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# THE PEOPLE'S MAGAZINE.

Vol. I.

MONTREAL, SEPTEMBER 1, 1846.

No. 11

## PROSPECTUS

OF THE

### PEOPLE'S MAGAZINE AND WEEKLY JOURNAL.

In Britain, France, Germany, and the United States, literature has been brought within the reach of all classes of the community in the shape of exceedingly low-priced Magazines, Encyclopedias, and Journals; and while much of it has been of a pernicious kind, yet a considerable portion has consisted of popular information on the arts and sciences, interesting histories and biographies, the wonders of nature and art, the manners and customs of various nations, essays upon common fallacies, and a great variety of interesting and improving topics. Now, while every effort should be made by all good men to keep out the pernicious and trashy portions of the literature in question; yet it is almost impossible to overrate the importance of introducing speedily into general circulation that which is wholesome. Without it a stunted and dwarfish growth of the public mind must ensue as the result of a deficiency of mental food; and in that case the people of Canada must occupy a much lower place in the intellectual scale than other nations. Any effort worthy of the public confidence which may be made to remedy so great a prospective evil, should therefore surely meet with a cordial reception from all who have the welfare of Canada at heart.

With these views the subscriber has undertaken the publication of "THE PEOPLE'S MAGAZINE AND WEEKLY JOURNAL," to consist of the various kinds of reading matter above mentioned, which are calculated to blend instruction with delight, and furnish in every number an intellectual feast for the family circle; and as the express object is to diffuse and foster a taste for sound literature, the MAGAZINE is made as far as practicable both cheap and attractive.

As all publications should make the highest interest of man their chief aim, religious truth will form a prominent, though a brief portion of each number; but, in order to throw no obstacle in the way of its circulation among all classes of the community, controversial articles will be excluded.

For the benefit of subscribers who take no other paper, the Magazine and Journal will contain a brief summary of news, together with a produce price current, carefully corrected for each week. It will also contain one pictorial embellishment in each number. And for the advantage of preserving it, an index and title page will be given at the end of the year.

THE PEOPLE'S MAGAZINE AND WEEKLY JOURNAL will be published every Wednesday Morning, beginning with the first Wednesday in October next, by Mr. R. D. Wadsworth. Terms: ONE DOLLAR per Annum, payable strictly in advance; or Ten Copies to one address, for Nine Dollars per Annum. To News-men or Booksellers, ordering not less than 100 Copies of each Number, the price will be 6s 3d per 100 Copies.

JOHN DOUGALL,  
Proprietor.

N. B.—The present number, which is intended as a specimen of the volume, will be widely distributed gratuitously; and friends of the enterprise are respectfully requested to interest themselves in its success, by endeavouring to procure subscribers in their respective localities, and remitting subscriptions to the publisher by the 1st October next.

Some such change as that now announced having been contemplated from the beginning of this experiment in April last, subscriptions were then only asked for six months; and to those who paid 1s. 3d. additional, the PEOPLE'S MAGAZINE AND WEEKLY JOURNAL will be sent for one quarter, or from 1st October to 1st February. It

is to be observed, that as neither the Prospectus nor list of Agents will be given permanently, there will, of course, be two columns of reading matter in their place.

### THE VOICES AT THE THRONE.

BY T. WESTWOOD.

A little child!

A little meek-faced, quiet village child  
Sat singing by her cottage door at eve,  
A low, sweet, Sabbath song. No human ear  
Caught the faint melody. No human eye  
Beheld the upturned aspect, or the smile  
That played around her lips, the while they breathed  
The oft-repeated burden of the hymn,  
Praise God! praise God!

A Seraph by the throne

In the full glory stood, with eager hand  
He smote the golden harp strings, till a flood  
Of harmony on the celestial air  
Welled forth unceasing. Then with a great voice  
He sang the "Holy, holy, evermore,  
Lord God Almighty," and the eternal courts  
Thrilled with the rapture, and the hierarchies,  
Angel and wrapt Archangel, throbb'd and burned  
With vehement adoration. Higher yet  
Rose the majestic anthem. Without pause,  
Higher with rich magnificence of sound  
To its full strength! and still the infinite Heavens  
Rang with the "Holy, holy, evermore!"  
Till trembling from excess of awe and love,  
Each sceptred spirit sank beneath the throne,  
With a mute hallelujah. But even then  
While the ecstatic song was at its height,  
Stole in an alien voice—a voice that seemed  
To float, float upward from some world afar—  
A meek and childlike voice—faint, but how sweet!  
That blended with the Seraph's rushing strain,  
Even as a fountain's music with the roll  
Of the reverberate thunder. Loving smiles  
Lit up the beauty of each angel's face  
At that new utterance—smiles of joy that grew  
More joyous yet, as ever and anon  
Was heard the simple burden of the hymn,  
"Praise God! praise God!" And when the Seraph's song  
Had reached its close, and o'er the golden lyre  
Silence hung brooding—when the eternal courts  
Rung but with the echoes of his chant sublime;  
Still through the abysmal space, that wandering voice  
Came floating upward from its world afar;  
Still sweetly echoing on the celestial air,  
"Praise God! praise God!"

### POPULAR SUPERSTITIONS.

*Superstitious notions about things which can be explained by principles of Philosophy.*

To this class belongs the *ignis fatuus*, more commonly known by the name of "Jack with the Lantern," or "Will-o'-the-Wisp." Persons walking over marshy ground in the evening, are frequently startled by seeing a light at some distance before them. If they go towards it, the mysterious light moves forward too, dancing up and down, sometimes disappearing for a moment, and then being visible again. That a person unacquainted with the cause of the appearance, should feel alarmed in such cases, is perfectly natural. As he perceives a light springing up in the air, moving up and down, without

human agency, he calls in the aid of evil spirits, to account for the fact. He hastens home full of terror, to tell the story, perhaps, with some embellishments, to his neighbours, who are all as ignorant and superstitious as himself, and agree with him in ascribing the appearance to supernatural agency.

Now, it is well known that this appearance arises wholly from natural causes. A gas is formed in damp marshy grounds, from the putrefaction and decomposition of vegetables, which is so inflammable, as frequently to take fire of itself, and so light, as to be moved by the slightest agitation of the air. At this simple explanation, vanish all the phantoms conjured up by superstitious ignorance. The phosphorescent light emitted by decayed wood, or by animal substances in a state of putrefaction, is of the same nature. So also are the balls of fire which are sometimes seen dancing about the masts of ships.

