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PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

MONTREAL, WEDNESDAY, MARCH 17, 1847.

No. 24

B A B Y L O N .

I climbed the cliff—I crossed the rock—
I trod the deserts old—
I passed the wild Arabian tents,
The Syrian shepherd's fold;
Behind me far are haunts of men
Stretched into distant gray,
When spread before me, lone and wide,
The plain of Shinar lay;
The boundless plain of far Linjar,
Where long, long ages back,
Abdallah read the silent stars,
And wrote their mystic track.

Where art thou, gem of the rich earth,
City of far renown!
The glory of the proud Chaldee,
The green earth's ancient crown!
Where lies the lake that, gleaming wide,
Gave back thy hundred towers!
Where are thy gardens of delight?
Thy cedar shaded bowers?
Where, where—O, where rolls rapidly
Thine ever-flashing river,
Past marble gates and columned tower,
Guarding thy walls for ever?

There is no voice of gladness here,
No breath of song floats by;
I hearken—but the moaning wind
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.
Sadly, above huge outlines dim,
Sighs the lone willow bough—
The last, last voice of Babylon,
Its only music now.

O, glorious were her palaces,
And shrines of fretted gold!
Then rose the fame of Merodach,
The house of Belus old;
And busy life was in her streets,
Where countless nations thronged,
Light footsteps glided through her homes,
And mirth to her belonged.
But prophet-voices murmured,
Even in her festal halls!
And angel-fingers wrote her doom
Upon the palace walls.

At midnight came the Persian,
Mingling amid the crowd:
He heeded not the beautiful,
He stayed not for the proud;
False was her fated river,
Heedless her gods of stone;
He entered at the open gates,
He passed—and she was gone!
Her place of earth abideth not—
Memorial she hath none;
Darkness and ruin thou mayst find,
But never Babylon.

SABBATH PEACE.

For our Sabbath peace we bless Thee—
For the quiet hour of prayer—
For the holy stillness resting
On nature everywhere—
For the soft bells gently chiming
Upon the quiet air—
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the calm and deep communion
Our wearied spirits feel,
With Jesus the Redeemer,
As in Thy courts we kneel.
There is water for the thirsty—
Rest for the weary there;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

We fear not the oppressor,
Nor the stern avenger's rod;
We bless Thee, that, in boldness,
We may kneel before our God:
No chains, nor prison darkness,
Our trembling souls to scare;
For our Sabbath peace we bless Thee,
For the quiet time of prayer.

For the banner of thy love,
That floats above our path,
When sorrow's angry billows
Rise in tempestuous wrath—
For Thy sustaining presence
Through six days' toil and care—
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the star of joyful tidings
That cheered the shepherd's sight—
The beacon of salvation—
The Gospel's glorious light—
Through sin and sorrow beaming—
Through darkness and despair;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

INFANTS SAVED BY CHRIST.—(From a Tombstone.)

Bold infidelity turn pale and die!
Beneath this stone two infants' ashes lie;
Say—are they lost or saved?

It death's by sin—they sinned, because they're here;
If heaven's by works, in heaven they can't appear;
Ah! Reason, how depraved!
Revere the sacred page, the knot's untied;
They died, for Adam sinned; they live, for Jesus died.

THE FLOWER GARDEN.

The love of flowers is one of the earliest of our tastes, and certainly one of the most innocent. The cultivation of flowers, while it forms an elegant amusement, is a most healthy and invigorating pursuit. Unlike hunting, fishing, shooting, or similar rural amusements, it inflicts no suffering on any of the animal creation; and merely aids nature in her efforts to make the world beautiful to the eye, as the fruits are pleasant to the taste. The flower garden, while it agreeably occupies the time, does

not impose a heavy tax upon the pocket, and there are very few flowers, but what may be cultivated to as great perfection in the garden of the peasant as of the peer. It is a taste, too, which is well adapted to the female character, and affords much rational amusement to the recluse, who by choice or chance is separated "from the crowded haunts of men, in busy cities pent." The pleasure of the cultivator of flowers is not confined to the gratification of beholding the expanded flower, when it spreads forth its glories to the meridian sun; every stage of its growth has been a source of delight, from the moment the seedling but peeped above the ground to the period of its perfect development; and a flower which has been reared by one's own hand is viewed with tenfold delight, compared with one the growth of which has not been witnessed or provided for.

LAYING OUT THE GARDEN.—A garden is an artificial appendage to an artificial object. A flower is not a production of unaided nature, nor can a garden ever be supposed to have sprung up spontaneously: therefore all that has been said against straight walks and square beds, can only prove that a garden may be too precisely laid out, and never demonstrate that it should assume the appearance of a wood or a wilderness. Circles, squares, ovals, and angles, are all pleasing figures, and are all strictly appropriate to the flower garden, which is a spot where art and taste unite to display to advantage the charms of nature.

The art of gardening, indeed, like painting, or any of the fine arts, requires that the imitation of nature should not be too close; for a flower gardener, who should imitate nature so exactly as to allow the grass and weeds to spring up, in all their pristine luxuriance, among his choice flowers, would not produce a beautiful result, but would disgust by his slovenliness, while he meant to charm by his artificiality. Flower gardens are not to be laid out with a view to their appearance in a picture, but to their use, and the enjoyment of them in real life; and their conformity to these purposes is what constitutes their true beauty.

After all, the mode or manner of laying out a garden must always remain a matter of individual taste; which taste will generally be more or less modified by the prevailing fashion of the day, and the circumstances connected with the situation in which the garden may be placed.

GRAVEL WALKS, BOX AND THRIFT EDGINGS.—Are the best and indeed only proper divisions of the flower garden. Gravel walks, to be kept in good order, should be broken up once a year, about the middle of May: they must be broken up with a pickaxe, raked, and carefully rolled, and then little or no grass will shoot; what does, must be immediately removed.

PLANTING BOX AND THRIFT.—When the gravel walk is made, the mould must be carefully dug away close to the gravel—leave no mould between the box and the gravel; a trench must then be made nearly a foot deep, the roots of the box must be parted, and the redundant part cut off, the box is now to be placed evenly against the gravel—a line must be used; a thin edging only is requisite, as box increases very fast. The mould must now be trodden down close to the box, and the top clipped all to one height. If the weather be dry it must be carefully watered. The edging should stand about four inches high; the earth in the border or beds must be kept back from smothering it during the first year. The best time to plant box is April and October, in showery weather. It may be clipped early in the spring, and be replanted every three or four years, when its increase will be found very great.

THRIFT, if neatly planted, makes pretty edgings to borders or flower beds, both as an evergreen and flowering plant, particularly the scarlet, which makes a beautiful appearance in summer. It should be planted in the early spring months and kept watered. It increases very fast, is cheaper than box, and very hardy.

PLANTING.—When the garden is laid out, according to the taste of its proprietor, the next thing to be attended to is the planting. In doing this, either in beds or borders, it is necessary carefully to attend to the height and colour of each particular plant, as much of their beauty will be lost, except care is taken to heighten their effect by contrast. The smaller plants should be disposed in clusters near the edge of the bed or border, and those of increasing size placed behind, in succession, till the tall ones reach the centre of the bed or the back of the border. In narrow borders, which will not admit of more than one or

two rows of plants, either singly or in groups, plants of different heights may be grown alternately, taking care the larger do not overshadow or hide the smaller ones. Great care must be had, in selecting plants, to secure a succession of flowers. In small gardens, particularly, it is necessary to attend carefully to the variety of colours, heights of plants, and their time of blowing; or when the plants come to maturity, they will produce anything rather than a pleasing effect; but with due attention, there is little or no difficulty in keeping a constant supply; so that for the greater part of the year something pretty or showy may be found.

