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# THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

MONTREAL, WEDNESDAY, AUGUST 11, 1847.

No. 46

## THE GREAT FIRST CAUSE.

[John Mason Goode, author of the *Studies of Nature*, and the translation of the Book of Job, has in four stanzas stated the argument in favour of an intelligent first cause; the wise Contriver of all the arrangements of this material world, as strikingly as it could be stated in a whole volume:]

### THE DAISY.

Not worlds on worlds, in phalanx deep,  
Need we to tell a God is here:  
The daisy, fresh from winter's sleep,  
Tells of His hand inclines as clear.

What power, but His who arched the skies,  
And poured the day-spring's purple flood,  
Wond'rous alike in all it tries,  
Could rear the daisy's curious bud;

Mould its green cup, its wiry stem,  
Its fringed border nicely spin,  
And cut the gold-embossed gem,  
That, set in silver, gleams within;

And fling it with a hand so free,  
O'er hill and dale and desert sod,  
That man, where'er he walks, may see,  
In every step, the stamp of God!

## THE LITTLE CANDLE.

BY REV. HENRY BACON.

Cheerful the little work-girl sat,  
And swift her needle flew,  
While the dark shadows of the night  
Their gloom around her threw.

A little light alone was hers,  
As there she sat and wrought,  
And well she knew how well to prize  
What her own toil had bought.

"I must be quick," she musing said,  
"My little candle wanes;  
Ah! swiftly must my task go on,  
While yet its light remains."

And then she plied with wondrous skill  
The little shining steel,  
And every ray of that small light  
Smiled on her patient zeal.

Ere the last glimmer died away,  
Her task was neatly done;  
Sweet was her rest—and joy to her  
Came with the morning sun.

Ah, is not life a little light  
That soon will cease to burn?  
And should not we from that dear girl  
A solemn lesson learn?

While yet that little candle shines,  
Be all our powers employed;  
And while we strive to do our tasks,  
Life shall be best enjoyed.

But let us ne'er in darkened hours  
Forget what Christ hath done,  
But patient, in sweet hope, await  
The glorious rising sun!

## STEAM IN THE DESERT.

BY BENJAMIN ELLIOTT.

"God made all nations of one blood,  
And bade the nation-wedding flood  
Bear good for good to man:  
Lo, interchange is happiness!—  
The mindless are the riverless!  
The shipless have no pen.

What deed sublime by them is wrought?  
What type have they of speech or thought?  
What soul-ennobled page?  
No record tells their tale of pain,  
Th' unwritten history of Cain  
Is theirs from age to age.

Steam!—if the nations grow not old  
That see broad ocean's "back of gold,"  
Or hear him in the wind—  
Why dost not thou thy banner shake  
O'er sealess, streamless lands, and make  
One nation of mankind.

If rivers are but seeking rest,  
E'en when they climb from ocean's breast  
To plant on earth the rose—  
If good for good is doubly blest—  
Oh, bid the severed east and west  
In action find repose.

Yes, let the wilderness rejoice,  
The voiceless campaign hear the voice  
Of millions long estranged:  
That waste, and want, and war may cease,  
And all men know that Love and Peace  
Are—good for good exchanged.

## SKETCH OF MARYLAND LIFE.

BY CAROLINE W. HEALEY DALL.

Ten years ago, a coloured man, with an honest, straightforward countenance, and long, dark hair, thinly striped with grey, walked irresolutely back and forth before the window of a bookseller's shop in the city of Philadelphia. Now he paused for a moment to gaze wistfully at some richly bound Bibles, just within the glass, now he waited without the half-open door, and finally, as if any certainty were better than suspense, he entered. For several years this faithful Christian had laid aside all he could spare from his scanty earnings, on what is called the "Eastern Shore" of Maryland, in the hope of procuring for himself and his children a copy of the Word of God.

I know not by what strange Providence it happened, but this coloured man knew how to read, and as he stood on that clear, sunny morning, by the bookseller's side, and turned over the leaves of that long desired volume, feeling that it cost more than he could spare, his heart ached, and the tear sprang to his always pensive eye. "Come," said the bookseller, coaxingly, "you shall have it five cents lower, and I will throw in this hymn book." Sherry took the hymn book, and turned over its leaves. He caught the first lines of well remembered hymns, and a glimpse of some short stories that his curly-headed boys would climb his knees to hear. One or two pictures decorated the book, and the innocent man looking on a coarse cut of a slave, holding out his hand for the iron, and another of the overseer, with his cow-skin at his side, little thought that these plain representations of fact, would be termed "libelous and

