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## SPECIMENS OF OLD ENGLISH POETS.

No. 11.—EDMUND SPENSER.

[This poet flourished about a century after Chaucer, and is one of the galaxy of stars, as they are sometimes called, who rendered famous the age of Queen Elizabeth. The taste of Spenser's times ran upon allegories and far fetched similitudes, sometimes termed Euphuism; and though his poetry is what we moderns call extremely long winded, and therefore very little read, yet it has much poetical merit, and once enjoyed extraordinary popularity. His chief poem is an allegory entitled the "Faery Queen," from which we extract one of the best similitudes as a favorable specimen of his style, and an indication of the taste of the age.]

## THE CHARIOT OF PRIDE DRAWN BY THE PASSIONS.

Sudden upriseth from her stately place

→ The royal dame, and for her coach doth call;  
All hurlen forth, and she with princely pace,  
(As fair Aurora in her purple pall,  
Out of the East the dawning day doth call)  
So forth she comes: her brightness broad doth blaze.  
The heaps of people, thronging in the hall,  
Do ride each other, upon her to gaze:  
Her glorious glittering light doth all men's eyes amaze.

So forth she comes, and to her coach does climb,  
Adorned all with gold, and garlands gay,  
That seemed as fresh as Flora in her prime,  
And strove to match, in royal rich array,  
Great Juno's golden chair, the which they say  
The gods stand gazing on, when she does ride  
To Jove's high house through heaven's brass-paved way,  
Drawn of fair peacocks, that excel in pride,  
And full of Argus eyes their tails disspreaden wide.

But this was drawn of six unequal beasts,  
On which her six sage counsellors did ride,  
Taught to obey their bestial behests,  
With like conditions to their kinds applied;  
Of which the first, that all the rest did guide,  
Was sluggish Idleness, the nurse of sin;  
Upon a slothful ass he chose to ride,  
Array'd in habit black, and amice thin,  
Like to an holy monk, the service to begin.

And in his hand his portice still he bare,  
That much was worn, but therein little read:  
For of devotion he had little care,  
Still drown'd in sleep, and most of his days dead;  
Scarce could he once uphold his heavy head,  
To looken whether it were night or day.  
May seem the wain was very evil led,  
When such an one had guiding of the way,  
That knew not, whether right he went, or else astray.

From worldly cares he did himself esseine,  
And greatly shunned manly exercise:  
From every work he challenged esseine,  
For contemplation-sake; yet otherwise,  
His life he led in wless riotise,  
By which he grew to grievous malady:  
For in his listless limbs through evil guise  
A shaking fever reign'd continually:  
Such one was Idleness, first of this company.

And by his side rode loathsome Gluttony,  
Deformed creature, on a filthy swine;  
His belly was up-blown with luxury,  
And eke with fatness swollen were his eyne:  
And like a crane his neck was long and fine,

With which he swallowed up excessive feast,  
For want whereof poor people oft did pine;

• • • • •  
In green fine leaves he was right fitly clad;  
For other clothes he could not wear for hard,  
And on his head an ivy garland had,  
From under which fast trickled down the sweat.  
Still as he rode, he somewhat still did eat,  
And in his hand did bear a boozing can,  
Of which he sapt so oft, that on his seat  
His drunken corse he scarce upholden can;  
In shape and life more like a monster than a man.

Unfit he was for any worldly thing,  
And eke unable once to stir or go;  
Not meet to be of counsel to a king,  
Whose mind in meat and drink was drowned so,  
That from his friend he seldom knew his foe;  
Full of diseases was his carcase blue,  
And a drev dropsy through his flesh did flow;  
Which by misdiet daily greater grew:  
Such one was Gluttony, the second of that crew.

And next to him rode lustful Lechery,  
Upon a bearded goat, whose rugged hair  
And whaly eyes (the sign of jealousy)  
Was like the person's self, whom he did bear;  
Who rough, and black, and filthy did appear,  
Unseemly man to please fair Lady's eye;  
Yet he of Ladies oft was loved dear,  
When fairer faces were bid standen by:  
O! who does know the bent of woman's fantastic?

In a green gown he clothed was full fair,  
Which underneath did hide his filthiness,  
And in his hand a burning heart he bare,  
Full of vain follies, and new fangleness:  
For he was false, and fraught with fickleness,  
And learned had to love with secret looks,  
And well could dance and sing with ruefulness,  
And fortunes tell, and read in loving books,  
And thousand other ways to bait his fleshy hooks.

Inconstant man, that loved all he saw,  
And lusted after all that he did love,  
Nor would his looser life be tied to law,  
But joy'd weak woman's heart to tempt and prove,  
If from their loyal loves he might them move;  
Which lewdness filled him with reproachful pain  
Of that foul evil, which all men reprove,  
That rots the marrow, and consumes the brain:  
Such one was Lechery, the third of all this train.

To be continued.

## A THRILLING SCENE.

The subjoined stirring sketch is from a new work by Judge Hale, entitled "The Wilderness and the War Path," and is descriptive of the coolness and presence of mind of Col. George Roger Clark, at a council at North Bend.

An Indian council is one of the most imposing spectacles in savage life. It is one of the few occasions in which the warrior exercises his right of suffrage, his influence and his talents, in a civil capacity, and the meeting is conducted with all the gravity, and all the ceremonious ostentation with which it is possible to invest it. The matter to be considered, as well as all the details, are well digested beforehand, so that the utmost decorum must prevail,

and the decision be unanimous. The chiefs and sages—the leaders and orators—occupy the most conspicuous seats; behind them are arranged the younger braves, and still further in the rear appear the women and youth, as spectators. All are equally attentive. A dead silence reigns throughout the assemblage. The great pipe, gaudily adorned with paint and feathers, is lighted, and passed from mouth to mouth, commencing with the chief highest in rank, and proceeding by regular graduation to the inferior order of braves. If two or three nations are represented, the pipe is passed from one party to the other, and salutations are courteously exchanged before the business of the council is opened by the respective speakers. Whatever jealousy or party spirit may exist in the tribe, it is carefully excluded from this dignified assemblage, whose orderly conduct, and close attention to the proper subject before them, might be imitated with profit by some enlightened bodies in Christendom.

It was an alarming evidence of the temper now prevailing among them, and of the bloody storm that filled their minds, that no propriety of demeanor marked the entrance of the savages into the council room. The usual formalities were forgotten, or purposely dispensed with, and an insulting levity substituted in its place. The chiefs and braves stalked in, with an appearance of light regard, and seated themselves promiscuously on the floor, in front of the commissioners. An air of insolence marked all their movements, and showed an intention to dictate terms, or to fix a quarrel upon the Americans.

A dead silence rested over the group? it was the silence of dread, distrust, and watchfulness; not of respect. The eyes of the savage band gloated upon the banquet of blood that seemed already spread out before them; the pillage of the fort and the bleeding scalps of the Americans, were almost within their grasp; while that gallant little band saw the portentous nature of the crisis, and stood ready to sell their lives as dearly as possible.

The Commissioners, without noticing the disorderly conduct of the other party, or appearing to have discovered their meditated treachery, opened the council in due form. They lighted the peace-pipe, and after drawing a few whiffs, passed it to the chiefs, who received it. Col. Clark then rose to explain the purpose for which the treaty was ordered. With an unembarrassed air, with the tone of one accustomed to command, and the easy assurance of their perfect security, and self-possession, he stated that the commissioners had been sent to offer peace to the Shawanoes; and that the President had no wish to continue the war; he had no resentment to gratify; and that if the red men desired peace, they should have it on liberal terms. "If such be the will of the Shawanoes," he concluded, "let some of the wise men speak."