JAPAN AND THE JAPANESE.

The United States Squadron, under the command of Commodore Biddle, consisting of the *Columbus*, seventy-four, and the corvette *Vincennes*, have been on a visit to the Island of Japan. The Sandwich Island Polynesian gives the following account of their reception:—

The ship anchored some distance below the city (Jeddo) for want of proper charts, and the indisposition of the authorities to allow her to come nearer. The letter from the United States Government, was forwarded to the Emperor, explaining the objects of the visit, to which he replied that he had heard of the United States, that they were a flourishing and great nation, and that he hoped they would continue to be prosperous, but declined any closer relations with them. The only foreign trade that would be allowed, was with the Dutch and Chinese. He begged the ship would supply herself with what she wanted speedily, up anchor, be off, and never return.

Landing was disallowed, but the ship was supplied with such as the country afforded, wood, water, poultry, eggs, and vegetables, for which neither pay nor presents were received in return. Nothing like trade was allowed with the numerous visitors that came on board. Even presents of coin, etc., given to some of the shore people, were afterwards returned. The only productions of the country obtained, were a parcel of presents sent by the Emperor to the Commodore, which were declined by him. The Japanese officer having them in charge, dared not return without delivering them, and as it was at the dusk of the evening, he threw his packet into one of the quarter boats, and pulled off for the shore as fast as possible. There being no way to return it, the contents were divided among the officers, but they contained nothing of much value or skill in workmanship.

The Japanese had heard of the intended visit of the *Columbus*, but seemed much surprised at her dimensions. She was visited by many of the inhabitants, evidently with the Emperor's permission, but there were no females among them. Armed boats were kept about her, as in the case of the *Manhattan*, but they were not of force to resist a man-of-war. The men are represented as a fine, athletic race, inquisitive, and intelligent. The shore off which the *Columbus* lay, was rocky, but wooded, fertile, and apparently well cultivated. Hogs and bullocks were not to be had, though other supplies were plentiful. The *Columbus* lay there ten days. The *Vincennes* was subjected to similar treatment.

The uniform of the officers that boarded the *Columbus*, was of a singular description, resembling somewhat female attire, according to American ideas, rather than a military, or even male costume. So fair and youthful were some of these gentlemen, that were it not for the two swords they each wore, they would have readily been mistaken for women. The military wore metallic armour, protecting the body and limbs. It was richly japanned and very flexible. On the back of each individual were the armorial bearings of the chief or clan to which he belonged. These were all painted in circles, and exhibited much intricacy of design and heraldic knowledge.

In one of the drawings of these, which, through the politeness of Dr. Guillon, we were permitted to examine, on board of the *Columbus*, we noticed as the centre symbol, a perfect Roman cross. This is the more singular, as the cross has been for centuries, in Japan, an object of national contempt. The Japanese officers exhibited the greatest sensitiveness in allowing the Americans to look at their swords, the blades of which were of exceeding keenness and delicacy, rivalling in appearance and quality, the best Damascene. There is a saying among them, that Japanese arms and valour are inseparably

united, and they cannot part with any of the former without a diminution of the latter. It was with evident reluctance, therefore, that they allowed the blades of their arms to be seen at all, and no inducement could have procured one. They all carried two, one a large two-handed weapon, the other smaller, and intended for closer quarters. In politeness, the Japanese gentlemen were not to be excelled. They generally, while on board, eat of their own food, but were gratified with wines or liquors. On the first night of arrival, the visitors manifested a strong desire to sleep on board; but being given to understand that such a liberty was contrary to the rules of the ship, they good-naturedly left.

These are all the particulars we have as yet gathered, of this visit to Japan. The result shows that it met with no better success than previous attempts, and that the Japanese are determined to persevere in their exclusive policy, content with the amount of their present intercourse with Christendom, through the agents of the Dutch factory at Nungasacki. In looking at the result of the contact of the European races, with the native powers of India and China, one cannot but admire the politeness of the Japanese. Every visitor is treated hospitably, but kept on board his own ship. Compliments are met with compliments, wants gratuitously supplied, and not a shadow of real complaint given. Christendom will find this peaceful, gentlemanly demeanour, a stronger barrier to their attempts at securing a diplomatic and trading foothold, than were all the elephants and sabres of India, or the unwieldy war-junks and pompous proclamations of the Chinese. As yet, not even the most frivolous pretext for force, or even pushing negotiations has been given. How long Japan will be enabled to maintain herself as a *terra incognita*, is a problem of great interest to us lovers of something new. In the present age, it is almost the only country there would be any excitement in visiting, or that could furnish a taking book.

SLAVE TRADE.—CAPTURE OF A SLAVER.

(From a Correspondent of the Sierra Leone Watchman.)

On the 1st inst., Her Majesty's brig *Cygnat*, commander Montresir, arrived, having in tow the Brazilian brigantine *Paqueta de Rio*, which vessel had been captured off the Sherbro on the 27th ult., having on board at the time of capture 556 slaves, nine of whom died on the passage here.

Through the politeness of the prize officer, I was permitted to inspect the vessel. Although I have frequently been on board full slavers on their arrival at this port, I certainly never was on board of one where human beings were stowed in the smallest imaginable space, as was the case in this vessel. Five hundred and forty-seven human beings, besides the crew and passengers (as they styled themselves), twenty-eight in number, in a vessel of about ninety tons.

The slaves were all stowed together, perfectly naked, with nothing but the surfaces of the water casks, which were made level by filling in billets of wood, which formed the slave deck.

The slaves, who were confined in the hold, it being utterly impossible for the whole of them to remain on deck at one time, were in a profuse perspiration, and panting, like so many hounds, for air and water. The smell on board was dreadful. I was informed that on the officers of the *Cygnat* boarding the slaver, that the greater part of the slaves were chained together with pieces of chain, which were passed through iron collars round their necks; iron shackles were also secured round their legs and arms. After the officers had boarded, and the slaves were made to understand they were free, their acclamations were long and loud; they set to work, and with the billets of wood which had hitherto formed their bed, knocked off each others shackles, and threw most of them overboard. There were several left, which were shown me. We will leave it to the imagination of your readers, what must have been the feelings of those poor people, when they found they were again free,—free through the energy and activity of a British cruiser. On examining the poor creatures, who were principally of the Kosso nation. I found they belonged to, and were shipped to different individuals; they were branded like sheep. Letters were burnt in the skin of two inches in length. Many of them, from the recent period it had been done, were in a state of ulceration; both males and females were marked as follows:—On the right breast, J.; on the left

arm, P. Over women's right and left breast, S. and A. Under the left shoulder, P.; right breast, R. and R. J. On the right and left breast, S. S.; and on the right and left shoulder, S. S.