insurrectionary" by the government under which he lived. He forgot that he was in a free and bound for a slave State: he thought only of his Bible and of his songs, and trusting to God to forgive his extravagance, he emptied his pockets and went away. The happy little faces that clustered about him on his return, banished all anxious thoughts of his improvidence. The hymn book came to be cherished like the Bible. Often had he hummed his baby to sleep by the joyous carol of "Canaan, happy Canaan," while the mournful strains of "Come, ye disconsolate," had checked full many a Sunday frolic of the older boys. At night it was carefully laid upon the shelf, but all day it nestled in the otherwise empty pockets of Sherry Williams, and full two years had now gone by without his ever missing the money it had cost. He was by trade a mason, and on another bright and gorgeous morning, with a far lighter heart than that with which he had waited the bookseller's decree, Sherry threw his hod over his shoulder, and taking his trowel in his hand, started for a neighbouring farm-house, where his services were wanted. He threw his jacket over the settle, and climbed up the spacious chimney of the old kitchen. While he was proceeding with his repairs, he heard the full, sweet voice of Dinah, the cook, singing what he called "spiritual songs" below, and his work speeding all the lighter for this accompaniment, he was soon down again. To his surprise his favourite book was gone; but Dinah who had spied a corner of it peeping from his pocket, soon came to relieve his suspense,—to beg him to stay to dinner, and read her some of the pretty hymns, which she had not the learning to spell out. "Yes," said Sherry, "if you will sing me one of those sweet songs that made my heart dance while I was up in the chimney, I will read you all I know." Dinah promised; while Sherry ate, she sang, and when they had finished, he opened his dear book. While they were both busied over its pages, a son of the master of the house, a pining country lawyer, on the "Shore," came lounging in. I am glad I do not know his name. He may have come of honest blood, and I would not give it an ignoble fame. He was longing for a client, and found it in his native state. Poor Maryland, thou hast much to answer for. Standing on the brink of the free states, thou hast not been able wholly to check the flood of light which hath invaded thy border; nevertheless, thou hast turned thy back on its glory, and chosen the rather to gaze moodily on thine own shadow. A glance sufficed to reveal to the white man the character of the book, and he humbly begged to borrow it of Sherry, who, smothering his love for its worn out pages, unhesitatingly complied with the request. Sherry, be it understood, was a free man, and after waiting a reasonable number of weeks, he went to the lawyer's office for his book. The pettifogger put him off to an hour which he named. Sherry went again and found himself in the power of the sheriff; his book, indeed, in his pocket, but manacles on his free hands. He was torn from wife and children and carried to Baltimore to be tried: for it is thus, O Slavery, that thou dost protect thyself! *Fifty witnesses testified, upon the trial, that Sherry was honest, pious, industrious, and content; he had never been heard to complain; was the last man in the world to create an excitement. In short, nothing could be proved against him, but the fact that such a hymn-book was in his possession. Weeping children and a heart-stricken wife surrounded him, but their tears flowed over cheeks of palest bronze, and so made no impression on the heart of a judge far darker and harder. The law had taken hold of him, and it would not retract. The statute under which he was convicted, sentences the coloured man who shall be found with an incendiary publication in his possession, to an imprisonment in the penitentiary of not more than twenty nor less than ten years. In consideration of the evidence of character, adduced upon his trial, and in despite of the public excitement on the subject, poor Sherry was sentenced to ten. The pettifogger was satisfied, his angry client gained her cause, and the miserable family of the prisoner begged their way back to the "Shore." I have forgotten how many children Williams had, but I am sure it was a round dozen, and the oldest boy was the only one able to help himself. God help him, poor man, as he climbs those prison steps, and feels the little hands fast tugging at his heart! But Sherry knew his duty, and was faithful to what was given him to do. Every one in the building loved him, and when I saw him, six years after his imprisonment, he had risen, so said the over-*

soor, to be the head baker of the establishment. In the mean time his friends had not been idle. New England blood had boiled as it listened to his story, and scores of Baltimore merchants signed, once and again, a petition to the Governor in his behalf. The last effort was founded on his exemplary conduct during the six years of his imprisonment, and was presented to a new Governor, just after he had taken his chair, and while his heart, it was thought, would be inclined to mercy. Alas! how far were the petitioners mistaken. He was a little man, and measured all things by a little standard. "Gentlemen," said he, "if I were to take any action in this matter, in the present state of the public mind, a favourite though I am, I should be impeached!" and there the matter ended—till it was carried to a higher court, and the Governor became defendant.