A chief arose, drew up his tall person to its full height, and assuming a haughty attitude, threw his eye contemptuously over the commissioners and their small retinue, as if to measure their insignificance, in comparison with his own numerous train, and then stalked to the table, threw upon it two belts of wampum, of different colors—the war and peace belt.

"We come," he exclaimed, "to offer you two pieces of wampum; they are of two different colors; you know what they mean; you can take which you like!" And turning upon his heel resumed his seat.

The chiefs drew themselves up in the consciousness of having hurled defiance in the teeth of the white men. They had offered an insult to the renowned leader of the Long Knives, to which they knew it would be hard for him to submit, while they did not suppose he would dare to resent it. The council-pipe was laid aside. Those fierce wild men gazed intently at Clark. The Americans saw that the crisis had arrived; they could no longer doubt that the Indians understood the advantage they possessed, and were disposed to use it; and a common sense of danger caused each eye to turn on the leading commissioner. He sat undisturbed, and apparently careless, until the chief who had thrown the belts upon the table had taken his seat; then, with a small cane which he held in his hand, he reached, as if playfully, towards the war belt, entangled the end of the stick in it, drew it towards him, and then with a twitch of the cane, threw the belt in the midst of the chiefs. The effect was electric. Every man in council, of each party, sprang to their feet; the savages with a loud exclamation of astonishment, "Hugh!" the American in expectation of a hopeless conflict against overwhelming numbers. Every hand grasped a weapon.

Clark alone was unawed. The expression of his countenance

changed to a ferocious sternness, and his eye flashed, but otherwise he was unmoved. A bitter smile was slightly perceptible on his compressed lips, as he gazed upon that savage band, whose hundred eyes were bent fiercely in horrid exultation upon him, as they stood like a pack of wolves at bay, thirsting for blood, and ready to rush upon him, whenever one bolder than the other should commence the attack. It was one of those moments of indecision, when the slightest weight thrown into either scale, will make it preponderate; a moment in which a bold man, conversant with the secret spring of human action, may seize upon the mind of all around him, and sway them at his will. Such a man was the intrepid Virginian. He spoke, and there was no man bold enough to gainsay him—none that could return the fierce glance of his eye. Raising his arm and waving his hand towards the door, he exclaimed, "Dogs, you may go!" The Indians hesitated for a moment, and then rushed tumultuously out of the council-room.

The decision of Clark, on that occasion, saved himself and comrades from massacre. The plan of the savages had been artfully laid; he had read it in their features and conduct, as if it had been written on a scroll before them. He met it in a manner unexpected; the crisis was brought on sooner than it was intended; and upon a principle similar to that, by which, when a line of battle is broken, the dismayed troops fly before order can be restored, the new and sudden turn given to these proceedings by the energy of Clark, confounded the Indians, and before the broken thread of their scheme of treachery could be re-united, they were panic struck. They had come prepared to brow-beat, to humble, and then to destroy; they looked for remonstrance and altercation; for the luxury of drawing the toils gradually around their victims; of beholding their agony and degradation, and bringing on the final catastrophe by an appointed signal when the scheme should be ripe. They had expected to see on our part great caution, a skillful playing off, and an unwillingness to take offence, and were gradually goaded into an alarm, irritation and submission. The cool contempt with which their first insult was thrown back into their teeth surprised them, and they were foiled by the self-possession of one man. They had no Tecumseh among them, no master spirit to change their plan so as to adopt a new exigency; and those braves, who in many a battle had shown themselves to be men of true valor, quailed before the moral superiority which assumed the vantage ground of a position they could not comprehend, and therefore feared to assail.

#### THE GLOBULAR FIGURE OF THE EARTH.

That the universe should be governed by general laws impressed on matter, is a providential arrangement, the consummate wisdom of which it requires no effort of reasoning to demonstrate; and that these laws should be fixed and undeviating, is a necessary consequence of their existence; for, were they to any great extent to yield to circumstances, they would cease to possess the character of principles on the results of which it would be possible either to reason or to act,—that is, they would cease to be general laws. Now, one of these general laws, as simple in its nature, as it is universal in its operations, and amazing in its effects, is the principle of gravitation, of which it has been beautifully said,—

'The very law which moulds a tear,  
And makes it trickle from its source,  
That law preserves the earth a sphere,  
And guides the planets in their course.'—Rogers.

The globular figure of the earth, which is the result of this law, and which may easily be shown to possess many important advantages, presents this formidable difficulty,—that the rays of the sun, issuing in parallel lines from that luminary, must fall directly upon that part of the terrestrial ball which is immediately opposed to them, and obliquely, and therefore less powerfully, upon all other parts of its convex surface, till, at the extremes of the hemisphere, they would entirely cease to reach the earth. Were the earth to remain at rest, therefore, the consequence of its globular form would be, that the sun would shine intensely and constantly on a single spot, while one-half of its surface would be left in total darkness, and the other would be illuminated with greater or less force, according to its distance from the sun's direct rays. The disadvantages of such an arrangement need no comment. Now, one way in which this evil is abated, is by what is called the *durnal rotation of the earth*. Our globe is made to whirl round as on

two pivots, which are called the poles\* of the earth, once in twenty-four hours. This, while it causes the grateful alternation of day and night, conveys light and heat round the world, so as to diffuse them with nearly equal force on every spot within the same parallel of latitude. Were the earth in the form of a cylinder or roller, this rotatory motion would cause the sun, in the course of the annual revolution, to shine equally on every part of its round surface, while his rays would never reach the wide flat regions at either end; the days and nights would then be invariably of the same length; there would be no change of climate, and all the habitable parts of the earth would be one burning tropical region, without abatement and without variety. If, on the other hand, the earth, in its present form of a ball, were to have no yearly as well as daily motion, or, having an yearly motion, were to move round its own axis in what may be considered the most simple manner, that is, in an erect position with reference to the sun, the effect would be, that he would constantly shine with his direct rays only on that single line of the earth's surface which is called the equator. There would still be no change of seasons, and the accumulated heat in the equatorial regions would be so excessive, as to destroy, in all probability, both animal and vegetable life; while, in the neighbourhood of the polar circle, and even in a vast extent of those countries to which we now give the name of temperate, the globe would be uninhabitable, from the contrary cause of extreme and uniform cold.

The contrivance by which this inconvenience is, to a desirable extent, removed, is well known. The earth, which, in common with the other planets, performs an annual revolution round the sun, is made to take this course, not in an erect, but in an inclined position; by which means the pole, which leans toward the sun in one part of the course, leans away from it in another. The consequence of this is, that the sun, instead of shining constantly with his direct rays upon the equator, appears to be continually traversing a considerable space in the heavens, shifting from tropic to tropic, and presenting himself for one half of the year to the north, and for the other half to the south of the equator. The various parts of the earth's surface, within the tropics, are thus exposed alternately to the direct and indirect rays of the sun at different periods, and the position and influence of this source of light and heat is also varied over the whole globe, or, in common language, the diversified appearances of the seasons are produced.

