who had been keeping house for her son, perished in the woods in the Township of Eramosa, during that severe storm which commenced on Saturday the 17th instant. It appears she left a store not far from her residence to proceed home, and had to cross a small piece of woods—must have missed the Road which led to it, got lost, and perished. When her body was found, on the following Monday, a basket which she had carried, was also found literally torn into chips, which she must have done in her desperation. One of her hands was gnawed by some animal.—*Hamilton Journal.*

The installation of his Royal Highness Prince Albert, as Chancellor of the University of Cambridge, took place March 25.

A dreadful explosion occurred in a colliery at Barnsley, on the 6th ultimo. Upwards of seventy persons lost their lives.

A discovery has now been perfected by Mr. S. R. Parkhurst, a gentleman of great mechanical ingenuity, which must supersede the existing modes of steam propulsion, and revolutionize the traffic by sea. This invention is secured by patent in Great Britain and all her colonies, the United States, France, and all other parts of the world. It is not merely original, but, like most useful inventions, remarkably, nay, beautifully simple. The advantages are threefold—a greatly increased rate of speed, a vastly increased power of stowage, by the reduction of the present cumbersome machinery in the holds of steamers, and reduced expenditure in the cost of the engine-power.

The greatest activity prevails in the ship-builders' yards at Sunderland, in consequence of the extraordinary demand for new vessels, to be engaged in the timber and corn trade.

Trade is reviving in Paisley—so much so that the relief committee expect to be able to cut off two hundred portions per day of soup kitchen supplies.

The central relief committee of the Society of Friends in Dublin have received £700, per Cambria, from their brethren in America.

It is expected that in the course of 1849, a helmet similar to the one in use in the Prussian service, with the addition of a horse-hair plume, will be taken in wear by the British Infantry.

The total value of the coinage at the Mint between the 13th of February, 1845, and the 13th July, 1846, was £8,124,804 8s; viz., gold, £7,177,770 8s.; silver, £947,031.

**MEXICO TO BE TAXED FOR THE EXPENSES OF THE WAR.**—The Washington Union contains a letter addressed by the President to the Secretary of the Treasury, avowing the determination to order that all the ports or places in Mexico which now are, or hereafter may be, in the actual possession of our land and naval forces by conquest, shall be opened, while our military occupation may continue, to the commerce of all neutral nations, as well as our own, in articles not contraband of war, upon the payment of prescribed rates of duties, which will be made known and enforced by our military and naval commanders. The Secretary of the Treasury is thereupon instructed to examine the existing Mexican tariff of duties, and report to the President a schedule of articles of trade, to be admitted at such ports or places as may at any time be in our military possession, with such rates of duties on them, and also on tonnage, as will be likely to produce the greatest amount of revenue. He is also directed to communicate the considerations which may recommend the scale of duties which he may propose, and submit such regulations as he may deem advisable, in order to enforce their collection. The reply of the Secretary is published with the requisition, and the tariff of duties prepared by him. He has established the following rates:—Cotton goods, not over one yard wide, are to pay a duty of five cents per yard, with a cent added for each additional four inches in width. Fabrics of hemp and flax six cents do. Silks, three dollars per pound. Woollen goods, fifty cents the running yard, and over; shawls twenty; carpets forty; blankets \$1 each, and so on; pig iron \$10 per ton; bar \$30; sheet, rod, hoop, nails, spikes, &c., \$80; castings \$60; tin \$80; brown sugar 3 cents per lb;

white do. 5; potatoes 20 cents per bushel; corn 10; other grain 40; flour \$2 per bushel; blank books 30 cents per lb; printed 50 do.; tobacco 3 to 10 cents per lb; brandy \$6 per pipe; wine 25 cents per gallon and 25 per cent.; whiskey three cents per pound; most other liquors 6 1/2 do.; clothing 40 per cent.; hats \$1 each; boots \$1 per pair; salt 15 cents per bushel, and so on; stow, powder, gun cotton, saltpetre, lead, sulphur, arms, and munitions of war, are "strictly prohibited," as contraband of war.