This happened just before my first arrival in Baltimore, two years ago. I went to see Sherry, whose tall frame had bent, and whose dark hair had whitened all over during those painful six years. He was busy at his oven, his apron was white with flour, and he seemed only intent on serving the hungry men about him—but, deeply engraven on his fine manly features was a look of unsatisfied anxiety which I shall never forget. Once only during those six years had he heard from his home; for neither he nor his children could write; and that race, by dint of miserly thrift, his oldest son had made the long journey, and brought him welcome tidings of health and peace about his hearth. His hymn-book, of course, had been taken from him, but his Bible, whose "anti-slavery and revolutionary" principles the government of Maryland is not yet sharp-sighted enough to discern, was his only companion in his cell. As I looked upon the grey-haired man, and saw his lip quiver, as he spoke of his family, my heart throbbed almost to bursting, and I determined that something should be done to relieve him. Once and again my husband had communication with influential persons concerning him, but all who knew anything of the matter, more especially the intimate personal friend of the governor, declared that all the proper means had been tried—but one resource was left him, calmly to wear out the remaining part of his sentence—the governor had determined to pardon no persons convicted on such counts. So I desisted, but often since, when I would have closed my eyes for a night's rest, has the image of that injured man, grey-haired and stooping, come between me and sleep, and the tears have started to my eyes as I regretted that I did not present that petition in my single woman's strength. There were two things which made Sherry's case seem peculiarly hard. The first was that uniform testimony to his probity and excellence of character, which prevented slaveholders themselves from doubting his account of the manner in which he obtained the book; and the other was the fact that the statute which made it criminal to hold it, did not become a law till Sherry had had it suit two years in his possession, and he was as ignorant of the statute itself as he was of any sinister interpretation which the government of Maryland might choose to put upon plain representations of fact. But two years of imprisonment remain to him, and doubtless he prays more and more earnestly that life may be spared, till he shall gaze once more upon that precious family circle. Yet, who but the all-wise Father of us all, can tell whether it be best that his prayer should be heard—whether that gaze would not be one of agony? We will not doubt the fidelity of his wife, we will believe that the spoiler has touched none of those whom he, by the grace of God, kept holy; but, at least, he will find her whom he loved bent under the sense of social degradation, the weight of unusual cares, and the pressure of poverty. He will hardly know her sunken eye and anxious brow. The babe who was unconscious of his fate, will have grown to the active boy; the girls who clustered about his knee will be wives, perhaps mothers, and God grant that none of that dear circle may have been sold into servitude to pay the poll tax or secure the livelihood of the rest. Yet this and more things might have been in those long ten years. However joyful the return, Sherry will see with pain that the hours when he was needed in his home have passed by, principles are already decided for his children, and if they could not read the language in which their Bible is written, before he went away, they probably never will.

I have written his history without comment, simply as it occurred. It seems to me that an expression of strong indig-

nation would weaken the anti-slavery argument contained in these pages. Let the story burn in your hearts, American freemen, and kindle there the fire of truth. The time shall yet come, when we shall see her torches blazing on all our hills, and her God-lit barks floating even on the bosom of the Chesapeake. A system which to sustain itself among men feeds alike on the heart's blood of slave and freemen, trampling everywhere at the North and South alike on human right and human law, so surely as God is true, contains within itself the seeds of its own death.

### THE FIGURATIVE LANGUAGE OF SCRIPTURE.

(From *Literary Characteristics of the Holy Scriptures.*  
By J. M. McCulloch, D. D.)

It is customary to say, in explanation of the highly picturesque character of Scripture diction, that the authors were Asiatics, and wrote in an Oriental tongue. "The language of the Scriptures," says Hartwell Horne, "is highly figurative—for this reason, that the inhabitants of the East, naturally possessing warm and vivid imaginations, and living in a warm and fertile climate, surrounded by objects equally beautiful and agreeable, delight in a figurative style of expression." No idea can be wider of the truth. A metaphorical construction of language is not peculiar to the East, nor dependant on latitude. The Celtic of the cold North is as richly woven with picturesque idioms, as the Hebrew or the Arabic; nor are the mountaineers of Scotland and Wales less imaginative than the dwellers in the Asiatic savannahs. Figurative construction of language is a sign of antiquity, not of clime; and if the eastern tongues are metaphorical, it is not because they are spoken by a poetic race, but because they are, to a great extent, primitive languages with a vocabulary devoid of abstract terms. But in truth, the diction of the Scriptures is not conspicuously Oriental. Images and illusions do indeed occasionally occur, whose force and beauty can be fully appreciated only by the inhabitants of a torrid region. But this is the exception, not the rule. The predominant imagery is drawn from sources equally open to all readers,—from the familiar objects and aspects of creation, from the thrilling events of sacred history,—from the Jewish theocracy, priesthood, and ritual. And even where the allusions are purely local, they admit of being universally understood. By a beautiful coincidence, the land selected to be the cradle of a religion designed for all nations, supplied, in its scenery and productions, a storehouse of imagery intelligible to earth's extremities. "Ancient Palestine," it has been justly remarked, "united the phenomena of summer and winter—the pasturage of the North with the palms of the South; so that in a few hours an Israelite might pass from the soft luxuriance of a sunny vale to the rocks and snows of Antilibanus—from a garden like the bower of the first pair in Eden, to the savage sterility of the desert of Engedi." A country of this description necessarily furnished imagery appreciable by men in every zone,—by the Laplander under his wintry sky, and the negro at the burning line.