Before the nature of comets, and the laws by which they are governed, were understood, their appearance caused universal alarm. They were regarded as signs of great calamity to nations, and their progress was watched with the most anxious apprehension. Eclipses of the sun and moon occasioned equal dread. It is related that one of the kings of Persia lost a battle in consequence of an eclipse of the sun. His troops imagining that it foreboded some fatal evil to themselves, were dispirited and easily vanquished.

In heathen countries, where the light of science and of religion has never shone, similar ideas prevail at the present day; and even in those favored lands, where the light of science now shines, there has been a period of darkness and superstition. In the sixteenth and seventeenth centuries, the laws of nature were enveloped in obscurity, and the few who studied them were regarded with suspicion, and accused of resorting to magical arts. Before Dr. Franklin's discoveries had acquainted the world with electricity, thunder and lightning were regarded as the result of the agency of evil spirits.

So of optical delusions. In the year 1647, a new ship of about one hundred and fifty tons, containing a valuable cargo, and several distinguished persons as passengers, put to sea from New Haven, (Conn.) in the month of January, bound to England. The vessels that came over the ensuing spring, brought no tidings of her arrival in England. The pious people were earnest and instant in their prayers, that intelligence might be received of the missing vessel. In the course of the following June, a great thunderstorm arose out of the north-west, after which, the sky being serene, about an hour before sunset, a ship of like dimensions with the missing vessel, with her sails and colours abroad, appeared in the air, coming up from the harbor's mouth, which lies southward from the town, seemingly with her sails filled, under a fresh gale, though sailing against the wind, and continuing within observation for the space of half an hour. The phantom ship was borne along, until, to the excited imaginations of the spectators, she seemed to have approached so near that they could throw a stone into her. Her maintop-mast first disappeared, then her mizen top-mast; then her masts were entirely carried away, and finally her hull fell off and vanished from sight, leaving a dull and smoke-coloured cloud, which soon dissolved, and the whole atmosphere became clear. All affirmed that the airy vision was a precise copy and image of the missing vessel, and that it was sent to describe and announce her fate. They considered it the spectre of the lost ship, and the Rev. Mr. Davenport, a minister of New Haven, declared in public, that God had condescended, for the quieting their afflicted spirits, to give them this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually.

The results of modern science have enabled us to explain this mysterious appearance. It is probable, says a writer on the subject, that some Dutch vessel, proceeding quietly and unconsciously on her way from Amsterdam to the New Netherlands, happened at the time to be passing through the Sound. At the moment the apparition was seen in the sky, she was so near that her reflected image was painted or delineated to the eyes of the observers, on the clouds, by certain laws of optics, now well known, before her actual outlines could be discerned by them on the horizon. As the sun's rays were gradually withdrawn, the ship slowly disappeared; and the approach of night, while it dispelled the vapours from the atmosphere, effectually concealed the vessel, as she continued her course along the Sound.

Perhaps this explanation may be made clearer by observing,

that the clouds served for a mirror, which presents the image of any object placed before it.

There are persons in some places in the Isle of France, whose calling and profession is to ascertain and predict the approach of vessels, by their reflection in the atmosphere, and on the clouds, long before they are visible to the eye, or through the glass.

In a voyage performed in 1822, Captain Scoresby was able to recognise his father's ship when below the horizon, from the inverted image of it which appeared in the air. The ships were then nearly thirty miles distant, being about seventeen miles beyond the horizon, and many miles beyond the limits of direct vision.

Our young readers may witness the phenomenon of inverted sight, by trying a very simple experiment. If they view any object through alcohol lying on water, or through water laid above syrup, the object will appear inverted. For a similar reason, a ship, or other object, viewed through two spaces of air of different densities, will appear inverted. Those who are acquainted with the science of optics will understand the reason of these appearances; to others, a more particular explanation would be necessary than our limits will allow.

### MORAL COURAGE.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much you may admire it.

Have the courage to speak your mind when it is necessary that you should do so, and to hold your tongue when it is better that you should be silent.

Have the courage to speak to a poor friend in a threadbare coat, even in the street, and when a rich one is nigh. The effort is less than many take it to be, and the act is worthy a king.

Have the courage to set down every penny you spend, and add it up weekly.

Have the courage to admit that you have been in the wrong, and you will remove the fact from the minds of others, putting a desirable impression in the place of an unfavourable one.

Have the courage to adhere to a first resolution when you cannot change for a better, and to abandon it at the eleventh hour upon conviction.

Have the courage to make a will, and, what is more, a just one.

Have the courage to face a difficulty, lest it kick you harder than you bargain for. Difficulties, like thieves, very often disappear at a glance.

Have the courage to shut your eyes on the prospects of large profits, and to be content with small ones.

Have the courage to tell a man why you will not lend him your money; he will respect you more than if you tell him you can't.

Have the courage to cut the most agreeable acquaintance you possess, when he convinces you that he lacks principle. "A friend should bear with a friend's infirmities"—not his vices.

Have the courage to wear your old garments till you can pay for new ones.

Have the courage to thrust your legs down between the sheets in cold weather, and to shave every day before breakfast.

Have the courage to wear thick boots in winter, and to insist upon your wife and daughters doing the same.

Have the courage to review your own conduct; to condemn it where you detect faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

Have the courage to prefer propriety to fashion—one is but the abuse of the other.

Have the courage to discontinue a newspaper that you believe has an injurious influence on the morals of your family.

Have the courage to confess ignorance whenever, or with regard to whatever subject, you really are uninformed.

**TO MAKE WATER COLD FOR SUMMER.**—The following is a simple mode of rendering water almost as cold as ice:—Let the jar, pitcher, or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India, and other tropical regions where ice cannot be procured, this is common.—*Globe.*

## THE FRENCH IN ALGIERS.

*(From the Foreign Quarterly Review.)*

A difference having arisen between the French and Algerine governments, the former sent an army to reduce Algiers.

The French army consisted of three divisions, each of which was, about four o'clock in the morning of the 17th of June, simultaneously attacked by the enemy; and on each wing the success of the Turks was at first decisive. Against the left the charge was led most gallantly by the Aga in person, at the head of his Janissaries. Urging their horses at full speed down the declivity, and leaping the barricade, behind which the French were entrenched, in a style which Lord Gardiner might envy, their first onset was irresistible; and if it had not been for the opportune arrival of General D'Arcine, with the 29th, the fortune of the day might have been different, and "Flodden had been Bannockburn!" On the right, too, the Bey of Constantina, by creeping up some small ravines clothed with brushwood, approached unperceived within a hundred yards of the French line, and all but achieved the capture of a park of artillery which was there posted.