The *Paqueta* was captured off the Sherbro, not eighty miles from this place, on Tuesday, 27th October. This is the same vessel that cleared out from here, about three weeks previous to the capture, from Rio de Janeiro. The slaves were all embarked from the slave factories at Gallinas, under the notorious Don Luiz, and the vessel under weigh in five hours; and had there been the lightest breeze she would have escaped. Amongst the slaves were two men belonging to Sierra Leone; a man named Peter, once employed by Mr. Elliott, the pilot. He stated that he had been employed by a Mr. Smith, a Popahman, to go to the Sherbro to purchase palm-oil; and that whilst pursuing that object, he was seized and sold by a Sherbro chief, named Sherry. The other man, who stated his name to be James, had once worked for Mr. Hornell, merchant of this town. While at the Gallinas he was sold by a chief named Mannah.

During the day, the Marshal of the Vice Admiralty Court landed 297 men, 67 women, 154 boys, and 29 girls; nine deaths on the passage made a total of 556 slaves on board at the time of capture. The poor creatures, when lodged in the capacious quarters at the Liberated African Yard, were amply supplied with clothing, and their wants attended to.

The captain of this vessel was to have had sixty dollars per head freight. Let us examine what the profits on this human cargo would have been, had the vessel got clear to the Brazils. Presuming the deaths to have amounted to one-third the whole number (556) 371, at sixty dollars, £4,637 10s 6d., obtained for freight. Allowing £637 10s 6d., which is far too much, for water, rice, and fire-wood, there is a clear profit of £4,000! for twenty to twenty-six days' passage.

The profit on the cargo would have been nearly as follows—the price given for a slave is about £4 sterling, in the following goods:—

On piece blue bant, one piece satin stripe, one piece roman, one musket, and one cwt. tobacco. The price of a primo slave in the Brazils is from 400 to 500 dollars.

We will, however, take an average value of 240 dollars, or £50 each.

Value of 371 slaves, at £50 each . . .	£18,550
Cost and Freight	6,861

£11,689.

Or a clear profit of eleven thousand six hundred and eighty-nine pounds! nearly 200 per cent.

So long as these enormous gains are made, at comparatively little risks, it is a perfect farce to try to put down the slave trade with the present naval force on the coasts. Nearly forty slavers have been captured and sent to St. Helena during the last few months, notwithstanding the annual sum of £600,000, expended for the extinction of the slave trade. The only plan which is likely to succeed, is for the British government to extend its settlements, and to purchase the whole line of coast at present occupied by native chiefs, the haunts of slave trade from the Gambier to Benquila, which might be done for a trifling sum, not more than £5,000, establish factories, and employ coloured agents; give encouragement to British enterprise, and let them have protection. British capital would soon find its way through the legitimate channels of commerce, and England would then prevent the collection of slaves. * * *

A PRAYER ANSWERING GOD.

A company of Moravian Missionaries are on their passage from London to St. Thomas on board the ship *Britannia*. Nothing remarkable occurs till they discover a pirate.

The pirate ship approached, till it came within gunshot of the *Britannia*; and then, from the cannon ranged along its deck, began to pour out a heavy fire; and there were grappling irons on board, or strong sharp hooks, fixed to long ropes, ready to throw into the *Britannia*, and hold her fast, while the pirates should board her, and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the few peaceable missionaries, whose fervent prayers were then ascending through the noise of the fight, to heaven.

The moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others, who shared the same fate. Seeing that he could not succeed in this manner, he resolved to fire at the *Britannia*, till she sank with repeated blows. But this effort strangely failed also; for the balls missed their aim and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each others view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the *Britannia*, was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack; and they were forced, in great anger, to abandon their cruel purposes. Thus wonderfully hath God appeared, and saved the vessel in answer to prayer. The missionaries' prayers had been greatly honoured, but they were to have a further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and the other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates, and to thank God for his other mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine bold features, and a hardy expression of face. The missionaries wondered, and one asked what was the stranger's business with them.

"First answer me one question," said he; "Are you the men who came to this island five years ago, in the English ship *Britannia*?"

"We are," replied the missionary who had spoken.

"And you were attacked on the sea by pirates?"

"Exactly; but why are these questions?"

"Because," answered the stranger, "I am the captain who commanded the vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued: "The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words: but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made inquires of the captain of the *Britannia*, and learned that it was through the prayers of the Moravian missionaries of St. Thomas, and that, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Moravian brothers. He sold his vessel, and in the United States of America one day visited a Moravian chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded, "from a pirate captain I am a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might one day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.—*Le Petit Messager des Missions.*

EXPERIMENTAL RESEARCHES ON THE FOOD OF ANIMALS.

The following are extracts from a report of the results of experiments made by R. D. Thomson, M.D., Scotland, under instructions from the British Government:—

STIMULATING STALL-FED COWS WITH ALCOHOLIC DRINKS.

"It has become customary in towns to stimulate the systems of cattle, more especially of cows, after the fashion of human beings, by the use of alcoholic fluids, such as pot ale, (swill) under the idea of increasing the amount of milk. Now, as the stimulating portion of this pot ale is alcoholic, and contains no curd, or, if so,

but an insignificant portion, it is evident that no increase of the nutritive constituents of the milk is thereby obtained."

NURSES NOT BENEFITED BY ALCOHOLIC DRINKS.

"It is an idea, too prevalent with nurses, that fermented liquors increase the quantity of milk: but I am sure all intelligent physicians will agree with me, that this view should not be encouraged, either as improving the quality of the milk, or as benefiting the infant supported on such food. Even for adults a similar advice may not be inappropriate. . . . There is no evidence that alcohol can supply any of the constituents of the milk or body."

Regarding the subject of digestion in the extended sense of the conversion of food into blood, the author proceeds to describe, in a plain and perspicuous manner, the digestive organs of man and cattle, and the successive changes which the food undergoes in its progress towards the condition of the vital fluid. Passing over these physiological details, we select a tidbit for gourmands:—

PUTRID FOOD PRODUCES UNHEALTHY BLOOD.

"The primary object of the introduction of food into the stomach and intestinal canal is to produce blood: in order that the latter may be of a healthy description, it is requisite that the food should contain the ingredients necessary for the production of blood, and that these should be in a state of integrity and health. It is scarcely to be wondered at that the consumption of putrid food, such as *high-flavoured game*, and large quantities of *decayed cheese*, should be incapable of producing healthy blood; or rather that the blood produced from substances in such a state of putrefaction should be liable to disease of the most dangerous and deadly nature."

Dr. Prout has demonstrated that the milk which nature provides for the use of sucking animals, is the true type of all food. A table is given, showing, in parallel columns, the identity, chemically, of the ingredients composing milk, wheat flour, and blood. Hence the

IMPORTANCE OF GOOD MILK.

"To make good milk, therefore, is obviously producing a similar effect to that of forming good blood, and consequently contributing to build up the body of animals in a healthy and substantial manner. Again, as *the blood of cows is identical in composition with that of the human species*, it is obvious that the diet of the one class of animals must possess a similar composition to that of the other."

As the result of an extended series of experiments and minute chemical analyses Dr. Thomson is decidedly of opinion that malt is inferior to barley as an article of diet for cattle, as it gives less milk and butter, and diminishes the live weight of the animal. He observes—

"The views which we have been discussing of the difference in the chemical composition of barley and malt are sufficient to render it obvious that malt is a much more expensive substance, irrespective of duty, than barley for feeding, inasmuch as it is in reality barley deprived of a certain portion of its nutritive matter and salts."