If it is an error to suppose the Scripture figures to be mere Orientalisms, it is a still greater error to regard them as mere embellishments of style. By other authors figures are often used simply as ornamental drapery—but seldom, if at all, by the sacred penmen. These unaffected writers resorted to a metaphorical diction only when it was necessary for the adequate expression of their sentiments. They knew nothing of the art of elaborating their language or re-touching its colours. Their single object was to convey their thoughts and feelings with perspicuity and force. And accordingly their boldest poetic flights are couched in the un-studied language of nature, not less than their homliest narratives. You may easily produce from most other works of genius, hundreds of passages which might be divested of their allegorical dress without at all weakening the thought. But the Bible presents few, if any similar passages. There the imagery is not only the fit and natural attire of the thought, but as necessary to the preservation of the thought, as the bark to the life of the tree. Even the briefest and tritest of the Scripture metaphors are finely adapted to the sentiment, and singularly expressive. How happily, for instance, is Divine truth symbolized by the emblem, "light!" In what way could severe trial be so well portrayed as by "fire"—or innocence, as by a "lamb"—or affection, as by a "dove?" The

single term "sleep," as a name for death, has the force of a whole sermon on the subject. That one word, "temple," which our Lord applies to himself when he says, "Destroy this temple, and in three days I will rise it up," is worth a hundred treatises, as a means of illustrating the Divine residence in the humanity of Jesus.

The only adequate explanation of the highly figurative style of Scripture is to be found in the aptitude of allegory as a method of religious instruction. What led the sacred writers to employ so many figures was neither their Oriental education nor the metaphorical structure of the Hebrew tongue, but the nature of the truths they were commissioned to promulgate. A knowledge of high mysteries which are not directly comprehensible by our understandings, cannot be communicated except by the medium of *analogical* expressions. Not even the human mind and its operations can be described without resorting to language borrowed from sensible objects—how much less the unseen things of God. In truth, our notion of God and the unseen world are, in the present state of our faculties, nearly as imperfect and inadequate as a blind man's notions of light and colour. And as, in order to convey to a blind man a conception of what *seeing* is, recourse must be had, not to proper terms or precise definitions, but to analogies drawn from the other senses, so, to impart to us such a knowledge of Divine mysteries as is within the reach of our capacities, it is necessary to employ a language of emblems and hieroglyphs.

How it comes to pass, that images borrowed from *sensible* objects should be better adapted than any other mode of speech for expressing *invisible* things, is a question easier to propose than to answer. Possibly, there may be a *real* resemblance between the natural and the spiritual world—a resemblance instituted by the Creator for the express purpose of rendering the visible creation a spiritual parable, and thereby enabling it according to a quaint but expressive similitude, to be used as a fount of types for printing a Divine revelation withal. But, be the reason what it may, the fact of the peculiar aptitude of emblematical language to impart a knowledge of Divine mysteries is unquestionable. Nor ought it to go unmentioned, that the fitness of such language for expressing religious truth, is not greater than its fitness for transmitting it unimpaired from age to age. Record a doctrine in proper terms ever so definite, still the change of language necessary for conveying it from one people to another, nay, the change which time produces on the meaning of words in the same language, renders such a record more or less liable to misrepresentation. But no such risk awaits a doctrine which is wrapt up in an emblem transferred from the unchangeable objects and operations of the visible universe. This "statuary of truth" endures. A truth committed to the charge of words whose import is purely conventional, may be misapprehended or even explained away. But a truth interwoven with an apposite emblem, is like that image of himself, which Phidias stamped so deeply on the shield of Minerva, that it could not be effaced without causing irreparable damage to the statue.

It was not then without good and solid reasons, that the Scripture-writers adopted in so many instances a metaphorical in preference to a literal style of composition. Their subject required such a style. Their design as teachers of a religion for all men and all ages demanded it. And we may recognise in the perfect concinnity thus discernible between the *dress* and the *design* of their writings, another of those beautiful harmonies and wise adjustments which admit of satisfactory explanation, only on the theory that the sacred volume has the same Divine Author as the book of Nature.