This is a most beneficial arrangement; but it is evident that it could only be salutary within a certain range, for this simple reason, that, were the sun to traverse from pole to pole, it would necessarily happen, that while he was shining vertically on the south pole, the north would be left to total darkness, and the tenfold rigours of a polar winter; and, *vice versa*, while he was pouring the unmitigated radiance of his burning rays on the regions of the north, the south would be doomed to undergo the extreme, which a few months before, had carried desolation to the north. The fatal consequence of this need not be described; the whole balance of nature, at present so nicely adjusted, would be upset, the elements would be in constant and furious commotion, and no organized existence, such, at least, as is at present to be found on the earth, could survive the conflict; or, if it did, could endure the violent changes of the seasons, for a single year.

It would be by no means difficult to prove, that the extent to which the range of sun is actually confined, is precisely that which manifests the most consummate intelligence in the great Artificer. Had it been either more or less than we actually find it, the same advantages would not have been secured, other things remaining as they are, nor would inconveniences have been so effectually avoided. Evils, indeed, still remain; it is part of the system of a world of discipline that it should be so,—but the proof of Divine contrivance lies in this, that these evils are at the minimum, while the advantages, on the contrary, are at the maximum; that is to say, that any alteration either way would be for the worse. Here, then, we have what we are taught to look for by the general analogy of nature,—a proof of supreme wisdom in the adjustment of materials,—the adaptation of means with admirable skill to a beneficent end.

\* The extended line through the centre of the globe, on which it turns, is called the axis of the earth,—taking the metaphor from the axis of carriage wheels.

## CHILDREN.

BY MRS. HARRIET BECKFORD STOWE.

‘A little child shall lead them.’

One cold market morning, I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with his long cart whip, and a lion shag coat, holding up some little matter, and turning it about on his great fist. And what do you suppose it was! A *baby's bonnet*! A little soft, blue, satin hood, with a swan's down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding with no small pride the baby—for evidently it was *the* baby. Any one could read that fact in every glance, as they looked at each other and the little hood, and then at the large blue unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby like that before!

“But really, Mary,” said the young man, “isn't three dollars very high?”

Mary very prudently said nothing, but taking the little bonnet, tied it on to the little head, and held up the baby. The man looked, and grinned, and without another word down went the three dollars—all that the last week's butter came to; and as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.

“Ah!” thought I, “a little child shall lead them!”

Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say, “See what I have got here!”

“Yes!” thought I, “and if the little lady ever get a glance from admiring swains as sincere as that, she will be lucky.”

Ah, these children! little witches! pretty, even in their faults and absurdities! winning, even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit—he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose-leaf lip is pursed up in infinite defiance—and the white shoulder thrust naughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make ~~somersetts~~ over his books, and what can he do? They tear up newspapers—litter the carpets—break, pull, and upset, and then jabber unimaginable English in self-defence, and what can you do for yourself?

“If I had a child,” says the precise man, “you should see.”

He does have a child, and his child tears up his papers, tumbles over his things, and what has the precise man to say for himself? Nothing—he is like everybody else—“a little child shall lead him!”

Poor little children! they bring and teach us, human beings, more good than they get in return! how often does the infant, with its soft cheek and helpless hand, awaken a mother from wordliness and egotism, to a whole world of new and higher feeling! How often does the mother repay this, by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God, and Jesus, and been sealed with the seal of Heaven. But harsh hands seized it—harsh, godless lines,

ments were impressed upon it—and all is over with him forever!

So, of the tender, weeping child is made the callous, heartless man—of the all-believing child, the snoring sceptic—of the beautiful and modest, the shameless and abandoned—and this is what *the world does* for the little one.

There was a time when the *Divine One* stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Saviour, and keep, even from the choice bud of our hearts, the sweet radiance which might unfold it for paradise? "Suffer little children to come unto me, and forbid them not," is still the voice of the Son of God, but the cold world still closes around and forbids. When, of old, the disciples would question their Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst, as a sign of him who should be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside, Jesus still sets the little child in the midst of us!

Wouldst thou know, O parent, what is that *faith* which unlocks heaven! Go not to wrangling polemics, or creeds and forms of theology, but draw to thy bosom thy little one, and read in that clear, trusting eye, the lesson of eternal life. Be only to thy God, as thy child is to thee, and all is done! Blessed shalt thou be, indeed, when "*a little child shall lead thee!*" *New York Evangelist.*

### WAR! BLOODY WAR!

Our temperance papers have given Gen. Taylor much credit for breaking up the dram shops about the camp of Matamoras. As a wise man, careful of his troops, he would have been greatly deficient in duty not to have done it. If there must be war, let it be on temperance principles. But can there be war without rum? without drunkenness? Has it not ever been, will it not ever be an essential accompaniment? Are they not both the works of the devil, and ought either to receive the sanction of any philanthropist, patriot or Christian? We confess our heart sickens within us to take up a temperance paper or a religious paper, as we have often done within a few weeks past, and see a long account of the horrible sacking of Monterey, under the head of Brilliant Victory, without one word of rebuke or reproof for such an outrage upon all humanity! O what is war, at the best estate? We have asked, what is drunkenness? what are the ravages of intemperance? what are the triumphs of this demon that stalks forth in blood? We have not, as we pointed at the 30,000 slain, cried out Brilliant Victory, we have cried "Murder! Murder! Let every still-house and rum-shop be levelled with the dust;" and here we turn round to another mad spirit, revelling amid a thousand corpses, and say, Brilliant Victory! Supporters of the press! Creators of public sentiment! what are you doing? "Fourteen thousand millions of beings," says Dr. Dick, "have, since the creation of the world, fallen in the wars which man has waged against his fellow creature, man. If this amazing number were to hold each other by the hand at arm's length, they would extend over 14,583,330 miles of ground, and would encircle the globe on which we dwell, six hundred and eight times. If we allow the weight of man to be, on an average, one hundred weight, we will come to the conclusion that 69,250,000 tons of human flesh have been mangled, disfigured, gashed and trampled under foot; and if the fore-fingers only of every one of these 14,000,000,000 human beings were to be laid out in a straight line, they would reach more than 600,000 miles beyond the moon; and awful is the consideration, that three millions five hundred thousand pipes of blood have been spilt in battles." And what have wars been for? The following is the answer:—

Of 286 wars of magnitude, in which Christians have been engaged, there have been—

- 44 wars of ambition, to obtain extent of territory.
- 22 wars of plunder, tributes, &c.
- 24 wars of retaliation and revenge.
- 8 wars on some question of honor.
- 6 wars from disputed claims of territory.

- 41 wars from disputed titles to crowns.
- 30 wars under the pretext of helping an ally.
- 23 wars originating in jealousy of rival greatness.
- 5 wars which have grown out of commerce.
- 55 civil wars.
- 28 wars which have grown out of religion, including the Crusades.

Which of all these is the cause of the war in which we are now engaged, and in which we glory over brilliant victories? **BRILLIANT VICTORIES!** O that our orators and conductors of the press, who write these words, could have stood by the mangled corpses of those free-born and gallant young men who fall on that field, and could enter into those secret chambers of grief where loved and hero-valued ones pour out their sorrows, and cannot be comforted. We dare not, must not, trust ourselves on this subject. But we dare, and we must, and will, urge the whole temperance and religious press to wage an uncompromising and exterminating war against this horrid spirit, drunk with blood. We may be told it will do no good. The great valley is mad for the conquest of Mexico, and will effect it. It may be so; but shall we therefore aid them? Shall we be silent, and give them our support? God forbid. God forbid.—*Journal Amer. Temp. Union.*

**POPULATION OF THE WORLD.**—According to Mr. M'Gregory, the population of the world is 812,553,712. According to Bell, this vast multitude is thus divided:—

Whites,.....	440,000,000
Copper colored,.....	15,000,000
Mulattoes,.....	230,000,000
Blacks,.....	120,000,000

Hassel deemed the world's population to be 936,461,000, professing the following Religions:—

Christians,.....	252,000,000
Jews,.....	5,000,000
Mahometans,.....	120,105,000
Braminists,.....	140,000,000
Buddists,.....	313,497,000
All others,.....	134,000,000

The Christian world:—

Roman Catholics,.....	137,000,000
Protestants,.....	65,000,000
Greek Church, &c.,.....	50,000,000

The population of Europe is estimated by Malte Brun, at 214,000,000 of souls. Asia is put down by Balbi at 413,844,000.