But among undisciplined troops there is no surer prelude to ruin than a partial success, and at this moment General Lahitte—for the Count de Bourmont had contented himself with surveying the action from the beach with the aid of a telescope—took on himself the responsibility of ordering the whole of the right wing to advance in *echelon*, so as to coop up the Arab army between the two French divisions. This movement was completely successful, although the left forgot to act merely as a *pivot*, and advanced simultaneously with the right. This error, which, with more skilful antagonists, might have been fatal, had in fact a happy result; and the barbarians, broken and disheartened, retreated in the utmost disorder. The French army bivouacked for the night in the Algerine camp; and if their general had pushed on immediately to Algiers, there is little doubt he would have carried it by a *coup-de-main*.

But the Count de Bourmont was not a prompt, nor, as we have already hinted, a very courageous soldier. The battle of Staweli was fought and won on the 17th of June, at the distance of only four leagues from Algiers, but it was not till the 28th that the French army was ordered to take Mount Bujareah, the summit of which commanded the capital. This important position was carried in a night skirmish, and rapid preparations were now made for investing Algiers itself. No nation in the world excels France in military engineering; and at daybreak on the 4th of July, the batteries of de Bourmont opened their fire at point-blank distance upon the devoted city, with splendid precision and effect. The dey and his janissaries fought like lions; but the fortifications of Algiers on the land side, erected merely with a view to the rude assaults of insurgent Arabs, were quite unfitted to withstand a scientific attack—and the issue of the combat was not for a moment doubtful. By nine o'clock, the fire from the emperor's fort, which overhung the town, was silenced; and the French engineers had already broken ground for new works against the remaining stronghold—the Kassaubah—when a flag of truce from the dey announced that he had abandoned the hopeless conflict, and suspended further operations.

The terms which were granted the unfortunate old pirate, were more clement than he could reasonably have expected. His personal property was secured to him, and he was permitted to retire to Naples, which he chose for his future residence. One article of the convention concluded on this occasion is important; as it must influence our opinion of the subsequent conduct of the French in Algeria. It is to this effect—"The exercise of the Mohammedan religion shall remain free: the liberty of the inhabitants of all classes, their religion, property, commerce, and industry, shall receive no injury; their women shall be respected; the general takes this on his own responsibility."

Algiers being thus reduced, and the dey expelled, the French began to congratulate each other on their conquest; to survey its resources, and to deliberate as to its future fate. No great acumen, however, was requisite in the opinion of the politicians of Paris to mark out their future course. The end was obvious, and the means easy. Algeria must be colonized. The Arabs must be flattered or forced into submission; and European energy, with the aid of science, must supply the ravages or the lethargy of barbarism. True, they argued, we have hitherto

been unfortunate in our colonies; they have been one by one wrested from us by the arms or jealous diplomacy of other states; but here we have nothing to fear. England, the only power able to molest us, feels secure in the possession of Gibraltar, Malta, and Corfu, and will view with indifference our acquisitions in the west. If Algeria is not, as Egypt, on the high road to India, or to any mighty emporium of wealth, still it enjoys redeeming advantages. Napoleon himself would not have disdained a country so rich in tropical productions, at the distance of only three days' sail from Marseilles. Once let us establish our *Nouvelle France* on the other side of the Mediterranean, and who shall limit our empire? Who can calculate the results that will flow from such a virgin field for wealth and enterprise?

But their opposition would have long ago succumbed under the immense resources brought to bear against them, if they had not possessed a leader who had influence among them sufficient to organize that partial degree of combination which alone is suited to their genius. Unfortunately for France, such a man appeared at the precise moment when his presence became indispensable, if the Arabs were to offer any effectual resistance. His name is familiar to all the world. There are few, indeed, who have not heard of Abd-el-Kader.

The father of this extraordinary man was a marabout of great celebrity, and lineally descended from Muley Abd-el-Kader, who is revered among the Arabs as the *Elisha* of Mahomet. His mother, too, who is still alive, is remarkable for her grace and intelligence, and the young Abd-el-Kader enjoyed the advantage of an extremely cultivated Eastern education. While yet a mere youth he thoroughly understood the character of his countrymen, and used every effort to obtain that reputation for sanctity, without which he knew no permanent influence among the Arab tribes could be hoped for, and to which his position as a marabout and a pilgrim to Mecca entitled him to aspire.

On the death of his father in 1836, the happy effects of this foresight and youthful austerity were immediately perceptible. He was unanimously elected emir of his own tribe; and when he unfurled the banner of Mahomet, proclaimed a holy war, and undertook to drive the unbelievers from Africa, immense masses of tribes crowded to his standard from every quarter; and the young sultan was enabled to commence that determined opposition to the French arms, the issue of which is even yet doubtful, and which has fixed on him the attention of the whole world. His career since that epoch has been chequered with disasters, but has been on the whole successful. It is evidently not his policy to risk his undisciplined troops in pitched battles against the French, and accordingly he has seldom attempted it; and in the few instances in which he has, even when supported, as at Isly, by the neighbouring empire of Morocco, a signal defeat has been his fate. But in vain have general after general attempted his destruction. A victory, however decisive, has failed to crush him—has been barren of the usual consequences. In some quarter where he is least expected, the ubiquitous emir is certain to reappear after the apparent demolition of his forces, to revenge himself for his previous discomfiture by some *coup de main* at once rash and successful, and to vanish as suddenly when his exploit is achieved: while the editor of the "*Moniteur Algerien*" endeavours, with the legordemain of a French annalist, to turn defeat into victory, and a rapid retreat into a daring *razzia*! The butcheries of Clauzel, Barthezuc, and Savary—the courteous urbanity and judicious measures of Lamoriciere—and the pompous manifestoes of Bugeaud have proved equally inefficacious. Not only in the more distant provinces, such as Oran and Constantina, but even in the immediate vicinity of Algiers itself, ebullitions and outbreaks of the most dangerous character are continually occurring, and every thing evidences the determination of the Mussulman to shake off the hated yoke of the French on the earliest opportunity.