Its only advantage, he adds, is to give a relish to a mash; but as this depends upon the sugar it contains, he suggests that the same flavour may be imparted, if necessary, by an equal amount of molasses or sugar.

APPLES OF GOLD.

"In him was life, and the life was the light of men." John 1. 4.

Whatever notional knowledge men may have of divine truths, as they are doctrinally proposed in the Scripture; yet if they know them not in their respect unto the person of Christ, as the foundation of the counsels of God; if they discern not how they proceed from him, and centre in him, they will bring no saving spiritual light unto their understandings; for all spiritual life and light is in him, and from him alone. The difference between believers and unbelievers, as to knowledge, is not so much in the matter of their knowledge as in the manner of knowing. Unbelievers, some of them, may know more, and be able to say more of God, his perfections, and will, than many believers; but they know nothing as they ought, nothing in a right manner, nothing spiritually and savingly, nothing with a holy, heavenly light. The excellency of a believer is not that he hath large apprehensions of things, but that what he doth apprehend, which may perhaps be very little, he sees it in the light of the Spirit of God, in a saving, soul-transforming light. And this is that which gives us communion with God, and not prying thoughts, or curious raised notions. In this knowledge, Lord, give me to increase every day!

Dear Lord, anoint my head and heart,
And light and life bestow on me;
Light that will gospel truth impart;
And life to make me live to Thee!

CHAPTERS FOR CHILDREN.—No. III.



THE NORTH AMERICAN MISSIONARY.

About ninety years ago, a missionary, whose name was Zeisberger, heard of a tribe of Indians, living on the banks of a great river in America. While he listened to the sad story of their heathen state, he pitied them, and resolved to attempt a mission in their midst. After he had well thought on the subject, he knelt down and prayed that God would guide and keep him in all his ways, and prosper his design: he then set out, with some companions, on his mission. It was not a pleasant or a short journey; nor had he those comforts which we have when we travel from place to place.

On his way to the Indians, he was warned not to trust them; for it was said "they had not their equals in sin and thirst for blood." When he got among them, he found the report was true; "for," said he, "it seemed to be the very centre of Satan's throne." He saw nothing but scenes of wickedness, and was in hourly danger of losing his life; but having put his trust in God, he took up his abode among these wild and wretched people.

The news of his arrival soon spread, and all the tribe came together to hear his message. Some seemed much moved by the "great words" he spoke to them, and cried, "Yes, that is true: that is the way to happiness." It must have been a strange sight when he gave his first address. It was at night, and large fires were lit, around which the Indians sat, listening to his voice. Their faces were painted black and red, and clusters of beautiful feathers and foxes' tails adorned their heads.

After some time had passed away, the chiefs became jealous of the missionary; they said he would bring the white men to their country, who would build forts, and make slaves of the Indians. The old women of the tribe, also, were very active against him; they said the corn was blighted, that the deer had fled from the woods, and that chestnuts and bilberries would no longer grow on the trees, because strange news had been brought to their ears, and the Indians had begun to change their manner of life. Some who had shown the greatest joy at his arrival, were now the most violent against him. Many plots were laid to kill him; but he boldly went on with his work. He learned to say with the apostle Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," Acts xx. 24.

A wooden house, for the worship of God, was in a short time built. Some of the Indians, who were friendly to the missionary, placed their huts around it, and it soon became a large village. But were any of these poor heathens converted? Yes; the Spirit of God blessed the preaching of the gospel, and many were led to believe in Jesus as their only Saviour, and to forsake their heathen ways.

A strange Indian called one day at the place where Zeisberger lived. He had with him a barrel of rum for sale, and stopped at this village on his way. He had heard that a white man was to have a "great talk," and he thought he would go and hear him. As he listened he began to feel himself to be a great sinner: he thought of the many wicked deeds he had done, and resolved to alter his course of life. The barrel of rum was carried back to the trader from whom he got it, saying that he would not taste or sell any more strong drink, for his conscience told him it was wrong. The trader, as well as other white people who were

present, were amazed, and told him that this was the first barrel of rum they had ever seen returned by an Indian.

Another convert, who joined the Christian Indians, was known as a great warrior, and was also called the "Indian orator," for his power of speech in the council of chiefs. It was thought he could confound the missionary in debate; and he was sent for this purpose, full of confidence that he should succeed. To show his good sense, however, he said he would first hear the preaching before he began to dispute. He listened with attention, and was silent. Again and again he sat as a hearer, until his own mind felt a change. Being convinced that what he heard was true, he gave up his design, and was afterwards known as a true Christian.

Zeisberger was invited by the "Indian orator" to begin a new station in the part of the country where he lived. It was a long way off, but the missionary gladly went to the place. A little company of converted Indians with their teacher, got into their canoes, and passed down the river, singing hymns as they rowed along. After a journey of a fortnight, they came to a spot which seemed suited for a new station, and here they began to build a village, which they called Friedenstadt, or "The Town of Peace." A large chapel was built, and comfortable houses for the natives were soon raised around it; the ground was sown with corn, and gardens were planted; and all things went on very well. Numbers of the heathen were converted, and the little "town of peace" continued to thrive for many years. How happy must the good missionary have felt as he looked on the peaceful huts of the Christian Indians! Surely he must have forgotten all his toils and dangers as he saw these wild natives of the forest—no more seeking to slay one another, but softened and subdued by the gospel! What pleasure must have filled his heart as he heard their fervent prayers, and their pious songs, or beheld them seated in the house of God!

Another station was next formed, which was called Shoenbrun, or "The Beautiful Spring." Huts were built, the land was cleared and planted, and the house for the worship of God was soon raised. This place became the favourite station of the pious missionary. In a few years the house of God, though it held five hundred people, was found to be too small for the number of hearers: so speedily did "the wilderness rejoice and blossom as the rose."—*Juvenile Mis. Tract.*

SCRIPTURE ILLUSTRATION.

"And Abram passed through the land unto the place of Sichem."—Gen. xii. 6.

"Sichem" (also spelt in different places as Sechem, Sychem, and Shechem; also called Sychar in the New Testament.) It is named here by anticipation, for the town was built afterwards. There is not the least doubt of its identity with the present town, the name of which is variously spelt Nablous, Naplous, Napolose, and Naplosa. Its name frequently occurs in the sacred history in connection with events of great interest and importance, some of which will afford us opportunities of noticing separately the objects which it continues to offer to the veneration of Jews and Christians. It is a town of Samaria, in Palestine, in E. long. 35° 20', and N. lat. 32° 17'. It occupies a most pleasant situation in a narrow valley, between Gerizim and Ebal, which press it so closely on each side as to leave no room to add to its breadth, although it might be indefinitely extended lengthwise. It consists therefore of two long streets; and has a population which Mr. Buckingham estimates at rather less than 10,000, mostly Mohammedans. It seems altogether a flourishing place, considering the general misery of the country, and is indebted for some part of its prosperity to the concourse of pilgrims to visit the well of Jacob in the vicinity, where Christ discoursed with the woman of Samaria. "There is nothing in the Holy Land," says Dr. Clarke, "finer than a view of Napolose from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands."—*Pictorial Bible.*

SLAVERY IN CHINA.—Slavery prevails in China to a considerable extent. Poor people sometimes sell their daughters as slaves. In Canton there are more than 80,000 slaves. The laws do not allow the separation of man and wife, nor the sale of children of slaves without the consent of their parents. If a slave runs away, violence cannot be used in getting him to come back to his master.