**CURIOUS TIMEPIECE.**—In one of the most fashionable resorts in Paris is a cannon loaded and primed, and so placed that the focus of a burning glass falls upon the powder precisely at twelve o'clock; of course, every pleasant day the hour of noon is indicated by the firing of the cannon. On every such a day, a crowd gathers to watch the progress of the sun spot, and the manner in which the motion of the earth on its axis is made to fire off artillery.

**INDIVIDUALS AND SYSTEMS.**—"Individual religious excellencies, have been displayed in denominations greatly dissimilar—the Romish communion not excepted. But personal worth can never sanctify false principles; nor can the assumption of such principles constitute any part of personal worth."—*Dr. Williams.*

### APPLES OF GOLD.

"Thou openest thy hand, and satisfiest the desire of every living thing."—*Psalm cxlv. 16.*

Who considers these words enough? The hand of God being my chief provision and store-house, is it not a shame to be anxiously careful for any thing? Has the Lord all things in his hand?—then surely I shall receive what he has for me; none will be able to withhold it. Faith has always free access to the treasures of God, who is never wanting. Christians have their chests and treasures in such a high place, even in God, that no thief can rob them, and they are sure to have enough in God; and though the Lord should try them with want a little while, yet he relieves them in due time: their bread must rain from heaven, rather than they should be left without. You need not, says Christ, seek these other things; they shall be brought to you, if ye only abide in me. If this does not comfort and strengthen us, nothing else will. Now, many rely on their full pockets and purses; but if they had true faith, it would be enough that they believed and had it in God's hand, purse and chest. If the Lord is pleased to bestow some provision on his servant, he is very thankful for it, and is careful to apply it well. But if God thinks proper to deny it him, he is content and cheerful.

The Lord is good, the Lord is kind,  
Great is his grace his mercy sure;  
And the whole race of man shall find  
His truth from age to age endure.

—*Bogatky's Treasury.*

## CHAPTERS FOR THE YOUNG.—No II.

## THE GODDESS GUNGA ;



THE RIVER GANGES.

The Ganges is one of the largest rivers in the world : it is more than two thousand miles in length. It flows through the finest part of the East Indies. The banks present a lovely sight : cottages made of bamboo are seen amidst groves of tamarind, palm, and banyan trees ; the fields are always green, and shrubs and flowers are seen of almost every colour.

The heathen not only flock to worship the idols in the temples that crowd its banks, but also to offer their prayers to the great river itself, which they regard as a goddess, named Gunga. Not only do they look upon the water as holy ; but the fish, frogs, snakes, snails, leeches, and even the mud, are held to be sacred. The sight of it is said to do good ; a few drops of its water makes the soul pure ; and daily bathing in it makes a man happy in this world and in the world to come. In courts of justice the witnesses are bound to speak the truth by holding a basin of Ganges water in their hands.

On one day in the year many thousands of the people come from all parts to the river. They carry with them rice, cloth, fruit, and sweetmeats, and hand rows of beautiful flowers across the river. After they have bathed, a priest casts the fruit and rice into the river ; and they worship the fishes, frogs, and other creatures that live in the Ganges. Lamps of melted butter are floated on the water. They then bow to the river, and return to their homes. At other times, "they make small rafts of straw, and fix on them little earthen vessels of oil ; and when it grows dark they light the lamps, and send the rafts floating down the river. As they light thousands at once, the river seems blazing with stars. It looks very pretty ; but it is shocking to think that they trust to it for the salvation of their souls !

Fathers and mothers bring their children, and make them kneel to the brahmins, who mark their foreheads with mud, with the mark of the particular god they worship ; and they used frequently to throw their children into the river to be drowned, or drown themselves, as a sacrifice to the Ganges. This is happily now forbidden, but they sometimes contrive to do it. Not long ago, at Benares, a father snatched his own baby from its mother's arms, and threw it into the Ganges. They are very willing to do 'some great thing' to save their souls ; but no one is willing naturally to trust to Jesus, and by faith in him to wash in his blood, and be clean.

Some cities built by the side of the Ganges are said to be more holy than others. Benares is very famous, and crowds of Hindoos travel to this "holy city ;" though it is, in fact, a place of great wickedness. Where the banks of the river are steep, flights of steps are made down to the river ; and it is thought to be a very holy act for any rich man to be at the expense of making such steps. The engraving shows the great crowd of people that collect around the steps : in the water are the bathers, with the priests going through their rites. The priests, after the people have bathed, perform some foolish ceremonies, and present the offerings of flowers to Gunga.

At the time of an eclipse great multitudes flock to Benares. We know that an eclipse of the sun is caused by the moon coming between the earth and the sun, so that its light is kept away from us for a short time ; and an eclipse of the moon arises from the earth passing between the sun and it, so that the shadow of the earth is cast upon the moon. But the ignorant Hindoos are taught

that eclipses arise from a great monster, whom they call Rah, who chases the sun and moon, and when he gets up to one he catches it in his mouth. Now, they say, if the people on earth bathe in the Ganges, and give money to the priests, the sun or moon will come out of Rah's throat, and they shall get their sins forgiven. As soon as the shadow of the earth touches the moon, all the people, upon a signal given by the brahmins, plunge at once into the stream ; and, from the pressure of the water, a mighty wave rolls towards the opposite shore, which sometimes upsets boats filled with people.

The Ganges is the dying bed and the grave of the Hindoo. When a native appears near death, his bed is swung upon long canes, and he is carried to the side of the river to die. The dying man, if he is poor, is laid on the muddy banks, often without a mat beneath him, or a rag to cover him ; and there he lies, exposed to the burning sun by day, and the chill damps of night, until he dies !

A Christian missionary has described the sad scenes that are beheld by the side of this river-god. In one spot a wretched creature is seen in agony. The missionary offers some drink or medicine to relieve the sufferer. It is refused. "He is brought here to die," say those around him, "and live he cannot now !" In another place are seen some young men roughly carrying a sick female to the river. It is asked, "What are you going to do with her ?" The reply may be, "We are going to give her up to Gunga, to purify her soul, that she may go to heaven ; for she is our mother !"