The "*Journal des Debats*" of the 12th of December, 1845, contains an instructive exposition of this hostility, from the mouth of Mohammed Abdallah, when a prisoner under sentence of death. He had been convicted of instigating revolt among the Beni-Zoug-Zougs, and was at one time supposed to be the famous Bou-maza, though afterwards ascertained to be only that chieftain's brother. The prisoner enumerates thirty-four different tribes who had pledged their faith to his brother, who is, in

fact, (though this has been denied,) one of Abd-el-Kader's numerous emissaries, and on being asked what had his countrymen to complain of on the part of the French, made this reply: "The Arabs detest you because you are of a different religion; because you are strangers; because you now take possession of their country, and to-morrow will demand their virgins and their children. They said to my brother, lead us, and let us recommence the war. Every day which passes consolidates the Christians. Let us have done with them at once." "Whatever you may say," rejoined the mortified official, "There are many Arabs who appreciate and are devoted to us." "There is but one God," was the answer of the obstinate catechumen, "my life is in His hands, and not in yours. I shall, therefore, speak candidly. Every day you find Mussulmen come to tell you that they are attached to you, and that they are your faithful servants. Do not believe them; they lie through fear or through self-interest. If you were to give every Arab a slice of roast meat every day, which they love so well, cut from your own flesh, they would not the less detest you; and every time that a chief arises whom they believe capable of vanquishing you, they will all follow him, were it proposed to attack you in Algiers itself." "Do you not believe," persisted his interrogators, "that the Arabs will tire of dying for an enterprise which can never have any chance of success?" But the question remained unanswered: refusing to be baited any longer, the prisoner wrapped himself up in his *haick*, and relapsed into that obstinate silence from which it is hopeless to attempt to arouse a child of the desert.

To this account of the state of the French prospects in Algeria, we give implicit credit; for the course of events during the period of their occupation, bears with it concurrent testimony. The speculative dreams to which the African expedition in 1830 gave birth have faded away. Algeria is yet an unsubdued, an uncolonized, and an unproductive country.

It would have been vexatious if the gallant Arabian, who has directed this opposition, had been either ugly or ferocious; and we are happy to be able to acquaint our readers, on the authority of M. de France (to whom we owe an apology for this tardy notice), that he is by no means either the one or the other. That gentleman has detailed his adventures among the Arab tribes, after having been taken prisoner while absent from his ship on a shooting party, in a simple and unaffected style, which adds to the interest of his story. The following is his portrait of Abd-el-Kader, which considering it is from the pen of a Frenchman and a captive, is sufficiently attractive.

"Abd-el-Kader is little, being not more than five feet high; his face long, and of excessive paleness; his large black eyes are mild and caressing; his mouth small and graceful; his nose aquiline. His beard is thin, but very black. He wears a small moustache, which gives his features, naturally fine and benevolent, a martial air, which becomes him exceedingly. The ensemble of his physiognomy is sweet and agreeable. M. Bravais has told me that an Arab chief, whose name I have forgotten, being one day on board the "Loiret," in the captain's stateroom, on seeing the portrait of a woman, Isabeau de Baviere, whom the engraver had taken to personify Europe, exclaimed, "There is Abd-el-Kader." Abd-el-Kader has beautiful small hands and feet, and displays some coquetry in keeping them in order. He is always washing them. While conversing, squatting upon his cushions, he holds his toes in his fingers, or, if this posture fatigues him, he begins to pare the bottom of the nails with the knife and scissors of which the mother-of-pearl handle is delicately worked, and which he constantly has in his hands.

"He affects an extreme simplicity in his dress. There is never any gold or embroidery upon his *bernous*. He wears a shirt of very fine linen, the seams of which are covered with a silken stripe. Next to his shirt comes the *haick*. He throws over the *haick* two *bernous* of white wool, and upon the two white *bernous* a black one. A few silken tassels are the only ornaments which relieve the simplicity of his costume. He never carries any arms at his girdle. His feet are naked in his slippers. He has his head shaved, and his head-dress is composed of two or three Greek caps, the one upon the other, over which he throws the hood of his *bernous*."

The testimony paid by M. de France to the courtesy, kindness, and humanity of the emir, is equally strong. The cruel-

ties, indeed, practised by the Arabs upon such unfortunate Christians as fall within their clutches, are most revolting in their details; but it does not appear that their enormities are authorized, or even known by their sultan, though doubtless his power rests on too precarious a tenure to enable him to hold the reins of discipline with too unyielding a hand.

But, though Saïed-Hadj-Abd-el-Kader-Mahidin (which is his name in full) has been a very powerful obstacle to the French in Africa, he is by no means the only one with which they have had to contend; and we are inclined to doubt whether if he had never existed they would have had better fortune; or whether, if he were to be slain to-morrow, their success would be materially accelerated.

Among the primary causes of the failure of the projected colonization of the north of Africa, may be classed the profound ignorance which prevailed among the French, on their first arrival, of the nature of the country in which they found themselves. Intoxicated with the reports of the fertility of Algeria, they forgot the unhealthiness which is usually its concomitant, and which, in fact, prevails in very many parts of the Regency to a fearful extent. Immediately south of Algiers lies the *Sahel*, which is an immense elevated tract of country, lying between the Mediterranean and the plain of the *Metidja*. Its surface is crowded with little valleys and intersected by deep ravines. Its general appearance is rugged, sterile, and broken. Here we find health, indeed, though no greater susceptibility of culture than is afforded by similar mountainous regions. But, behind this stretches the vast plain of *Metidja*, which science and combination might render available, but which, in its present state, confided to the isolated enterprise of individuals, is more fatal to life than even the Arab bullets.

The peculiarities of the people among whom they were thrown, presented additional difficulties to the French. The features of the Arab character are strongly defined; and in a general way attach to the Kabyles, the Bedouins, the Beni the antagonistic traits which an Arab of the desert exhibits. In person, too, they all bear to each other a strong family resemblance. Well formed, clean limbed, muscular, and of middle stature, they are the very build for guerilla troops. Their complexion is of a clear olive tint, often deeply browned by exposure to the sun; their eyes are dark and sparkling; their hair black, coarse, and luxuriant. Their senses are sharpened by constant exercise to a degree rivalling the acuteness of the North American Indians. A Bedouin will hear the murmuring of distant warfare, or detect in a cloud of dust an approaching caravan, where a European is utterly at fault. So far from dreading war, it is their choice and their pastime. An Arabian in his war-saddle would not exchange his seat for the softest divan in Persia. To slay a Christian he exultingly sacrifices his own life—for he well believes, that

"They that shall fall in march or fight,  
Are called by Allah to realms of light;  
Where in giant pearls the houris dwell,  
And reach to the faithful, the wine-red shell;  
With their words so sweet, and their forms so fair,  
Their gazelle-like eyes, and their raven hair;  
Where the captured ear may drink its fill  
Of the heavenly music of Izrahil;  
And bending from Allah's throne on high  
Is the Tree of Immortality."

Such is the crafty creed which the Koran inculcates; and the Moslem too often shames the Christian in his choice between the Future and the Present.