**PROSPECT OF BUSINESS.**—The Canadian trade with New York bids fair to open this season with more activity than ever. It is stated that one boat landed at Rochester on Saturday last with one hundred and thirty-two passengers, mostly merchants and business men, on route to New York and other points, to purchase goods for the Canadian market. The number is quite unprecedented, and the fact furnishes a gratifying commentary upon the policy which opens the ports of the Atlantic to enable us to anticipate the trade of England with Canada, through the St. Lawrence.—*New York Express.*

We find the following in the Washington Union of Saturday: "We understand that the President of the United States is about to call immediately about 6,000 more volunteer troops into the public service." The administration is determined on a vigorous prosecution of the war. Mexico may be blind to her own interests—she may obstinately determine against any pacification. In that case she will find the Executive of the United States as resolute as bent upon carrying on the war as she can be, until peace can be made between the two countries. It is the true policy of the United States to profit by the victories they have gained. Peace or war, the olive branch or the sword, is left to the decision of Mexico. Whatever may be said against the administration, the last complaint will be its want of energy.

**AN INDIAN EXECUTION.**—A family of Choctaw Indians, whose ancestors have lived immemorably in our vicinity, says the Baton Rouge Conservator, of the 3d inst., and who, from a once powerful body, are now dwindled down to some half dozen degraded beings, engaged themselves last week in the solemn office of a capital punishment. It has been long known that one of the family, in a drunken brawl, killed another, and that punishment must follow, but the murderer and the friends of the murdered have for months visited and camped together upon equal terms, apparently enjoying the most perfect social intercourse. On Saturday last the poor wretches, covered with rags, and scarcely provided with food to keep their souls and bodies together, camped in a beautiful piece of woods near our town, and commenced the solemn ceremonies of funeral, the victim taking part in them. Toward midnight the preparations were finished, and the poor Indian exposed his naked breast—a load of buckshot, fired by his nearest relative, pierced his heart, and he fell a corpse. Nearly three days were consumed in weeping over his grave, and then the retributors of justice wended their way off to the swamps.

**SURRENDER OF ALVARADO AND JALAPA! RETREAT OF LA VEGA!**—By the arrival of the ship Louisville from New Orleans, we learn that the inhabitants of Alvarado sent Ambassadors to Gen. Scott, offering to surrender the town if he would guarantee the safety of lives and property. Jalapa also sent its Alcalde, with a civil escort, offering to surrender the town, and praying that the American troops might be sent there to take possession and protect the inhabitants. Gen. Scott received these commissioners in due form, and promised them the protection which they asked. Troops were promptly despatched. Twiggs left with 2,500 men. Kearney, of the 2d Dragoons, and Bankhead, of the 2d Artillery, were under marching orders, with a large train and military force. Gen. La Vega had evacuated his position at the National Bridge in consequence of not being supplied by Government. He marched towards the city of Mexico with two thousand men and nine pieces of Artillery.—*By Telegraph to the Evening Journal.*

The *Memorial de Rouen* relates the following:—"A few days ago several workmen were dining together in a public-house at Goupilleres Renfuges, when one of them gave way to a habit of swearing by God. The master of the house made remonstrances with him, which were taken in good part. Another man, however, a weaver, named Herubel, after denying the existence of a God, uttered the most impious language, and at last said, in a contemptuous tone, 'I will go and sup with your God this night.' The words were scarcely pronounced when the man fell dead upon the ground, as if he had been struck by a thunderbolt."

PRODUCE PRICES CURRENT—MONTREAL, May 3, 1847.

	s.	d.	s.	d.		s.	d.	s.	d.				
ASHES, Pots, per owt	27	3	a	27	6	PRASE, .....			nominal.				
Pearls, .....	27	0	a	27	3	BEEF, Primo Mess,							
FLOUR, Canada Superfine, per brl.	196	lbs.				per brl. 200lbs.	60	0	a	00	0		
Do Fine, .....					nominal.	Prime, .....	50	0	a	00	0		
Do. Extra, .....					nominal.	Primo Mess, per tierce,	30	lbs.	00	0	a	00	0
Do. Middlings, ..					none	Pork, Mess, per brl.							
Indian Meal, 168lb.					none	200lbs .....	90	0	a	95	0		
Oatmeal, brl. 224lb.	33	0	a	34	0	Prime Mess, .....	75	0	a	00	0		
GRAIN, Wheat U.C.						Prime, .....	65	0	a	00	0		
Best, 60lbs. ...					none	Cargo, .....	06	0	a	00	0		
Do. L.C. per min.					nominal.	BUTTER, per lb. ...	0	7	a	0	8		
BARLEY, Minot, ...	3	7	a	3	9								
OATS, " " " "	2	6	a	2	7								

THOS. M. TAYLOR, Broker.

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