Here we behold a man and a woman sitting by the stream, and as they rub their dying child with mud, they sing, "It is blessed to die by Gunga, my son ! To die by Gunga is blessed, my son !" There you behold a mother seated up to the middle in water. His friends are around him, some filling his mouth with the leaves of a sacred plant ; while others rub his breast and forehead with mud, on which they write the name of their god. A priest then completes the fatal rite by pouring mud and water down his throat, until he dies—murdered, it may be, by his own parents, by his own brothers or sisters, by his own sons and daughters ! This, in the opinion of the Hindoos, is to die happily. If they are spoken to about the sin of these deeds, they cry aloud, "It is our religion ! It is our religion ! It is for the benefit of the soul !" Surely the shores of the Ganges belong to the "dark places of the earth," which "are full of the habitations of cruelty," *Psa. lxxiv. 20.*

Many deluded worshippers of Gunga drown themselves in the river, in the vain hope that they shall be happy after death. When a man has made up his mind to drown himself, he puts on a red robe, and places a crown of flowers on his head. Then sitting down by the side of the river, he repeats the name of his idol—perhaps many thousand times. He then goes with a brahmin in a boat, which is rowed into the middle of the stream, with a supply of cord and waterpans. He steps into the river, and the pans are now tied to his neck and shoulders ; and, while they remain empty, they keep him afloat ; but soon his friends, who are in the boat, begin to pour a little water into the pans, or he may do it himself—and then a little more : as he floats with the stream, the pans are gradually filling, and, in a moment, they suddenly overturn, and sink from the weight of water ; and down they drag the victim to the bottom, amid the joyous shouts of his friends !

## SCRIPTURE ILLUSTRATION.

"And God said let the waters bring forth abundantly the moving creature." *Gen. i. 20.*

The Hebrew word *Sheretz* appears to have been extended to all kinds of living creatures, inhabiting either the land or the water, which are oviparous, and therefore, in this instance, includes the finny tribe as well as the other tenants of the deep. They are all remarkable for fecundity. The number of eggs in the roe of a fish cannot be counted, though it may be guessed at by a kind of computation. A familiar but lively instance of fecundity is seen in the common frog about the time of harvest, when the tadpoles have just reached their last stage of transformation. No wonder, then, that in the language of Inspiration, the same word which denotes an *oviparous animal* in general should, with the necessary grammatical modification, also signify to *increase abundantly*.—*Pictorial Bible.*

## WITHIN AND WITHOUT.

[WITHOUT.]

The winds are bitter, the skies are wild;  
From the roof comes plunging the drowning rain;  
Without, in tatters, the world's poor child  
Sobbeth aloud her grief, her pain!  
No one heareth her, no one heedeth her;  
But Hunger, her friend, with his bony hand,  
Grasps her throat, whispering huskily,  
"What dost thou in a Christian land?"

[WITHIN.]

The skies are wild and the blast is cold;  
Let riot and luxury brave within;  
Slaves are waiting, in silver and gold,  
Waiting the nod of a child of sin.  
The fire is crackling, wine is bubbling  
Up in each glass to its heaved brim;  
The jesters are laughing, the parasites quaffing,  
"Happiness!" "honour!" and all for him.

[WITHOUT.]

She who is slain in the winter weather,  
Ah! she once had a village fame;  
Listened to love on the moon-lit heather,  
Had gentleness, vanity, maiden shame.  
Now her allies are the tempest howling,  
Prodigal curses—self-disdain—  
Poverty, misery; well, no matter,  
There is an end unto every pain.

The harlot's fame was her doom to-day,  
Disdain, despair; by to-morrow's light  
The ragged boards and the pauper's pall,  
And so she'll be given to dusty night.  
Without a tear or a human sigh,  
She's gone, poor life and its fever o'er!  
So let her in calm oblivion lie,  
While the world runs merry as heretofore.

[WITHIN.]

He who yon lordly feast enjoyeth,  
He who doth rest on his couch of down,  
He it was who threw the forsaken  
Under the feet of the trampling town.

Liar, betrayer, false as cruel,  
What is the doom for his dastard sin?  
His peers they scorn—high dames they shun him!  
Unbar yon palace and gaze within.  
There—yet his deeds are all trumpet-sounded,  
There upon silken seats recline,  
Maidens as fair as the summer morning,  
Watching him rise from the sparkling wine.

Mothers all proffer their stainless daughters,  
Men of high honor salute him "friend!"  
Skies! O where are your cleansing waters!  
World! O where do thy wonders end!

## THE IMPORTANCE OF CONSISTENCY IN MINISTERS.

The late Mr. Lindsay of Leatham, Scotland, was in the practice of itinerating and preaching the gospel in the surrounding villages, and was very anxious, so far as his master gave him strength, to preach the gospel to every creature. In one of these journeys of love, he came, on Saturday to a certain village where he intended to preach on the Sabbath following, and finding no other place to lodge in, he took up his lodgings in the public Inn. After he had taken his room for the time, he called the landlady, and asked her if she could get the town crier to go through the village with his bell and announce that he (Mr. Lindsay) would preach to-morrow on the green in the village, at 11 o'clock;—the landlady scoffingly offered him the house bell, and told him to go and intimate the sermon himself. He thanked her kindly, and taking the bell went and cried through the village that Mr. Lindsay, of Leatham, would preach upon the green to-morrow at 11 o'clock. When he came back to the Inn he gave the bell to the landlady and took his room. It so happened that there were, at the same time, a number of officers lodging in the room next to his; and Mr. Lindsay had scarce sat down when he heard the landlady tell the officers that they had better behave themselves as there was a dissenting minister in the next room. One of the officers said with an oath, send him to us and we will soon frighten him out of his religion. When Mr. Lindsay heard this he thought it was not very likely, but to the story.—The landlady having

got her orders, was not long in fulfilling them, and she came and told Mr. L. that there was a number of officers in the next room that wanted him to come and get dinner with them. He accordingly went at their invitation, and as he was entering the room one of them arose from his seat and gave Mr. L. an insult, to which he paid no attention, but answered him in the most pleasant agreeable manner, which so surprised the officer that he sat down in his seat quite abashed.—They all sat down to dinner, and Mr. L. spent the time in useful and agreeable conversation, so much so that the men who wished to frighten him out of his religion were quite delighted with his company.—After dinner the conversation was going on for some time in a cheerful manner, when one of the officers happened to swear an oath. Mr. L. never spoke, but rising from his seat, looked upon him with a look of pity and left the room.—After Mr. L. had gone, the rest of the officers reproached him as a vulgar fellow, that could not keep from swearing, and both he and they were sorry at being deprived of such good company. Upon the Sabbath morning Mr. L. went to the place of meeting, where almost the whole place had assembled to hear a minister who was so like his master as to condescend to intimate his own meeting. But there was one part of his audience that particularly interested him, and that was the officers with whom he had dined the night before—among the rest was the one who swore the oath, and there was something very solemn in his appearance at the commencement of the meeting, and it soon appeared that he was very sorry for something, for he burst into tears, and cried during the whole time that Mr. L. was preaching. At the conclusion of the sermon he came to Mr. L. and thanked him for the reproof he had given him the night before; and remarked that he was glad that he did not publicly reprove him before his fellow officers, as he was so passionate that he believed he would have run him through with his sword, at any rate the reproof would have been without effect, but he said he could not forget the look of love and pity that he gave him, it had taken such an effect upon his mind, that he could not sleep all night, and he trusted that God would give him strength not to swear again. Mr. L. heard no more of him for 15 years, and the good man was getting near the time when he was to quit the field of warfare and get the crown. After 15 years, as Mr. L. was going to visit a sick person, he was accosted by a fine young gentleman who asked the question, are you Mr. Lindsay? He said he was. The young man asked if he recollected the circumstances with which the reader is already acquainted. He said he did:—If he recollected reproving an officer for swearing, who afterwards thanked you for it? He said he did. Mr. L. said you are not him? no said the young man; but I am his son; he died a few days ago rejoicing in the Saviour, and he charged me to come to Scotland and thank you in his name, and tell you to be as faithful to all as you were to him, and there was no doubt but the Lord would make you successful. Mr. L. asked the particulars—the young man told him that when he heard Mr. L. preach, the Lord's spirit so fastened conviction upon his mind that he could find no rest until he believed on the Saviour, and that after living for fifteen years serving God, he had died triumphing in the hopes of future glory.