In connexion with this design and aptitude of the Scripture figures to express and transmit religious truth, it may be proper to note a peculiarity which materially contributes to their perspicuity. This is the comparatively uniform and regular manner in which they are applied. Profuse as the sacred penmen are in the use of metaphors, they do not, like other authors, employ them in any order or in any mode which fancy may prompt. The same set of images, however diversified in form, is almost always used to denote the same subjects. Each subject has, as it were, its own class of images appropriated to it; and the whole images of Scripture, when collected, are found to constitute a *system*, no less than its types. Thus, to give a few examples; the work of creation is an emblem of the new creation in Christ. The sun which leads on the seasons and illuminates the material world, represents Christ, the "Sun of righteousness," who brings on the acceptable year of the Lord, and sheds the light of life and immortality on those who sit in darkness and in the shadow of death. Air symbolizes the

Holy Spirit whose influences are essential to spiritual life. Water with its cleansing and refreshing qualities denotes both the purifying and the comforting effects of the gospel. The vine is the image of the Jewish Church; the wine-press, of the Divine vengeance. The marriage-relation illustrates the covenant between God and the Jewish nation, and the union between Christ and his Church; while adultery is employed as an emblem of idol-worship or of departure from the service of God and Christ. In the prophetic books, in particular, the application of the imagery is so uniform, that a key to the imagery is to a considerable extent a key to their right interpretation. When the prophets speak, for example, of the celestial luminaries, they almost invariably allude to national powers and rulers. In like manner, when they speak of the eclipses which darken these, and the last elemental strife which is to shake them from their orbits, their design is to represent the overthrow of thrones and the extinction of human dominion. In floods, hurricanes, earthquakes, and other physical convulsions, the Hebrew seers behold the judgements by which the Divine Ruler vindicates his righteous government; while in the dawning light, the calm which succeeds the tempest, the clouds of spring big with fertilizing showers, the tender grass, the flowing stream, and the laughing fields, they recognise the blessings which attend and follow the coming of Christ and the introduction of the gospel age. In fact, so determinate and uniform is the application which the sacred writers make of their prevailing metaphors, that a diligent student might safely undertake to arrange them in classes answerable to the various Scripture-subjects, and to define the ideas which they severally denote.\*

But though Figurative language is used by the sacred writers, as we have seen, with a non-rhetorical and purely didactic intent, we must not conclude that it does not serve for embellishment as well as illustration. The Scripture images, though introduced without any direct view to ornament, are not more remarkable for perspicuity than for beauty. They adorn, while they illustrate the thought; they charm the imagination, while they help the understanding. It is indeed conceivable that a set of illustrative figures might have been employed, as destitute of poetic grace and beauty as a series of mathematical diagrams. But in that case the Scriptures would not only have been stripped of one of their finest literary characteristics, but have lost an additional point of resemblance to the works of God in creation. The external word might have been so framed, doubtless, as to provide for nothing beyond mere necessity and plain utility. As actually constituted, however, the mundane system includes, over and above, a marvellous provision for taste and beauty.

"No plot so narrow, be but nature there,  
No waste so vacant, but may well employ  
Each faculty of sense, and keep the heart  
Awake to beauty."—Coleridge.

It is the same with the Scriptures. Beauty is in them, as in Nature, "an all-pervading presence." And though their aim is always to instruct rather than delight, yet so beautiful is the garb in which truth is presented, that their aptitude for enlightening the understanding and bettering the heart of the reader, is scarcely greater than the enchanting influence which they exert on his taste and sensibility.

### THE WHITE-HEADED EAGLE.

Audubon gives the following description of the white-headed eagle, on the banks of the Mississippi:—

The eagle is seen perched, in an erect attitude, on the highest summit of the tallest tree, by the margin of the broad stream; his glistening but stern eye looks over the vast expanse. He listens attentively to every sound that comes to his quick ear from afar, glancing now and then on the earth beneath, lest even the light tread of the fawn should pass unheard; his mate is perched on the opposite side, and, should all be tranquil and silent, warns him by a cry to continue patient. At this well-known call the mate partly opens his broad wings, inclines his body a little downwards, and answers to her voice in tones not unlike the laugh of a maniac. The next moment he assumes his erect attitude, and

\* See Lowth on the Sacred Poetry of the Hebrews, sect. vi.—ix., and Jones on the Figurative Language of the Holy Scripture; in both which works the figures are classified according to the sources from which they are derived. The images which admit of being most accurately classified and interpreted are those which occur in the prophetic Scriptures. To these a judicious and comprehensive key will be found in the excellent tractate of Dr. John Smith of Campbellton, entitled "A Summary View and Explanation of the Writings of the Prophets."