BRITISH SLAVERY.

(From the Witness.)

It is the custom of American pro-slavery papers and orators to excuse American slavery by pointing to the British factories and coal pits, where human beings are, they say, exposed to fully as great suffering, privation, and toil, as in the cotton, rice, tobacco, and sugar fields of the South; and it is the custom of British papers and orators to reply that the British operatives and labourers are voluntary agents, sell their labour where and how they choose, and at all events can call their wives and their children their own—the law being ready to protect the meanest of them against the most lordly capitalist. Now, while there is much truth on both sides, the miseries of British labourers furnish no excuse whatever for American slavery; they are the result mainly of an over-population, and of landlord legislation, neither of which exist in the United States. And certainly they who mourn over the sufferings of the slave, should have a tear for those of the factory child. But the allegation of British philanthropists—that the factory operative is a voluntary agent—is only true in part; necessity is at the heels of the adults with a sterner lash than that of the overseer; and even admitting that they are free, what is to be said of the children? Are they free? Not at all. They are as much the slaves of their parents as the negroes are of their masters; and oftentimes parents, void of all natural affection, who have only one object for which they live, and breathe, and have a being, and that object—gin.

Our readers are doubtless aware that great efforts have been made, both in and out of Parliament, to mitigate the sufferings of that much oppressed class—factory children; and that there are public lecturers engaged in the humane endeavour of awakening public sympathy in their behalf—the most eminent of whom is the somewhat celebrated Mr. Oastler. We now make an extract from a speech of his lately delivered before a public meeting in Dundee, for the purpose, first, of exhibiting some of the horrors of the case—and secondly, of awakening a deep sense of gratitude for the superior advantages enjoyed by the labouring classes on this side of the Atlantic. But we would add, that we do not concur with the idea that these evils are attributable to factories. The congregating of operatives together in factories may be, and has been, made one of the most effective means of reaching them with every kind of moral and religious improvement. The evil is to be attributed to the lack of Christianity, and the brutifying effects of sin generally, and more especially of intemperance.

Some deny the statements made by Mr. Oastler and other lecturers; and doubtless they are selections from the worst cases; but there is one strong point in favour of their authenticity, namely, that they are made openly in the factory districts themselves, before the very operatives and mill owners, who know exactly how the matter stands.

The following is the extract in question:

“Just conceive of a child of five, six, or seven years working—take the very least of it—from six in the morning till seven in the evening, with only half an hour of intermission for meals, for play, for education, for home instruction, and for worship. Only thirty minutes—for a child who works so long has no time when he goes home at night to do anything but go to sleep and be awaked in the morning to go back to the mill. Human nature could not endure this, and as I told you before, the children often died. Ah! but they suffered greatly before they died. Nature rebelled before this toil destroyed the animal life, and although sleep was forbidden by the factory system, the exhausted frame sank overpowered with sleep, even in the factory. What was the consequence?—and here I am going to tell you nothing but what has come under my own observation. In some mills the children were struck with the fist of the overlooker, or kicked with his clog shoe to awaken them. Another kind of punishment was to carry the sleeper to a tub of cold water kept for the purpose, and after the poor child was drenched there, he was again put to the machinery. Other children were suspended by ropes put round their bodies, not only to awaken them, but to frighten others. Sometimes the overlooker took a billy roller, a large piece of wood which passes along the top of the frames, and with it knocked the child down. I have known children killed in this way. I have held in this hand the lock of hair torn by an overlooker from the head of a little girl. This girl had been found fast asleep. She was not very old—not so old but that he was able to seize her by the hair and dash her to the floor. He did so, and the lock of hair was left in his hand. Nature rebelled; the child was asleep, and she was thus punished. Sitting in my parlour once, a little boy came to me and asked me to look at his back and face. I did so. There were more than twenty cuts upon his back; his eyelid was laid open, and there were two cuts upon his cheek. This was done within a mile and a half of my own home. And what was the

child's crime? He had been asleep from the fatigue of overworking. I have had mothers coming to me, too, showing me the cuts upon the bosoms of their little girls, and asking me to intercede for them with their masters. I ask whether such a system is to be endured in this country, and whether any living man will say it is not a system of oppression? But I have seen oppression suffered not only by babes but by fathers also. I have seen many fathers at four o'clock in the morning, with a little boy in each arm, walking perhaps a mile or two to the mill, and the whole employment which these fathers had—though they were willing and able to work—was to carry their babes to the mill in the morning, to bring them their food at dinner time, and to fetch them back at night; so that these little babes, instead of receiving their food from their father's labour, were actually competing in the field of labour against the man who ought to have fed them, and were made the instruments, by this system, of depriving him of the means of feeding them, and compelling him to feed himself upon their life's blood. I have visited a widow who lived within a mile or two of my house. When her little children came home from the mill, the eldest dragging the youngest behind him, I have seen her set them upon the bedstead, and a wretched bedstead it was, put a spoonful of porridge (milk, and bread soaked in it) into their mouths, and take off their little socks to dress the ulcers created upon their ankles by long standing in the mill. And although the children were naturally hungry, having eaten nothing since noon, and it was now eight o'clock; and although they must have suffered pain from the dressing of their ulcers, I have more than once seen them actually fall asleep before they had swallowed their food. Impossible as it may seem, I have seen this myself; and I ask any man what excuse can be offered for such oppression of the juvenile race of human beings? God pronounced his curse upon man when he said, “In the sweat of thy brow shalt thou eat thy bread.” But he did not curse infancy. It was left to the factory system to do that. I have seen what the factory system does for mothers. We have it on high authority—“Can a mother forget her sucking child that she should not have compassion upon the fruit of her womb. She may.” It may be. I have seen it. I have seen the fiendish temper produced in a mother's breast by the operation of the factory system. I remember once walking through a village about three miles from my own home. A woman was sitting upon a door step suckling a child. She glared at me with the eyes of a fiend, and addressed me in the language of hell. I will not repeat the curses she uttered. She cried after me, “Dost thou think to hinder me making gain of this child when it is five years old?” I inquired who she was, and learned that she was at a factory herself at the age of five, and that her mother had drank gin from her labour, and she was determined to do the same with her child. I ask you what amount of wealth can make up to society for such disorders as that? I can tell you something, too, of the sufferings of women in these mills. Why, I ask, should mothers be twice cursed? “In sorrow shalt thou bring forth children” was the curse pronounced upon woman; and why should the factory system double her curse? I went once into a factory in Manchester, the owner of which said I was too severe upon the system. I had not been many minutes in the first room I entered when the perspiration was running down my face from the heat of the room. I saw a woman and a man at work near each other. Both were nearly naked; their breasts were entirely naked. I asked the mill-owner, who was with me, whether the woman was the man's wife? “Not she,” he said, “her husband is drinking her wages.” I observed that her breasts were swollen with milk, and on looking more closely, I saw the milk oozing from her breasts and dropping with her sweat upon the factory floor. I asked the mill-owner where her babe was. He said, “I dare say she has put it to sleep with a dose of Godfrey's cordial.” What is the consequence? The child's stomach is trained to poison from its very cradle—for Godfrey's cordial, you know, is just opium. If the child survive, it will be rickety; if it grow up to boyhood, it will be a drunken boy—it can never come up to manhood. Can you conceive anything more horrible than this poor woman separated from her babe, which she had sent to sleep with an unnatural potion, and to which she was taking home unwholesome food in her own bosom; and all her sufferings, too, only making her husband a worse man than before? Can you conceive of a human being suffering greater oppression than this? It is for such women that I plead; for these evils are still consequent upon the factory system.”