The above anecdote was told me by a Christian friend who was personally acquainted with Mr. L., and upon whose veracity I can rely.

W. A.

Inverness, 26th October, 1846.

## NEWS.

The Steam-ship Great Britain, has moved about one hundred yards nearer the shore, and has ten or twelve feet of water in her hold. Capt. Hosken, still entertained hopes of getting her off.

A revolution broke out in Geneva, Switzerland, on the 3d ult., in consequence of the refusal of the Council of State to vote for the unconditional dissolution of the league of the Catholic Cantons. The movement party erected barriers in the quarter of St. Gervais, which were attacked by the Government troops, aided by four pieces of cannon. The insurgents replied by a smart and well-directed fire of musketry, and after a sharp conflict the Government troops were defeated at all points, fell into confusion and surrendered. The Council of State immediately resigned, and the insurgents organized a provisional Government.

The elections in the Atlantic States, appear so far as declared, to be going against the Democrats, probably on account of their anti-tariff principles. In New York the election of a Whig Governor

John Young instead of Silas Wright democrat, is said to be certain, together with a decided Whig majority in the House of Assembly.

There was a terrific storm in the Gulf of Mexico, on the 11th and 12th ult., by which Key West, Habana and other places suffered very severely. In the former town every house was blown down or unroofed, except five or six.

Respecting Canada, there is nothing of any consequence to note.

#### BRITISH NEWS.

**THE GOVERNOR GENERAL OF CANADA.**—It has been stated that Lord Elgin will take his departure for Canada early next month, but up to yesterday nothing had been officially announced.—*E. Times*, Oct. 19.

**CORN FROM VAN DIEMAN'S LAND.**—A vessel arrived in the St. Katharine's docks from Launceston, Van Dieman's Land, has brought, consigned to different hands, the large quantity of 5343 packages of wheat.

**PRICE OF POTATOES THIS YEAR AND LAST.**—The kumps last year in the north Hay-market sold from 1s 9d to 1s 11d a measure; this year they bring 4s 8d to 5s; short tops 3s 6d to 4s, last year they sold for 1s 6d to 1s 8d; cups then brought only 1s 7d to 1s 8d, this year they are 1s 6d to 1s 8d. Hay and straw are cheaper this year than last, but turnips are dearer.

**TRADE TO LIVERPOOL.**—The total amount of tonnage entered from 25th June, 1845, to 1846, was 3,096,444. The dues on goods amounted to £93,514, and on vessels to £122,207. Of this the East India trade paid £17,511, United States £87,057, British America £33,096, Mediterranean £16,992, Brazil £7099, and West Indies and Mexico £11,331. There are other smaller receipts from ports in the Baltic, etc.

**MINERAL WEALTH OF GREAT BRITAIN.**—Mr. Tennant states that the annual value of the mineral produce of this country amounts to about twenty-five millions. Of this £9,100,000 is from coals, £3,400,000 from iron, £1,200,000 from copper, £220,000 from lead, £100,000 from salt, £390,000 from tin, £60,000 from manganese, £35,000 from silver, £22,000 from alum, £8000 from zinc, and £25,000 from the various other metals, as antimony, bismuth, arsenic, etc.

**A HINT IN FAVOR OF LOW PORT CHARGES.**—The good people of Bristol, finding the trade of their port daily becoming "smaller by degrees and beautifully less," owing to their high charges, are agitating to make it altogether a free port. There are three bodies, the dock-owners, the corporation as the owners of the town dues, and the society of merchants, all of whom must come to an understanding before any material reduction can be made.

The state of Ireland continues to be most distressing—draming in the extreme. The famine spreads; disease, the attendant of scarcity, stalks abroad through all parts of the island, and the suffering peasantry, goaded on by despair, have shewn symptoms of rebellion and outrage, hoping thereby to attain an effectual relief for all their wants and privations.

The formation of a naval depot at Cork seems settled. A correspondence has appeared in the *Cork Examiner*, from which it appears that the Government will immediately begin "to erect large coal stores, wharfs, &c., capable of containing 20,000 to 30,000 tons of coals; and they also intend to construct foundries, &c., for repairing and fitting Her Majesty's steamers. Captain James, of the Engineers, is appointed to go to Cove, to survey and report how Cork Harbour and Haulbowline Island may be made more available as a naval station. It is the intention of the Government to erect a pier at Cove, for the use of large-class steamers, as well as for a harbour of refuge and general landing-place." The Lords of the Admiralty have determined forthwith to commission and send to Cove a permanent guard-ship.

#### UNITED STATES.

**OUTRAGES IN WAYNE COUNTY, N. C.**—The Raleigh (N. C.) Star, of the 7th inst., relates that a few evenings previous, in Wayne county, a negro of Mr. L. Cogdel was shot dead in his kitchen door, and several others were wounded; that five men in the neighborhood were suspected of the offence, and the sheriff, with a posse of twenty men, went in pursuit of them and found them so well fortified and armed with guns and muskets in a house that they could not be captured; and the company met with such a warm reception—several of them being severely wounded—they found it most prudent to retreat. On their return to Waynesborough a company of about one hundred men was raised, all well armed, and taking with them a cannon to beat down the house if found necessary, they proceeded again to the house; but on their arrival the suspected persons had abandoned their fortress. Being thus again baffled, the sheriff and his party commenced the return march, but one of the company, who lagged behind about half a mile, had his horse shot from under him by some person concealed in the woods near the scene of action. When he found his legs, it is said, he made a proper use of them until he leaped a ten foot fence into the yard of a neighbor a few hundred yards distant. These circumstances have created great excitement in the country.

**MURDER AT CHARLESTOWN.**—A man by the name of Alexander McIntosh, supposed to be from Pennsylvania, was found Monday morning dead in bed at the boarding-house kept by Mr. Patt, on Fernin street, Charlestown, having been stabbed several times in the bowels with a knife. His room-mate, a Scotchman, named Alexander Roy, was found sitting on a trunk near the bed, in a state of bewildered intoxication, but on being questioned, coolly replied: "Yes, I stabbed him, and there is the knife." (pointing to the bloody instrument laying on the hearth.) Two fatal stabs were given, one of which caused the bowels to protrude, and the other severed the lower lobe of the liver and the main artery connecting with the heart. A coroner's inquest was held, who returned a verdict against Alexander Roy, according to the facts as above stated, and he was committed for trial.

A free colored fireman on board a steambot on the Mississippi, after having lost all his money at cards, pledged his own freedom, which he also lost, his free papers being the stake, and was actually sold by the winner to a slave dealer!

The crop of Indian corn in the West, for 1846, will be more than 500,000,000 bushels. The crop of wheat will exceed 140,000,000 bushels, which would produce equal to 28,000,000 barrels of flour.

**INDIAN MASSACRE.**—The Van Buren, Arkansas Intelligencer, of the 3rd inst., says that a party of Delaware Indians sent out by Col. Upshaw, the

Chickasaw Agent, to look for stolen horses, discovered a village of Witchetaws, totally depopulated, and many bodies of the inhabitants lying dead. They, on their return, stated to a small party of Witchetaws whom they met, what they had seen, and they at once said that their tribe had been attacked by the Comanches or Pawnee Mahaw, and murdered. They hurried on towards their village, vowing to follow their enemies, and, if possible, release any prisoner yet alive. The village where the massacre took place is about one hundred and fifty miles from Fort Washitaw.