again all around is silent. Ducks of many species—the teal, the widgeon, the mallard, and others, are seen passing with great rapidity, and following the course of the current; but the eagle heeds them not; they are at that time beneath his notice. The next moment, however, the wild trumpet-like sound of a yet distant but approaching swan is heard. A shriek from the female eagle comes across the stream, for she is fully as alert as her mate. The latter suddenly shakes the whole of his body, and with a few touches of his bill, aided by the action of his cuticular muscles, arranges his plumage in an instant. The snow-white bird is now in sight—her long neck is stretched forward; here eye is on the watch, vigilant as that of her enemy; her large wings seem with difficulty to support the weight of her body, although they flap incessantly. So irksome do her exertions seem, that her very legs are spread beneath her tail, to aid her in her flight. She approaches, however. The eagle has marked her for his prey. As the swan is passing the dreaded pair, the male bird starts from his perch in full preparation for the chase, with an awful scream, that to the swan's ear brings more terror than the report of a large duck-gun.

"Now is the moment to witness the display of the eagle's powers. He glides through the air like a falling star, and like a flash of lightning comes upon the timorous quarry, which now, in agony and despair, seeks, by various manœuvres, to elude the grasp of his cruel talons. It mounts, doubles, and would willingly plunge into the stream, were it not prevented by the eagle, which long possessed of the knowledge that by such a stratagem the swan might escape him, forces it to remain in the air by attempting to strike it with his talons from beneath. The hope of escape is soon given up by the swan. It has already become much weakened, and its strength fails at the sight of the courage and swiftness of its antagonist. Its last gasp is about to escape, when the ferocious eagle strikes with his talons the under side of its wing, and with irresistible power forces the bird to fall in a slanting direction on the nearest shore.

"It is then that the cruel spirit of this dreaded enemy of the feathered race may be seen; whilst exulting over his prey he for the first time breathes at ease. He presses down his powerful feet, and drives his sharp claws deeper than ever into the heart of the dying swan. He shrieks with delight as he feels the last convulsions of his prey, which has now sunk under his unceasing efforts to render death as painfully felt as it can possibly be.—The female has watched every movement of her mate; and if she did not assist in capturing the swan, it was not from want of will, but merely that she felt full assurance that the power and courage of her lord were quite sufficient for the deed. She now sails to the spot where he eagerly awaits her, and when she has arrived, they together turn the breast of the luckless swan upwards, and gorge themselves with gore!"

### APPLES OF GOLD.

Take heed to your spirit, Mal. ii. 15. The heart is deceitful above all things, and desperately wicked; who can know it? Jer. xvii. 9.

Private loop-holes, sinful lusts, can hide themselves at times so well as to seem quite dead; but if we grow careless, they spring up again on a favourable occasion, and sometimes appear in a spiritual shape, and take a fine spiritual name. Thus, though the flesh exceedingly likes sensual indulgences, yet to flatter its lust of pride, and the vanity of being thought a perfect man, it will sometimes endure great mortification. Therefore we ought always to be jealous of ourselves, and guard as much against self-righteousness as licentiousness; for the flesh is never more fleshly and dangerous than when it has the most spiritual appearance, and covers its lusts with the holiness and spirituality of angels

Sin has a thousand treach'rous arts,  
To practise on the mind;  
With flattering looks she tempts our hearts,  
But leaves a sting behind.

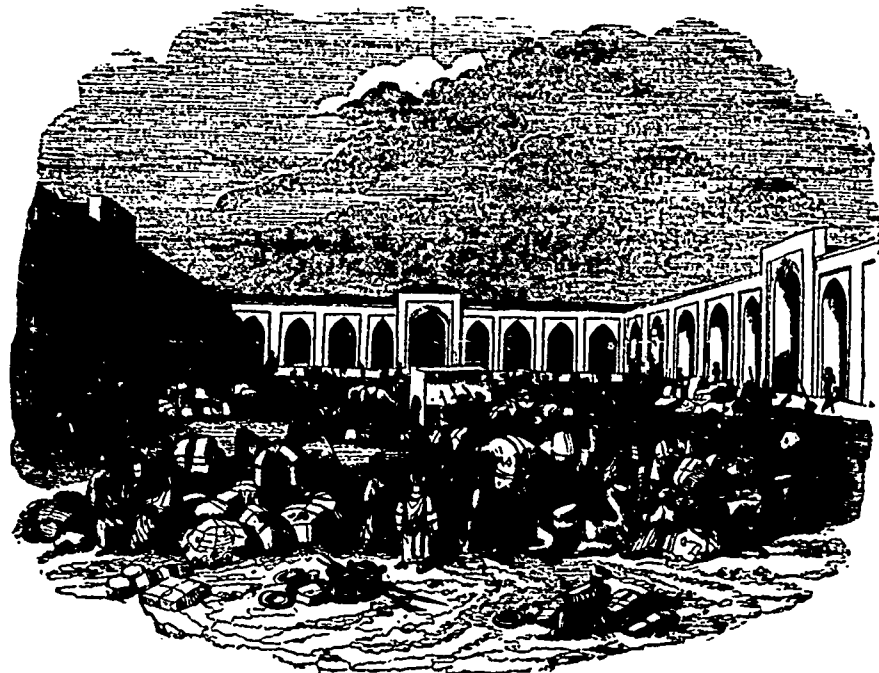
With names of virtue she deceives  
The aged and the young;  
And while the heedless wretch believes,  
She makes his fetters strong.