Let any father of a child five years old, in Canada, think of the anguish of leading that tender little one to work in the factory from morning to night, and pour out his thanksgiving to God, that such a sacrifice is not necessary for existence here.

Lord Ashley is at the head of the humane efforts to protect factory children by law from over toil. Honour and success to him!!

A proposal has been started in London, and very favourably received, to establish a mercantile college for the sons of clerks.—It is to be on the mutual or club principle, so that each pupil will only be charged his actual proportion of the annual outlay.

EDUCATION OF THE PEOPLE.—It is calculated that the 400 mechanics' institutions of Great Britain comprise 80,000 members, possess about 400,000 volumes of books, raise about £30,000 a year, and occasion the delivery of nearly 40,000 lectures.

SELECTIONS.

SIR WALTER SCOTT ON THE SABBATH.—It may not be without its use the submitting to our readers the following opinion on the Sabbath question, of one whom none could certainly accuse of bigotry, viz., Sir Walter Scott. It is taken from the *Quarterly Review* of 1828:—"If we believe in the divine origin of the commandments, the Sabbath is instituted for the express purposes of religion. The time set apart is the Sabbath of the Lord—a day on which we are not to work our own works or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which sacred from all other avocations save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic Church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate, leaving it with the priests to do on behalf of the congregation what farther is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches. The religious part of a Sunday's exercise is not to be considered as a bitter medicine—the taste of which is as soon as possible to be removed by a bit of sugar. On the contrary, our demeanour through the rest of the day ought to be not sullen certainly, but serious, tending to instruction. Give to the world one-half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church and the evening, according to your taste or rank, in the cricket-field or at the opera, and you will soon find that thoughts of the evening, hazard and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treated like Lear, to whom his ungrateful daughters first denied one-half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained."

WEDDING THE HIGHLANDS.—The whole of the soil of broad Scotland is mapped out and claimed as their own, by comparatively a few individuals. Its very rivers and mountains are private property. Yea, its wild beasts are recognized by a statute, and distributed among its lords and lairds! An English queen once threatened to make Scotland a hunting field. It was, perhaps, well for her that she did not try; for there were giants in the land in those days. But what the royal lady threatened to do, our own lords and lairds may do, if they please—and it pleases some of them to do so! Where are the ancient "clansmen?" Alas! they are singing "Lochaber no more!" in the woods of Canada! We see that a couple of Dukes are just now fortifying the Highland passes against all plebeians; "enclosing" the sublime scenery of the Perthshire and Aberdeenshire mountains, and sealing up Schellion and Lochnagar! But it is law! It is written in their bonds; and cannot they do what they like with their own? Let us be thankful if they do no worse than this. For, mark the extent of their power; they can "clear" the whole of Scotland! they can "weed" out all its inhabitants! It is law! And they sometimes do a turn in this line, to keep their hands in use, and strike a salutary terror into the minds of the vulgar landless.—*Edinburgh Chronicle.*

HOW TO BE MISERABLE.—Sit at the window and look over the way to your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, "O, that I was a rich man!"—Get angry with your neighbour, and think that you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, "When shall I be buried here?"—Sign a note for your friend and never forget your kindness; and every hour in the day whisper to yourself, "I wonder if he will pay that note." Think every man means to cheat you.—Put confidence in nobody, and believe every man you trade with to be a rogue.—Never accommodate if you possibly can help it. Never visit the sick or afflicted, and never give a farthing to the poor.

HAYTI.—Extract of a letter from Rev. A. A. Phelps, who is on a tour to the West Indies, in quest of health.—"I find the first aspect of things much as I expected. Before you reach the shore you find yourself under a military government—the civil, seemingly, altogether merged in the military power. Religion (the Roman Catholic) is the mere puppet of the State, used by those in power, feared by the degraded and superstitious masses, and despised by the intelligent; and the general aspect of houses and lands, that of old plantations deserted by the oppressor, and left just where slavery might be expected to leave them. In other terms, remove the slaveholders from South Carolina, and leave the houses and huts and lands in quiet possession of the slaves—debased and imbruted slaves—and you have Hayti. And why should it be otherwise, except as even such a population may make some advance, as they have here, on their former social habits and condition?"

MAPLE SUGAR.—The *British American Cultivator* has an article on the subject of maple sugar—in which he asserts that the sugar maple cannot only furnish us with all the sugar we want, but what is of more consequence, furnish it to us at lower rates than we can procure Muscovado for, in exchange for our agricultural products, direct or indirect. It appears from a statement laid before the Natural History Society of Montreal, by a gentleman, (formerly a planter in Jamaica, but subsequently cultivating land in the Eastern Townships of Lower

Canada), that it took an acre of the best land, highly manured, to raise sugar cane enough to make 20 cwt. of sugar, besides requiring a great deal of care in the cultivation of the land; four acres of land would be required to produce the same quantity of maple sugar, but not only is there no hard labour in planting, and no manure required, but the space is available for grazing or arable purposes; while the collecting of the maple juice is not more trouble or expense than the pressing out the cane juice by costly machinery. In fact, to use this gentleman's concluding expression, in his report to the Natural History Society, "The maple is decidedly a better plant to grow for the purpose of making sugar from, than the sugar cane."

HOME FOR THE FRIENDLESS.—An institution of great importance and benevolence has been for some time in contemplation, for the protection and assistance of deserving females out of employment. It is known by accurate investigation, that there are usually not less than a thousand such persons in this city, exposed to fraud, temptation, and misery, in consequence of want. Their poverty, and destitution of employment often throw them in the power of unprincipled persons, and bring them to the Alms House, Watch House, or Tombs, when an institution of charity like the one contemplated in their behalf, would save them in industry, virtue, and comfort. The purpose of this noble enterprise is to provide an asylum where such persons may have a safe and quiet lodging and temporary home, with work provided, until places of permanent employment can be obtained for them. It is a House of Industry of the most admirable character, and not only worthy of, but demanding, the sympathy and aid of the benevolent. The plan is a most judicious one, safe, prudent, and practicable. Its successful execution would be an incalculable benefit to the city and the country. It only wants aid from the kind-hearted.—*New York Evangelist.*