#### APPLES OF GOLD.

"If a man also strive for masteries, yet he is not crowned, except he strive lawfully" (2 Tim. ii. 5.), namely, in faith, by which we have the victory. And as the enemies return again and again, and are always crafty and strong, we must continually be in arms. "Until now, the kingdom of heaven suffereth violence." Matt. xi. 12.

If those cannot expect to be crowned who strive, but not lawfully, what must become of those who do not strive at all? O Lord, strengthen me therefore to get the victory, for it greatly exalts thy glory, if the power of mine enemies be broken; and thy grace is able to overcome the greatest power of sin, and will destroy it effectually at last, since thou hast promised that grace shall endure, and grow, and conquer, whilst sin is condemned to death, and is actually dying more and more, when nailed to the cross of Christ.—*Bogatky's Treasury*.

## SCRIPTURE ILLUSTRATION.



The Sea of Galilee with the Town of Tiberias, looking towards the country of the Gadatene.

This inland sea or lake is also called, in the New Testament, the Lake of Tiberias, and the Lake of Gennesareth. It occurs in the line of the Jordan, as do all the other lakes of the Holy Land; and the river, by its passage through it, creates a current which is felt even to the shore; while the course of the stream itself through the lake is rendered clearly distinguishable by the smoothness of the water. The present extent of the lake has not been accurately determined; but travellers are in general disposed to consider that, according to the statement of Josephus, it is between seventeen and eighteen miles in length, and from five to six in breadth. It lies in a deep basin, between the hills which enclose it on all sides, excepting only the narrow passages at either end, which afford an entrance and outlets to the Jordan; of these outlets there are three, which soon reunite in a single stream. These enclosing hills come close to the shore on the eastern side, which has a most cheerless and desolate appearance; but, on the eastern side a strip of land extends between the enclosing mountains and the lake.

The excellent qualities of its waters were noticed by Josephus, and confirmed by recent travellers. Clarke says: "The water was as clear as the purest crystal, sweet, cool, and most refreshing to the taste. Swimming to a considerable distance from the shore, we found it so limpid that we could discover the bottom covered with shining pebbles."

In connection with the fact, that several of the apostles were fishermen of this lake, and that some of our Lord's miracles were wrought in connection with its fisheries, it is interesting to know that the lake still abounds in a great variety of excellent fish. Yet the neglect and ruin which has befallen the country is seen here also; inasmuch as the inhabitants of the shores make no attempt to avail themselves of the excellent provision close to their doors, but leave the fish of the lake unmolested, unless by the vast flocks of storks and diving birds which frequent the borders of the lake. When Buckingham visited Tabaria, (Tiberias) the chief place on its shores, he was desirous of supping on the fish of the lake; but the person employed to procure them returned, after a search of two hours, without being able to obtain any. On which the traveller observes: "This fine piece of water abounds with a great variety of excellent fish; but from the poverty, and, we must add, the ignorance and indolence of the people who live on its borders, there is not a boat or raft, either large or small, throughout its whole extent. Some three years since, a boat did exist here, but, being broken up from decay has never been replaced; so that the few fish, which are now and then taken, are caught by lines from the shore, nets never being used."

The peculiar character of the basin, enclosed by surrounding hills, prevent long-continued storms from being known on the Lake of Galilee, which is generally in a very calm state. The same local features, however, as Buckingham states, render it occasionally liable to whirlpools, squalls, and sudden gusts from the hollow of the mountain, which are, however, very seldom of long duration. To which we may add, from Dr. Clarke, that a boisterous sea is instantly raised when the strong current made by the Jordan is opposed by contrary winds, which sometimes blow here with the force of a hurricane from the south-east.

The very great interest of the Sea of Galilee to the reader of the Gospel seemed to require the somewhat detailed account we have given, and which we shall now conclude with the interesting general view which is furnished by Dr. Clarke: "The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves.—(Matt. xiv. 24, &c.) Often as this subject has been painted, which combines a number of circumstances favourable to a sublime representation, no artist has been aware of the uncommon grandeur of the scenery memorable for the transaction. The Lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and independently of the local feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception can be communicated to the minds of those who have not seen it: speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although it be perhaps inferior to Loch Lomond in Scotland. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the Lake Asphaltites; but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impressions under which every Christian pilgrim approaches it, gives to it a character of unparalleled dignity."

Some other travellers describe the lake in a somewhat less glowing language. Buckingham, speaking of a view of it from near its northern extremity, describes it as indeed grand; but adds that, "The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found."—*Pictorial Bible*.

## THE MOON IN LORD ROSSE'S TELESCOPE.

Dr. Scoresby, of Ireland, whose admirable discourses on Astronomy have been arranged after the examination of the stellar system, through the magnificent instrument of Lord Rosse, remarks in a recent lecture, that with regard to the lunar orb, every object on the moon's surface is now distinctly to be seen; and, he had no doubt, that under very favourable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks and masses of stones, almost innumerable. He had no doubt whatever, that if such a building as he was then in, were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architectural remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained any thing like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or a river, or even the measure of a reservoir for supplying town or factory—all seemed desolate. Hence would arise the reflection in the mind of the Christian philosopher—Why had this devastation been? It might be further inquired—was it a lost world? Had it suffered for its transgression? Analogy might suggest the question—had it met the fate which Scripture told us was for our world? It was obvious that all this was mysterious conjecture.

## TRUE CHRISTIAN LOVE.

At a meeting of the Wesleyan Missionary Society, the Rev. R. Young, of Truro, mentioned a very remarkable fact that had taken place in Cornwall:—

"Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became by accident ignited. In a few moments a tremendous explosion



they knew was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavoured to do so, but his arm was found too feeble to raise the bucket while both the men were in it. What was to be done? The burning fuse, which could not be extinguished, was now within a few feet of the powder; a moment or two, and the explosion must take place. At this awful crisis, one of the men, addressing the other, said, 'You shall live, and I will die; for you are an impenitent sinner, and if you now die your soul will be lost; but if I die, I know that, by the grace of the Lord Jesus Christ, I shall be taken to himself.' And so saying, without waiting for a reply, he leaped out of the bucket, and prayerfully waited the result. On the other reaching the surface, he bent over the shaft to ascertain the fate of his companion. At that moment a terrific explosion was heard; a portion of the rock was thrown up, and smote him on the forehead, leaving an indelible mark to remind him of his danger and deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine, uninjured, and rejoicing in the Lord. This magnanimous miner exhibited in this act an amount of disinterested love and charity which has seldom been equalled, and is never found but in connection with the love of Christ. Here is none of that unholy daring of which we have instances among the heroes of Greece and Rome, who, actuated solely by a love of notoriety, inflicted upon themselves tortures, and even death; but that pure Christian charity, which, at all hazards, even at the sacrifice of life itself, seeks to save the immortal soul of man. This is the kind of charity we have met this day to elicit, to strengthen, and to direct, and without which it is impossible that the great objects of Missionary enterprise can ever be accomplished."