#### MISCELLANEOUS NEWS.

**MORE PAPAL REFORMS.**—On the 24th of August, Cardinal Gizzi addressed a circular to the Governors of the Provinces of the Roman States, calling on them to adopt measures calculated to improve the religious and temporal condition of the poorer classes. The document states, that the Pope beholds with the utmost pain the quarrels, thefts, and other misdemeanours constantly recurring throughout the Pontifical States; that the chief cause of this state of society must be found in the idle life which the younger portion of the population are accustomed to lead, and in a want of proper instruction to prepare them for gaining an honest living by their industry. His Holiness, in consequence, in addition to his wish to see education and habits of industry generally disseminated throughout his dominions, proposes founding without delay an establishment at Rome for the education of a certain number of boys belonging to the working classes throughout the states, so that they might be, in the first place, removed from the spot where they were likely to contract bad habits; and in the next, might form a nucleus of well instructed non-commissioned officers, calculated to suffice for the army required by the State. His Holiness calls on the governors to apply to all persons under their jurisdiction, particularly the bishops, municipal magistrates, and provincial councillors, for suggestions to forward this scheme, and to indicate the best mode of raising the funds necessary for carrying it into execution. The circular, in conclusion, calls on the governors to avoid mere theoretical recommendations, and to confine themselves as much as possible to practical matters.—*Sun*.

**ERUPTION OF MOUNT HECLA, AND SHOCKS OF AN EARTHQUAKE.**—A letter from Copenhagen, of the 21st September, says:—"We have just received news from Iceland to the 18th, and from the Ferroe Islands to the 25th ult. Never in the memory of man has there been a more disagreeable summer than the present. Torrents of rain and storms succeeded each other without intermission. The measles and the dysentery carried off almost the fourth part of the inhabitants, especially on the coasts, which caused the cultivation of the land to be paralysed, and the fishery, which would have otherwise been most abundant, to be neglected. The bad weather prevented the Danish, German, French, Belgian, and English *sarans* from pursuing their researches into the state of Mount Hecla, but they have decided on passing the winter in Iceland, in order to profit by the cold and dry weather to carry on their investigations. Toward noon on the 22d ult., there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of earthquake, extending to a radius of about three miles (seven French leagues). The eruption lasted about forty minutes; the flames rose to an immense height, and all the country round the volcano was covered with a thick layer of ashes."

From the Canton Circular of Messrs. Hughsons, it seems that our trade with China has been carried as far as it will can be, not but that the Chinese would take more of our goods if they could pay for them, or, which is nearly the same thing, if we could take more tea: but we already take more than is required. The only remedy is, to reduce the duty on tea, so as to increase the consumption; but how can the duty on tea be reduced whilst that upon opium, so enormously high, is retained? The profit to the East India Company on opium is greater than in any other branch of trade, whatever. A chest of opium in Bengal costs 250 rupees, which is sold in China at from 12,000 to 16,000 rupees per chest. It is no wonder that the opium trade flourishes—and that smuggling in that article is carried on to a great extent.

Very interesting news has been received from Borneo, the scene of the celebrated Mr. Brooke's achievements. On the 25th July Commander Maitland arrived in the River of Borneo Proper in the steamer *Spiteful*, which belonged to the fleet under Rear-Admiral Cochrane. Commander Maitland endeavoured to treat with the Sultan on amicable terms; but finding that impossible, the *Agincourt*, *Ins*, *Rugdove*, *Hazard*, and *Royalist* were towed up the river by the *Spiteful* and *Phlegethon* to within about 12 miles of the city Bruni, when the Malays opened a fire upon them with round and grape shot, and killed two and wounded seven men on board the *Phlegethon*. The forts were immediately stormed, taken and destroyed, and the enemy having fled was pursued for four days. 57 guns were taken, and all resistance being put down, the British returned to their ships, some of which have since left for Singapore; but further operations are about to be taken till piracy is entirely destroyed in these islands.

Our readers will remember the extracts we have given occasionally from the journal of Mr. Brooks, or, as he is now called, the Rujah of Sarawak, in the island of Borneo—a man of whom the nation has reason to be as proud as of our Marlboroughs or Wellingtons. The last accounts represented him as in great danger from the Sultan and the hordes of pirates by whom the little district of Sarawak was surrounded, and that his friend Budruce and all his family had been murdered. By the accounts detailing the expedition of the *Spiteful*, &c., it appears that some of the native chiefs took the murderers of Budruce prisoners; conveyed them to his grave, and "krised" them on the spot.—*English Paper*.

**RIOTS IN PARIS.**—The fear of famine has overtaken the *canaille* of Paris, and riots have been the consequence. In every great metropolis there are to be found numberless discontented spirits on the alert for a "row," in order to have a plausible excuse for appropriating the property of others to their own purposes. In addition to the rise in the price of the necessaries of life, trade in Paris is dull at the present time, and these combined causes have led to the temporary outbreaks to which we allude. The mob entered some bakers' shops, stopped some carriages, and attempted to form baracades; but the military were in attendance, and quiet was eventually restored. In some of the French provincial towns, a similar spirit of discontent has been apparent.—*Times*.



SELECTIONS.

**DELICATE HANDS.**—Girls sadly miss it, who expect to win good husbands by showing their delicate hands and speaking contemptuously of culinary employments. Who had not rather see clean pots and kettles, bright tins and clean floors made so by tough hands, than greasy walls, black plates, dirty floors, and hands too delicate for the sunshine to play upon?—*N. Y. Tribune.*

**HINDOO FABLE.—THE THIEF'S EXPEDIENT.**—There is a fable among the Hindoos that a thief having been detected and condemned to die, thought upon an expedient by which he might be rescued from death. He sent for the jailor, and told him he had a secret to disclose to the King, and when he had done so he would be ready to die. The King sent for him to know what this secret was. He told him that he knew the art of producing trees that should bear gold. The King, accompanied by his prime ministers, courtiers, priests, came with the thief to a certain spot, where they began their incantations. The thief then produced a piece of gold, declaring that if sown it would produce a tree, every branch of which should bear gold; 'But,' added he, 'this must be put into the ground by a person perfectly honest. I am not so, and therefore pass it to your Majesty.' The King replied—'When I was a boy, I remember taking something from my father, which although a trifle, prevents my being the proper person. I pass it, therefore, to my prime minister. The latter said—'I receive the taxes from the people, and, as I am exposed to many temptations, how can I be perfectly honest? I therefore give it to the priest.' The priest pleaded the same as to his conduct in receiving sacrifices. At length the thief exclaimed—'I know not why we should not all four be hanged, since not one of us is honest.' The King was so pleased at the ingenuity of the thief that he granted him a pardon.

**THE DOMESTIC RELATION.**—We can conceive of no more heaven-like circle than is embraced within the limits of a virtuous and happy family. There is nothing beneath the skies more ennobling to human nature than such a household—where mildness and virtue go hand in hand together—where a contented and cheerful spirit chases away the gloom of the world, and Religion, with her sweet lessons of philosophy, softens and purifies the heart. Where the head of the family is recognised and respected as such—the greatest happiness within the circle is derived from his approving smile. Where the low sweet voice of Woman is seldom heard but in accents of gentleness and love, and the name of Mother is never uttered unassociated with some endearing epithet. Such a family can only be collected together under the influence of a happy marriage—a union of hearts as well as hands—a tie consecrated by pure and chaste affection—an engagement formed on earth but sanctioned in Heaven. On such an union the angels, who dwell in the bright abodes of the blest, must downward turn their spiritual eyes, and while they gaze with looks of interest and love, delight in and rejoice over the same.