COMMERCIAL RESULTS OF AMERICAN RAILROADS.—But for the construction of the main line from Philadelphia to Pittsburg, imperfect as it is, and impeded by frosts and droughts for a considerable portion of the year, and other internal improvements, the population, business, and real estate of these two cities, as well as of other portions of the State, would scarcely have equalled two-thirds of the present estimate. The construction of the Baltimore and Ohio Railroad, towards which the city of Baltimore largely contributed, although completed only half the entire distance, has, as is stated, nearly or quite doubled the amount of her western trade, and greatly augmented the value of her real and personal estate, whilst the net earnings of the road are already more than equal to the interest on the investment. The city of New York, within ten years from the completion of the New York and Erie Canal, had nearly doubled her population, and "the value of her real and personal estate had swelled from 100 millions to 218 millions," and went on increasing, notwithstanding great pecuniary difficulties and devastating fires, until the completion of the railroad from Boston to Albany, which has had a sensible effect in diminishing the western trade, and thereby the value of her real and personal estate. The road from Albany to Boston was completed in 1841, in which year the value of the real and personal estate in the city of New York was 252 millions; in 1842, 233 millions; in 1843, 228 millions; in 1844, 236 millions; and in 1845, 240 millions; still 12 millions less than in 1841, although in the interim several thousand buildings were erected. New York, partly with the hope of recovering her lost advantages, has found it expedient to construct a railroad running nearly parallel with the Hudson river, and another to Dunkirk on Lake Erie, at an aggregate expense of some twenty million of dollars. Upon Boston the effect of the road from Boston to Albany has been most remarkable. In the four years intervening from 1841 to 1845, her population has increased from 93,000 to 115,000, and the value of her real and personal estate within the same period, from 98,000,000 to 135,000,000 dollars. When this growth is compared with her former history as the oldest city on the Atlantic, we shall be able to appreciate her astonishing progress under the disadvantages of a soil ungenial almost to sterility.

COLPORTEURS.—Christian Churches appear to be more alive at present to the importance of widely circulating religious books than formerly. This is a good sign; and the efforts made to spread the influence of religion, by the means of religious books have not been in vain. Many Churches now employ Colporteurs, whose business it is to dispose of religious publications, carrying them from house to house, both in the city and in the country. In New-York, an agent employed by the M. E. Church, in three months, disposed of 147 Hymn Books, 127 Religious Biographies, 83 volumes on Christian Holiness, 55 copies of the Discipline, and 387 miscellaneous volumes on Practical and Experimental Piety, making in all an aggregate of 799 volumes, besides 3 or 4,000 Tracts. Might not a similar plan be profitably adopted in Canada? It is not enough that books may be procured on application; they must be brought to the doors, and put into the hands of individuals. The case above is a confirmation of this. In New York, where the Methodist Book Room is located, and where many publishing, as well as retail houses are established, nearly 1000 volumes were disposed of in a few weeks; and perhaps not a-tenth or twentieth part of them would have been sold, had they not been carried to the houses of those, who, on seeing the works offered, became purchasers. Had not this plan been acted upon, these volumes, now being read by hundreds, would, in all probability, be quietly lying on the shelves of the Book Room, doing good to nobody.

NEWS.

On Saturday last an inquest was held by J. Jones, Esq., the Coroner, on the body of a man named Cochrane, who died under the following circumstances.—He lodged in a house in St. Gabriel Street, Griffintown, and on the evening of Friday, he was sitting taking tea with his wife, when he suddenly ran into the room occupied by the owner of the house, exclaiming that he was stabbed. Assistance was given immediately, but he died in a few minutes. The femoral artery was divided, and the enormous hemorrhage caused his death almost immediately. The wound was inflicted by a chisel which was found in the apartment occupied by him. The verdict of the Jury was "wilful murder" against the wife of the deceased, and she was committed to jail by the Coroner's warrant. We observe that some of our contemporaries, influenced probably by the verdict of the Jury, have styled this a "horrible murder." We have heard some particulars since, which, if they turn out correct, will probably show that the death of Cochrane was accidental. It is said that he was slightly intoxicated at the time, and being in the act of stooping over the bed to reach something, with a chisel in his hand, the handle caught against the side of the bed and forced the blade into his body. We understand that the deceased and his wife had always lived on good terms. We think it hardly fair to characterize this as a "murder," unless more direct evidence is obtained. Under the circumstances it is probable the Jury could return no other verdict.—*Courier*.

TELEGRAPH.—We learn from the New York Commercial Advertiser, that Messrs. Livingston & Wells have made a contract with Messrs. Thomas & Co., for 65 tons best charcoal wire, 330 lbs. to the mile, for the Montreal Telegraph, and have contracted with Mr. Lafferts (Morewood & Co.) for galvanizing the same. The men are already on the ground making preparatory arrangements for putting up the line, and it will be pushed forward with great energy.—*Ibid.*

On Saturday last, Mr. Richard Evans, a respectable inhabitant of Rougemont, St. Césaire, was drowned in crossing with a span of horses on the ice over the River Richelieu, on his way home from Chambly, where he had been transacting some business.

We deem it of importance to take notice, even though it be but briefly, of the comparative low rates of freight, when compared with New York, at which vessels are being chartered at Quebec. Two ships for Liverpool were taken up on Saturday last, for flour at 5s 3d for one of about 900 tons, and 5s 6d for a ship of 700 tons. There will be 20 vessels (now budding) ready for sea by the 20th May, capable of taking 150,000 bbls. flour. The attention of our Upper Canada exchanges is requested to this fact.—*Quebec Mer.*

We have heard that the following changes in the distribution of the regiments now in Canada will take place in the early part of the summer:—the Reserve Battalion of the Rifle Brigade, now in this garrison, proceed to Chambly, and be replaced here by the 71st Light Infantry, the 77th now at Laprairie will relieve the 46th at Kingston, the latter regiment proceeding to Toronto. The 52nd and 81st regiments are ordered home.—*Quebec Mercury*.

The *Brookville Recorder* states that a daring robber was perpetrated in that town on the 27th ult., in the house of George Crawford, Esquire. The villain, however, was caught. His name is John Feely, and he has for years been known as a labourer in the neighbourhood. He appears to have carried on a long series of depredations, as upon his house being searched after his arrest, a number of articles were found belonging to different persons of the town. The same paper mentions another robbery having been committed on the premises of George Sanderson, Esquire, from which eleven barrels of high wines and a chest of tea were abstracted. The articles were some short time ago seized by a Custom House Officer, and placed in the premises for safe keeping. None of Mr. Sanderson's goods were interfered with. It is evidently the work of the person or persons from whom the articles were seized.—They should, however, know that in the eye of the law, this is as much a robbery as if they had taken so much of Mr. Sanderson's goods.

CONTRIBUTIONS FOR THE DESTITUTE IRISH AND SCOTCH.—The following are the amounts contributed, as we gather from our exchanges, in different places in Canada.—Cobourg, for the Irish £100; for the Scotch £300—Port Hope, both, £200—Whitby, both, £100—Toronto, Irish, £500; Scotch £1000—Hamilton, Irish, £400; Scotch, £400—Oakville, both, £90—Brantford, Irish, £122—London, Irish, £250; Scotch £70—Galt, both, £200—Brookville, Irish, £100; Scotch, £144—Montreal, both, £2500—Quebec, both, £3000. The House of Assembly in New Brunswick has voted the sum of £1500, for the relief of the sufferers in Ireland. The Congress of the United States propose to give the immense donation of half a million! The New England States have already sent \$20,000 by the last packet: and 365,000 bushels of corn have been shipped from Norfolk in Virginia. New York has raised about \$50,000—Pittsburgh, \$2,000—St. Louis, \$1,250—Jersey city, \$1,000—Society of Friends in Philadelphia, \$8,977—Church of the Holy Cross, Boston, \$5,387—Albany, \$565—Utica, \$765—Rochester, \$363—Buffalo, \$1,200. This, it must be recollected, is only the beginning. The people of America are just becoming alive to their duty. The town of Picton with a little over a thousand inhabitants, has contributed about \$1,000 to the relief fund.—*Picton Sun*.