#### REV. THOMAS BOSTON.

Ettrick, the parish of which Boston was minister, furnished comparatively few communicants; but many pious persons from a distance were in the habit of repairing to his church when he dispensed the Lord's Supper, so that nearly eight hundred individuals frequently joined with him in the celebration of the ordinance. The strangers attended the various week-day services connected with the sacramental solemnity, and were meanwhile hospitably entertained by the good people of the neighbourhood. As none of Boston's stated hearers were in very affluent circumstances, their gratuitous kindness on these occasions was all the more praiseworthy. Boston, in his memoirs, mentions a certain householder who lodged no less than eighty guests; but it would appear that the strangers were satisfied with what would now be considered very homely accommodation, for it is stated that in one instance the session deemed it impracticable "to get as much hay or straw in the parish as make beds" for them. When Boston had written his work on the Hebrew accentuation, there were very few individuals either in Scotland or England acquainted with the subject it discussed. The treatise of the obscure Scottish minister fairly puzzled most of the *literati* of both kingdoms, and the author found it no easy matter to obtain even an opinion respecting the merits of his manuscript. Thus the celebrated Dr. Waterland, a distinguished Fellow of Cambridge, says—"I have read over the papers, and find them *too deep for me to give a judgment of*—for I have never yet entered into the heart of that subject." Others, however, expressed themselves more decidedly. A learned Dutch minister, after examining the work, pronounced Boston "a critic of critics," and declared that he had derived much instruction from the perusal. Michaelis, Professor of Hebrew at Halle, and uncle to the famous John D. Michaelis, spoke of the author as "the most illustrious and erudite Boston," and expressed an anxiety for the publication of his "excellent performance." Boston was fully seventeen years connected with the General Assembly of the Church of Scotland, before he ventured to address that venerable Court. "I was no good spokesman," says he, "but very unready even in common conversation; and in disputes especially at a loss, when engaged with persons of great assurance." In his latter years he was attacked by palsy, and his head shook greatly. When he could no longer go to the parish church, he caused the people to assemble before his door,

and preached to them out of one of the windows of the manse.—*Banner of Ulster.*

#### SELECTIONS.

**A CONTRAST.**—Guernsey contains five times as many inhabitants to the square mile as Ireland does; while the soil is naturally less fertile, and only two-thirds of it can be cultivated. It supports a population, with reference to its soil, nearly five times as numerous as that of Ireland; and every Guernsey-man has a comfortable house to live in, a clean bed to sleep on, and plenty to eat and drink every day in the year—a beggar is not seen.

**THE MAN OF LEISURE ON A DEATH-BED.**—Mr. Inklin was taken ill. He said often that he thought religion might be a good thing, and he meant to look into it. An anxious friend brought a clergyman to him. He spoke tenderly, but seriously to the sufferer, of eternal truth. "Call to-morrow," said the man of Leisure, "and we will talk about these matters." That night the Man of Leisure died.—*Amer. Paper.*

**THEIR PLANTING TURNIPS.**—I last year went over a field of turnips with a farmer, and on observing they were small, his answer was, "Yes, they are so, but there are plenty of them," and seemed satisfied that he had as good a crop as if there had been fewer of a large size. Now, I believe that the value of a crop of large turnips as compared with one of smaller size, is not sufficiently appreciated. It depends, if I am not mistaken, on this theorem in mathematics, viz., "That the contents of spheres are as the cubes of their diameter." Thus, for example, supposing turnips to be a sphere (and some sorts are nearly such), the contents of one of four inches diameter will be to one of six inches diameter as 64 to 216, or 8 to 27; that is, eight turnips of six inches are equal in solid contents to 27 of four inches. And by the same rule, nine turnips of nine inches diameter will be equal to thirty of six inches. It is true that few turnips are exact spheres; but the reasoning, with a greater or less degree of accuracy, will apply to all.—*Correspondent of Agricultural Gazette.*

**THE ROOK OR CABBAGE WORM.**—This is an under ground enemy, and will clear a patch of cabbages in a very short time; a garden, however, may very soon be cleared of it. First, kill every one that you meet in digging; next, the moment you see a plant begin to lag, dig it up and take up the worm. If the worm be on its travels, you may be sure he has gone to the next plant to the right or left. Pursue it both ways with the spade, and ten to one but you overtake him.—*Shilling Library.*

**WEATHER PREDICTIONS.**—M. Arago, the French astronomer, says it is impossible to foretell, with certainty, what the weather will be a year, a month, a week, or even a single day in advance; and repudiates the weather predictions periodically made in his name.

**ANIMAL DIET BAD FOR CHILDREN.**—On the subject of giving animal food to young children, the following opinion of Dr. Clark, physician in ordinary to the Queen, expresses the views of most of the celebrated physicians:—"There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over stimulating diet, the digestive organs become irritated, and the various secretions, immediately connected with, and necessary to digestion, are diminished, especially the *biliary secretion*; and constipation of the bowels, and congestion of the abdominal circulation, succeeds. Children so fed, become, moreover, very liable to attacks of fever and inflammation, affecting particularly the mucous membranes; and measles and other diseases incident to childhood, are severe in their attack." In reference to this last remark, a distinguished medical gentleman mentioned to us, that, in families where children lived on simple diet, without tea and coffee, if they were seized with measles, hooping cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble.—*The English Wife.*

**THE TELEGRAPH MADE TO TALK.**—The Charleston Courier contains a notice of an invention by Dr. Hume, one of the professors in the Citadel Academy, whereby the magnetic telegraph may be made to speak as well as write. How this result is effected is not stated, but the following sketch is given of what is actually accomplished: The Russian telegraph is alleged to be capable of expressing ten different sounds by ten wires. The Charleston telegraph expresses two sounds by two wires, and may be made to express the 26 sounds composing the alphabet, by 27 wires, but this is unnecessary; if a sufficient number of distinct sounds can be expressed by fewer wires, to make an intelligible language, the object is accomplished. The difference between this telegraph and Morse's consists in substituting sounds for marks, and greater simplicity. It is distinctly audible in a large room, and any one who will take the trouble to learn its language, may hear its news as fast as it is told at the other end.

There are 550 journals in existence throughout England, Ireland, Scotland, and the British Isles, and they resolve themselves into the following denominations, viz.:—Liberal, 213; Conservative, 195; Neutral and Class Papers, 142; total, 550.