**MOURNING STORES.**—Among the improvements of the times, we find in England mercer shops, in which articles of mourning are exclusively sold, and to be consistent the storekeeper and his clerks are all clad in the habiliments of woe. A gentleman who called in to inquire if he could have a pair of dark grey gloves, was requested to step into "mitigated affliction department," an inner room, where second mourning was kept.

**CRUSHED AFFECTIONS.**—How many suffer by unreturned affection! They are attached so, sometimes strongly to those who return their cold words, indifferent looks, and even avoid their presence. A word, that might not otherwise be noticed, often sinks deeply in the heart of one whose life is bound up in another. Where an object is cherished, each motion is watched with solicitude, and a smile gives exquisite pleasure, while a frown sends a dagger to the heart. There is no greater sin than to crush the warm affections gushing freely from a generous heart. It dries up the fountain of the soul—fades the smile on the cheek, and casts a shade over every bright and glorious prospect. Draw near to the heart that loves you; return the favours received, and if you cannot love in return, be careful not to bruise or break it by a careless word, an unkind expression, or an air of indifference.

**RESPONSIBILITIES OF CHRISTIAN ELECTORS.**—There are duties arising from the possession of the political franchise, and intelligence and business arrangements are necessary for the due discharge of these duties. Only, let us take heed that we be not hurried away by political fervour, into a neglect of what, even in a political point of view, is infinitely more important, namely, the wider diffusion of the truth, and the more extensive establishment of sound religious principle; in the hearts of the people. Without this, all political agitation will be of little avail; and while, therefore, we give due attention to the lesser duty,—let us remember that, after all, it is but secondary and subsidiary,—and that our first and main business must ever be, by God's blessing and by the means of his appointment, to spread the dominion of His truth, and thus establish that righteousness which alone exalteth a nation.—*Scottish Guardian.*

**RESPECTABILITY OF MARRIAGE.**—Arrived at the age of twenty-five, and possessed of a moderate sum, a young man will naturally turn his thoughts to marriage. Should his choice of a companion for life be made with reference more to industry, cheerfulness, and a good temper, than to mere beauty of person, or to the possession of a few pounds, misnamed a fortune, he will enter his new, his own home, with every prospect of peace and happiness. To expect uninterrupted

ed sunshine would be unreasonable; clouds will occasionally pass over all; but what can tend to mitigate their gloom more effectually than the cheerful welcome and consoling voice of her who is to share them? If a man has acquired the respect of his comrades, and the confidence of his employers, when single, he will certainly lose nothing of either by marriage; his family is a security to society at large, not only for the continuance of good conduct, but for the exercise also of the higher duties of charity and urbanity; he may often be enabled to turn an erring youth from wrong; his persuasion will have more weight, and his example will be undeniable evidence of what good sense can effect. Who shall say that he has not attained a position in society? Who can deny that he is one of those pillars, minute though it be, by which the greatness and prosperity of his country are supported?—*Dr. Beecher.*

**PRIVATE FORTUNES OF SOME OF THE GREAT PERSONAGES OF ANCIENT TIMES.**—Cæsus possessed in landed property a fortune equal to £1,700,000, besides a large sum of money, slaves, and furniture, which amounted to an equal sum. He used to say, that a citizen who had not a fortune sufficient to support an army or a legion, did not deserve the title of a rich man. The philosopher Seneca had a fortune of £2,500,000. Tiberius, at his death, left £23,125,000, which Caligula spent in less than twelve months. Vespasian, on ascending the throne, estimated all the expenses of the State at £3,000,000. The debts of Milo amounted to £600,000. Cæsar, before he entered upon any office, owed £2,995,000; he purchased the friendship of Curio for £500,000, and that of Lucius Paulus for £300,000. At the time of the assassination of Julius Cæsar, Anthony was in debt to the amount of £300,000; he owed this sum on the Ides of March, and it was paid before Kalends of April; he squandered £117,000,000 of the public treasures. Apicius expended in debauchery £500,000; and finding on examination of the State of his affairs, that he had no more than £80,000 left, he poisoned himself, because he considered that sum insufficient for his maintenance. Julius Cæsar gave Servilla, the mother of Brutus, a pearl of the value of £40,000. Cleopatra, at an entertainment, gave to Anthony, dissolved in vinegar, who swallowed it, a pearl worth £80,000.—Claudius, the son of Esopus, the comedian, swallowed one worth £8000. One single dish cost Esopus £80,000, Caligula spent for one supper £80,000, and Heliogabalus £20,000. The usual cost of a repast for Lucullus was £20,000. Messala gave £40,000 for the house of Anthony. The fish from Lucullus' fish-ponds were sold for £25,000. Scaurus' country-house was destroyed by fire, and his loss was estimated at £850,000. Otho, to finish a part of Nero's palace, spent £487,500.

A newspaper in a family is equal to three months time spent in school each year. Go into the families where a newspaper is taken and into those that cannot afford it, and mark the difference in the intelligence of the children and be convinced.

**FOSSIL REMAINS OF MAN.**—According to the *United States Gazette*, a very remarkable discovery has recently been made, of fossil remains of the human species. They consist of the bones of the pelvis, and were discovered by Dr. M. W. Dickerson, in the mammoth ravine, near Natchez, Mississippi. In the same stratification with the bones of the megatherium, milodon, megalonyx, the tapia, castroides, zebra, bison, elk, a gigantic horse, and a nondescript animal, discovered also by Dr. Dickerson, and below those of the mastodon, and a stratum containing marine shells. This discovery is perhaps the most remarkable one that has lately characterized the progress of modern geology. These curiosities have been deposited in the rooms of the Academy of Natural Science in Philadelphia.

PRODUCE PRICES CURRENT—MONTREAL, NOV. 9, 1846.

	s.	d.	s.	d.		s.	d.	s.	d.		
ASHES, Pots, per cwt	22	0	0	0	PEAS, .....	4	3	a	4	6	
Pearls, .....	22	3	a	22	6	BEEF, Prime Mess,					
FLOUR, Canada Superfine, per brl.					per brl. 200lbs.	47	6	a	0	0	
196 lbs. ....	33	6	a	34	0	Prime, .....	42	6	a	00	0
Do. Fine, .....	31	6	a	32	0	Prime Mess, per					
Do. Sour, .....	00	0	a	00	0	tarc, 30 lbs.	00	0	a	00	0
Do. Middings, ..	none				0	PORK, Mess, per brl.					
Indian Meal, 168lb.	15	0	a	00	0	200lbs	72	6	a	75	0
Oatmeal, brl. 221lb.	29	0	a	00	0	Prime Mess, .....	55	0	a	60	0
GRAIN, Wheat U.C.						Prime, .....	50	0	a	52	6
Best, 60lbs. ..	5	6	a	5	9	Cargo, .....	40	0	a	00	0
Do. 1 C. per mwn.	0	0				BUTTER, per lb. ...	0	7½	a	0	7½
Do. 2 C. per mwn.	0	0				CHEESE, Am. 100lb	30	0	a	40	0
Do. 3 C. per mwn.	0	0				LARD, per lb. ....	0	5	a	0	6
Do. 4 C. per mwn.	0	0				TALLOW, per lb. ...	0	5½	a	0	5½
Do. 5 C. per mwn.	0	0									

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