USE OF THE TELEGRAPH.—On Wednesday evening the following communication was received by Telegraph from Hamilton:—"To the High Constable, Toronto—Barney Farley, teamster, has committed felony, and left here for Toronto; has a box of stolen property with him, containing five dozen and a half sides of upper leather, and about £20 in cash. If in Toronto, please detain him. Is 5 ft. 2 in. high, dark complexion, black hair; is in company with J. Dimond, supposed to be going to Gearey's Works below Toronto. Dimond is a lame man, one eye; peck-marked. Supposed he will sell the leather in Toronto. Let me know if arrested. Warrant out for him here.—T. Murphy." Within ten minutes of the receipt of the above, our indefatigable High Bailiff, Mr. G. L. Allen, captured the party at a tavern, in Church street, whilst in the act of putting his horses in the sleigh, having the property in his possession and about £16 in cash.

A meeting has been held in London to extend the Telegraph line to Port Sarnia, opposite Detroit. The Western Globe says "the capital stock is fixed at £4,500, in 900 shares of £5 each, payable by instalments. Telegraph stations to be at Hamilton, Dundas, Brantford, Woodstock, London, and Port Sarnia—provided these towns enter into the matter heartily, and

take their proportion of the stock. £1,000 of Stock has been allocated to London; £750 each, Sarnia, Brantford, Dundas, and Hamilton; and £500 to Woodstock. Mr Cameron at once subscribed for the whole of the Sarnia allocation, and a large part of the London apportionment has been already taken up. We trust before midsummer, that London will be within five seconds' communication with New York and Boston." Mr. Cameron has been getting stock taken up here, and we learn that the whole amount for Hamilton has been taken up. Dundas, we feel satisfied, will display its usual public spirit, and the other towns we hope will not be behind.—*Hamilton Journal*.

SHOCKING ACCIDENT.—Nicholas Passmore was passing on foot from this town to his residence near Rice Lake, on Thursday afternoon the 11th instant, when he was overtaken near Bletcher's Tavern by a sleigh driven by a son of Mr. Tully's, of Cavan, at the same instant he was met by another, loaded with wheat, driven by Mr. Priestly, of Smithtown, who did not observe him until beneath the horses feet, Mr. Priestly immediately pulled up, but not before the off runner had passed on the chest,—on being extricated at his own request he was conveyed home, when he expired at 10 o'clock. An inquest was held on the body by B. Bird, Esq., on Saturday, and after a very long and careful investigation the Jury on Monday returned a verdict of accidental death with a decedant on the sleigh, load and horses of 5s.—*Peterborough Gazette*.

Upper country papers announce the death of Mr. Geo. Menzies, edito, and proprietor of the *Woodstock Herald*, a clever political writer, and poet of no ordinary mind. Mr. Menzies was in the 51st year of his age.

Mr John McLaughlin, of Humberstone, was found frozen to death in that township, on the 23d ult. From the evidence adduced at the coroner's inquest held on the body by H W Sims, Esquire, it appeared that deceased left Peterboro for his house on horseback, at five o'clock, P. M., on the day mentioned for his horse threw him, and that he travelled five miles on foot, when wearied with fatigue and benumbed by intense cold, he fell never to rise again. Verdict—Died through the inclemency of the weather.

The District Council of the Huron District, have determined to borrow £19,000, to be applied to the improvement of the main roads in the District.

NEWFOUNDLAND.—Late papers have been received by the Sandwich, but contain little news, excepting the prorogation of the Colonial Legislature, and another fire, occasioning a loss of about £13,000. The buildings destroyed are the residence of the Collector of the Customs, and a large store. About £8,000 worth of specie in Mexican dollars, was melted in the house of the Collector.—*Quebec Gazette*.

The flood of immigration looks formidable in the prospect. By the latest accounts we learn that Liverpool has 170,000 paupers just arrived from Ireland and Scotland, and the citizens are petitioning Parliament for relief. Bristol has 70,000 of these visitors—driven over from Cork; Glasgow has over 100,000, and Greenock is completely overrun. The only remedy the English have is to send these paupers to the United States. All the vessels that have gone out laden with flour will return with immigrants.—*New York Paper*.

PREPARATIONS.—The U. S. Gazette states, that there are now building in that city four steam propellers of 200 tons each, eight schooners of the largest class, and eight marine camels for service in the Gulf.

Two Powder Mills in Lowell, belonging to Oliver Whipple, exploded on the 23d of February. Cause—carelessness of one of the workmen in carrying a lamp among some loose powder.

The Queen of Spain has conferred the order of Isabella the Catholic, founded in honour of the expulsion of the Moors and Jews from Spain, on a wealthy Hebrew, Baron Rothschild of Frankfort.

Monies received on account of *People's Magazine and Weekly Journal* :—

Bytown, P. F., 5s.—Gananoque, R. B., 5s.—Ingersoll, I. P., 8s 9d.—Lochaber, J. K., 5s.—Martintown, Rev. D. C., 3s.—Manroza, D. McD., 5s.—North Augusta, I. W., 5s.—North Gwillimbury, D. J., 6s. 3d.—North Lancaster, J. S. S., 5s.—Prescott, J. C., 3s 9d.—Paris, J. A., 5s.—Port Sarnia, T. H., 5s.—St. Johns New Brunswick, Mrs H., 5s.—Simcoe, H. J., 5s.—Sundries Per Mr. J. McKirdy, Agent.—London, W. H., 5s.—St. Thomas, 5s.—Yarmouth, Mrs. S., 5s.—Temperanceville, D. S., 5s.

PRODUCE PRICES CURRENT—MONTREAL, March 15, 1847.

	s.	d.	s.	d.		s.	d.	s.	d.		
ASHES, Pots, per cwt	27	6	a	23	0	BEEF, Prime Mess,					
Pearls,	27	6	a	23	0	per brl. 200lbs.	50	0	a	00	0
FLOUR, Canada Superfine, per brl.						Prime,	50	0	a	52	6
196 lbs.	32	6	a	00	0	Prime Mess# per tierce, 304lbs.	00	0	a	00	0
Do. Fine,	30	0	a	32	0	PORK, Mess, per brl. 200lbs	90	0	a	95	0
Do. Sour,						Prime Mess.....	75	0	a	00	0
Do. Middlings, ..						Prime,	65	0	a	00	0
Indian Meal, 168lb.						Cargo,	00	0	a	00	0
Oatmeal, brl. 224lb.	33	0	a	33	9	BUTTER, per lb. ...	0	7	a	0	8
GRAIN, Wheat U.C.						CHEESE, full milk, 100 lbs.,	40	0	a	50	0
Best, 60lbs. ...	6	3	a	6	9	LARD, per lb., best	0	0	a	0	7½
Do. L.C. per min.	6	0	a	6	3	TALLOW, per lb., rough,	0	4½	a	0	5
BARLEY, Minot, ...	3	0	a	3	3						
OATS, " ...	2	4	a	2	5						
PEASE,	5	2	a	5	4						

THOS. M. TAYLOR, Broker.

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