She pleads for all the joy she brings,  
And gives a fair pretence;  
But cheats the soul of heavenly things,  
And chains it down to sense.

So on a tree divinely fair  
Grew the forbidden food;  
Our mother took the poison there,  
And tainted all her blood.

—Bogatzky's Treasury.

## SCRIPTURE ILLUSTRATION.



CARAVANSERAI.

“And laid him in a manger, because there was no room in the inn.”

*The Inn.*—There has been much misconception both as regards the “inn” and the “manger:” for although it has been rightly apprehended, by some recent writers, that the inn must be understood to answer to the still existing “caravanserai” of the east, they have wanted that practical acquaintance with details, which could alone enable them to apply their general information effectively to the illustration of the present passage.

In the east there is not, and we have no information or probability that there ever were, such places of entertainment as we understand when we speak of inns. A person who comes to a town, where he has no friends to receive him into their houses, seeks accommodation at the *caravanserai* or *khan*, where he may stay as long as he pleases, generally without payment; but is only provided with lodging for himself and beast, if he has any, and with water from a well on the premises. The room or cell which he obtains is perfectly bare. He may procure a mat perhaps, but nothing more; and hence every one who travels, provided he has a beast, takes with him a rug, a piece of carpet, or even a mattress (that is, a thick quilt, padded with wool or cotton), or something of the sort, to form his bed wherever he rests, whether in a town or country caravanserai; but one who travels on foot cannot thus encumber himself, and is well content to make the cloak he had worn by day serve for bed and bedding at night. It is the same with respect to food: he purchases what he needs from the town or village in or near which the *khan* may be situated; and if he requires a cooked meal, he dresses it himself, for which purpose a traveller's baggage also contains one or more pots and dishes, with a vessel for water. A foot traveller dispenses with warm meals; unless he may sometimes be enabled to procure something ready dressed, in the markets of the more considerable towns to which he comes. In those parts where towns are widely asunder, *khans* are more or less dispersed over the open country; and in these, or wherever they are not, the traveller lives upon the victuals which he has brought with him from the last inhabited town, in the knowledge that these remote *khans* offer nothing but shelter, and that no provisions can be obtained in their neighbourhood. These facts may be found usefully to illustrate those passages of Scripture which allude to travelling, and to the accommodation of travellers.

As to the *khans* themselves, they vary considerably in their arrangements and importance; and it would here answer no illustrative purpose to particularise them all. We shall therefore merely mention the plan and arrangement which most generally prevail in such establishments, and of which the others are merely variations: the rather, as it so happens, that it is from these that we are ourselves best able to collect what seems a clear understanding of the present text.

A *khan*, then, usually presents, externally, the appearance of a square, formed by strong and lofty walls, with a high, and often handsome gateway, which offers an entrance to the interior. On passing through this, the traveller finds himself in a large open quadrangle, surrounded on all sides by a number of distinct recesses, the back walls of which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require. Every apartment is thus perfectly detached, consisting of the room and the recess in front. In the latter the occupant usually sits till the day has declined, and there he often prefers to sleep at night. Besides these private apartments, there is usually in the centre of one or more of these sides of the quadrangle, a large and lofty hall, where the principal persons may meet for conversation or entertainment. The floor of all these apartments—the recesses, rooms, and halls, are raised two or three feet above the level of the court which they surround, upon a platform or bank of earth faced with masonry. In the centre of the court is a well or cistern, offering to the travellers that most essential of conveniencies in a warm climate—pure water.

Many caravanserais are without stables; the cattle being accommodated in the open area. But the most complete establishments have very excellent stables, in covered avenues which extend *behind* the ranges of apartments, that is, between the back walls of these ranges of building and the *external* wall of the *khan*; and the entrance to it is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the buildings, by the height of the platform on which they stand. Nevertheless, this platform is allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned, and on which they can, if they like, rest the nose-bags, of hair cloth, from which they eat, to enable them to reach the bottom, when its contents get low. It also often happens that not only this bench exists in the stable, but also recesses corresponding to those in front of the apartments, and formed, by the side walls which divide the rooms, being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable, or the bench, if there are none, furnish accommodation to the servants or others who have charge of the beasts; and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement.