## NEWS.

**THE ATLANTIC AND PACIFIC CANAL.**—The engineers despatched by the French Government to take the requisite surveys for the projected canal across the Isthmus of Panama which is to join the two oceans, are stated in accounts from thence to have successfully accomplished their mission. The preferable point for the end of the canal on the Pacific side was selected at Vaca de Monte, a few miles west of the city of Panama, in the valley of the Caimito. On the Atlantic side, the Bay of Lemon was fixed upon as affording superior convenience for shipping to the port of Chagres. The total cost of construction of the canal was estimated at 125,000,000 francs, or say five millions sterling. The total length would be 76½ kilometers. There would be the necessity for cutting an "immense tunnel," which, for shipping, must form an important portion of the estimated expense. The depth of the canal was to be about seven yards, the width of the bottom twenty yards, and on the surface forty-five.—*1h.*

**IN 1845, 1505 slaves were emancipated in the French colonies, making the total number set free since 1830, 45,247. Slavery is detested in France as an atrocious abomination. It is in course of abolition in its colonies, and in the course of a few years, France will be able to make the same glorious boast as England, that her flag floats over none but freemen, and that every slave placing his foot upon her soil instantly becomes free.**

**In Sweden fines are rigidly enforced against such as are intoxicated; and for the fourth offence a man is exposed in the parish church the following Sunday, deprived of his elective franchise, and disqualified from appearing as a representative.**

**RUSSIA.**—The quantity of gold extracted from the mines in this country last year was 1371 pounds, of the value, in English money, of £3,160,000. Within the last five years the total quantity obtained has been 5949 pounds, of the value of £12,792,000. Of late the quantity of gold has greatly increased, with every prospect of the increase continuing. England hitherto has taken our gold, but now our government fears that England will not be able to take all the country produces, and it is a matter of some difficulty to know what is to be done with the remainder. There is a great scarcity of sailors in our merchant marine, and the government has, in consequence, afforded further facilities with respect to the employment of foreigners.

**WOOLLEN MANUFACTURES IN TURKEY.**—Information has been received from New Leeds, Izmit, on the shores of the Black Sea, in reference to the woollen manufactory which was commenced upwards of ten years ago by the Turkish government, under the management of a Leeds gentleman. Here the present Sultan has, at very great cost, built a wooden factory. The undertaking has proved successful, and the gentleman who went from Leeds to conduct it has received the unqualified approval of the sublime Porte, as well as some valuable tokens of the estimation in which he is held.

**LA BELLE FRANCE.**—It is stated in *La Reforme*, a French publication, that of thirty-three millions of people in France, twenty-seven millions do not drink wine; thirty-one millions never taste sugar; twenty millions never wear shoes; thirty-one millions never eat meat; eighteen millions eat no wheat bread; and four millions are clothed in rags.

**WOLF FIGHT.**—About a fortnight ago, a young man named William Jackson, in one of the back settlements, was returning in the evening from the woods, where he had spent part of the day shooting pigeons; having had pretty good sport, he went whistling carelessly along within about a mile of home, when he heard a crackling in the underwood behind him, and turning to learn the cause of the noise, he beheld three enormous wolves coming directly towards him. He saw no chance of escape, and summoning resolution, determined to fight it out as his only hope of escaping with life. Possessed of a good double-barrelled gun, charged with heavy shot, and a large pocket-knife, he threw down his game, placed his back against a large tree, and silently awaited the attack of the ferocious animals, who were now within a few yards of him; the wolves approached, and walked round him two or three times at a short distance, but seeing no chance of attack behind, they advanced in front of him, abreast, with manifest design in their movements to spring on him! when within a few feet, he levelled his gun and fired the two barrels off in succession, and two of the wolves fell, mortally wounded; the third sprang at him, whom he saluted on the head with a stunning blow from the butt-end of his piece; recovering immediately, he seized the young man by the leg, and both fell to the ground together in a deadly struggle, in which the wolf tore his antagonist severely in different parts of the body; feeling himself growing weak from loss of blood, the brave youth remembered his knife, which with some difficulty he drew from his pocket, and as a last effort, made one desperate plunge at the savage animal, and immediately fell exhausted and senseless at the foot of the tree, awfully mangled in the conflict, and covered with blood; when consciousness returned, he gazed wildly around him, apparently unconscious of the past, until the sight of his three enemies lying dead beside him, awakened his wandering senses to the reality, and his almost miraculous escape from death; his knife he found sticking firmly to the handle in the heart of his latest foe; with great difficulty he reached home, and alarmed his friends, who repaired to the spot with lights, and brought home the skins of the dead wolves, as trophies of what we may justly call an exploit. The hero of the fight, as we may rationally term him, has nearly recovered from his wounds, although he will bear to his grave the broad scars of his triumphant and deadly struggle with the three wolves.—*Ottawa Advocate.*

**HORRIBLE CRUELTY IN MADAGASCAR.**—The *Democratic Pacific* publishes a long extract from a letter, giving a horrible account of the atrocities committed at Madagascar by the Hovas upon an English soldier whom they had captured. "They stripped him naked, and then five or six officers, with their knives, and in the midst of the circle which had been formed, began pricking him in the tenderest parts of his body. The soldier, who was extended on the ground, rose, as by an effort of heroism, and received their thrusts standing. At this time there were not less than five or six bleeding wounds of the sagay which he had received in battle, and the blood streamed from the new wounds inflicted by his assailants. His face was of a livid paleness, but it wore an air of contempt for his butchers.

The Hovas, while these horrors were proceeding, set up shouts of triumph. Seeing that the Englishman defied their blows, the monsters laid hold of him, and began to tear out the nails of his hands and feet. He bore even this bravely for a time, but at length sunk to the ground exhausted, and closed his eyes. The Hovas then cut off his fingers and different portions of his flesh, after which they proceeded to the last and most cruel operation. Having done this, they stabbed him in the heart and cut off his head. Finally, they put into their mouths portions of the flesh removed by the horrible operation which preceded the *coup de grace*, and went off triumphantly to fix the head on a stake." The following will give a correct idea of the ferocity and heinousness of the Hova tribe:—"A young Hova, who, many years ago, was sent to Paris to be educated at the Royal College of Louis-le-Grand, had returned to his country with such feelings as might have been expected to arise from a civilized education. He occupied a high station among his countrymen. On passing along the beach at Tamatave a few days ago, his eyes met the seventeen heads, English and French, which had been fixed on poles some time ago. Moved by a feeling of humanity, this young Hova took the heads down and buried them. Hardly was Queen Ranavola acquainted with this fact, but she ordered them to be dug up and replaced on fresh poles. The young Hova was shortly afterwards beheaded, and his head fixed on an eighteenth pole alongside the rest." So true it is, that the dark places of the earth are the habitations of cruelty. In that very island—Tahiti—in which the *Democratic Pacific* is now published, less than half a century ago, similar atrocities were common; and that they are not so still, is due, not to the interference of civilized governments, but to the preaching of the word of God by a few feeble and friendless missionaries.

**IRISHMEN ABROAD.**—Mr. W. Brown, of Liverpool, the candidate for South Lancashire, in addressing a public meeting at Lancashire on the 10th inst., said—"There was one thing highly creditable to the Irish peasantry. From the nature of his business many bills were drawn upon him from the United States. Scarcely a packet arrived without bringing from 50 to 100 bills of from £1 to £20, being remittances from poor Irish emigrants to their relatives. This showed that they were a most affectionate people, and we must, if possible, find out their wants, and make them as happy as we were in Great Britain.

**ANOTHER PREACHER ARRESTED.**—The Hagerstown News states that on Sunday week an itinerant colored preacher, named Wilmer, was arrested at that place, to answer the charge of convening tumultuous meetings of the slaves in that place contrary to the law in such cases provided. The reverend gentleman was brought before Justice Williams, by whom he was required to give bail in the sum of \$100 for his appearance at the next term of the Court. Several of his colored friends appeared, and very promptly entered the bail.

**CONTINENTAL CANALS.**—Europe has just acquired another channel of navigation destined to be of the highest importance to its commerce. The Rhine and the Danube, and consequently the Black and North Seas, are united by a canal, opened a few months since, and which permits a vessel from Rotterdam or London to transport its cargo across Bavaria, Austria, Hungary, and Wallachia, as far as Trebizond and Constantinople. This canal, bearing the name of the Lewis Canal (Ludwigs-Kanal), has been executed by the King of Bavaria. The canal takes its rise at Bamberg, and falls at Kelheim into the Danube. The French canal of the Two-Seas joins the Mediterranean with the ocean; the canal of Hulslein unites the Baltic to the North Sea; and, lastly, the Lewis Canal places in communication the North Sea with the Black Sea.

**A TIPPERARY MAN A NEW ZEALAND CHIEF.**—It is stated that Heki, the New Zealand chief, who has given such opposition to the British authority in that colony, is a native of the county of Tipperary. His real name is Hickey. He emigrated from Ireland some years ago, and was shipwrecked on the coast of New Zealand, and taken into the interior of the island by a hunting party of the natives, and sold as a slave to one of the chiefs, who adopted him as his son, got him tattooed, and gave him his daughter in marriage. On the death of the old chief, his Irish son-in-law was chosen as his successor, on account of his skill in war. Previous to his elevation to the high rank he now holds, he changed his name from Hickey to Heki, the latter harmonising better with the language of the aborigines.

It is calculated that there are 966,000,000 souls in the world; of whom 153,000,000 are in Europe, 156,000,000 in Africa, 500,000,000 in Asia, 150,000,000 in America, and 7,000,000 in the Islands of the Pacific. Five parts of the population are Christians, six are Mahometans, eighteen are idolators, and the Jews form one part.

The Pope had issued his political amnesty on the 17th July, thus setting at liberty or recalling from exile upwards of 2000 persons who had been involved in political offences. This act of clemency had been hailed by the citizens of Rome with great rejoicings.

Several nuns have gone to Cairo to redeem Ethiopian women, forty of whom they have already ransomed and sent to Chambrey to be educated in religion and such worldly knowledge as is calculated to enable them to earn a respectable livelihood.

At a public meeting of the Sunday School Union, in Hobart Town, Van Diemen's Land, it was stated that 2,600 children are receiving the blessing of Sunday instruction, from that and similar institutions.

The Cologne musical festival will be a monster concert, as no less than 2,000 vocal performers will sing together. Mendelssohn is to direct, and the festival is to be held in one of the old classic halls, which can contain 6,000 persons.

**LUNATIC ASYLUM.**—The corner stone of the Provincial Lunatic Asylum at Toronto was laid, on Saturday, the 22nd instant, with more than ordinary display and ceremony. A grand procession formed at the Government House, at half-past 2 o'clock, and proceeded from thence to the Asylum ground, where the ceremony was performed.

**CHINA.**—The five high Mandarins of Amoy invited all the Missionaries, those from England and America, to a public dinner on the nineteenth of February, an honor never shown to any of the mercantile foreign residents.



THE MISSIONARY SEPARATED FROM HIS FAMILY.

The Rev. Mr. Judson, Baptist missionary in Burmah, is one of the oldest American missionaries now in the field, having laboured there nearly thirty-five years. His wife became very feeble, and on account of her health they sailed from Burmah for America in April, 1845, with three of their children, leaving three others behind, in the care of the mission family, the youngest only three and a half months old. When near the Isle of France, Mrs. Judson's health appeared so much improved, that it was decided that her husband should return to Burmah, and leave her to complete her voyage with her three children to this country. The lines below were written by Mrs. Judson, on board the ship at the time, addressed to her husband. Subsequently she grew worse, and died at St. Helena, where she was buried; and Mr. Judson came to America with the children, on a different course, and under very different circumstances from those anticipated in the lines:

We part on this green islet, love,  
Thou for the eastern man—  
I for the setting sun, love—  
O, when to meet again?

My heart is sad for thee, love,  
For lone thy way will be;  
And oft thy tears will fall, love,  
For thy children and for me.

The music of thy daughter's voice,  
Thou'lt miss for many a year,  
And the merry shout of thine elder boys  
Thou'lt list in vain to hear.

When we knelt to see our Henry die,  
And heard his last faint moan,  
Each wiped the tear from other's eye,—  
Now each must weep alone.

My tears fall fast for thee, love,  
How can I say farewell!  
But go! thy God be with thee, love,  
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love,  
Thy soul remains with me,  
And oft we'll hold communion sweet  
O'er the dark and distant sea.

And who can paint our mutual joy,  
When, all our wanderings o'er,  
We both shall clasp our infants three,  
At home on Burmah's shore.

But higher still shall raptures glow,  
On yon celestial plain,  
When the loved and the parted here below  
Meet ne'er to part again.

Then gird thine armour on, love,  
Nor faint thou by the way,  
'Till the Boobh shall fall, and Burmah's sons  
Shall own Messiah's sway.

Monies Received on account of People's Magazine:—

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