Now, in our opinion, the ancient or the existing usages of the east supply no greater probability than that the Saviour of the world was born in such a stable as this.—*Pictorial Bible.*



## CHEAP POSTAGE.

*(From the Witness.)*

We gave lately a letter of a learned son of Tubalcain, Elisha Burritt by name, who has been agitating in Great Britain the subject of Ocean Penny Postage, which he calls with as much truth as poetry "An Olive Leaf for the British Nation." There cannot be a doubt that the circumstance of Great Britain becoming the general letter carrier on the ocean, would tend much to diminish the likelihood of war amongst the leading nations of the earth. Ocean Penny Postage, however, is, we fear, far in the future, though most desirable to us when we consider the multiplicity of the ties which we have to a land which lies beyond a rolling ocean, and when we remember that our Provincial Post Office ought to require at least one penny of export duty on every letter passing through her receiving boxes, which would be of material consequence to us, in helping us to our internal cheap postage. We shall not at present enter into the reasons which make a low postage to Europe so desirable; the bringing about of that seems somewhat *ultra vires*, and the feelings of many of our readers point out the very obvious reason arising from the desire of continuing to cherish love of home and the friends we have left behind us, while others again look on the matter only in a mercantile light, and are desirous that every thing of the nature of restriction on communication between parties forming commercial arrangements should be removed. As Great Britain, however, seems desirous, or we may more properly say, willing to give to the Provincial authorities the charge of their internal Post Office arrangements, it may be her intention to confine herself to her home letter trade, and a splendid wholesale ocean-carrying Post Office business for the world. It seems a noble idea, whoever started it, and one worthy of a nation whom God has honoured as his instrument in conveying much of good, temporal and spiritual, mixed as it may be with not a little of man's device, to the other nations of the earth.

Ever since the Governor's speech at the opening of the Houses of Legislature, we have rejoiced at what seemed the near approach to so important a boon to the colony, as uniform cheap Postage, but we fear it is yet at least a session off. For this delay the country has to thank itself. As soon as the matter was mooted in the speech two months ago, we should have had it agitated in every way, by public meetings, the press and petitions, and given the authorities to understand that we know the value of a low rate of Postage. But with the exception of a stray article or two on the subject, the press scarce gave a peep or mutter at all, and all our public bodies have been fast asleep. Within the last eight days, however, with a sort of Athelstane-the Unready mode of action, a petition to the Governor made its appearance, stating some facts and praying for a speedy introduction of a Two Penny Postage system. The past session, as far as this is concerned, is lost, and it was too late to present a petition to either of the Houses. We rejoice to learn, however, that the petition to the Governor has received in a very few days more than 1500 names attached to it, including the leading men on the bench and bar, clergymen, physicians, merchants, &c., in the city. The basis of the plan urged on the attention of His Excellency, is a two penny rate, prepaid, for letters and packages under half an ounce, and we trust the measure will be carried into effect soon. Two pence seems the right amount, it bears pretty nearly the same ratio to our circumstances, that a penny does at home. It is well that any change of this kind should be final, and we verily believe a higher rate than twopence would not answer. Tested by common experience it would not, and so touchy are the many headed, that it is questionable if the number of letters would be much increased under a three penny or four penny rate, certainly not under a higher. There would always be an impression that a rate somewhat lower than these was yet attainable, and, in such a case, many intentions to become better correspondents in future, would be nipped by the hope deferred of this lower rate.

## MONEY ORDERS.

*(From the same.)*

Now that the post-office is to be placed entirely under the control of the Colonial Government, we trust that the heads of the department will take steps to unite with it a system of money orders such as at present exists in Britain. Even with the present rates of postage, the system might be adopted with advantage; but with a uniform low rate, such as we have now some reason to expect, we doubt not, its success would be complete.

We need hardly point out the advantages which would be derived, were the idea we have now suggested carried out.

It would create an additional source of revenue to the post-office, while it would add very little to its expense. It would afford a very great facility to merchants and others—perhaps most of all to newspaper proprietors—in collecting small accounts. The risk in transmitting bank notes through the post-office, or any other channel, would be avoided; and, what is of no small importance, an order could be procured for any specified sum under the maximum allowed by the post-office—thus obviating entirely the difficulty of remitting fractions of a dollar. Most people in business know well that the remittances made to them frequently fall short of the amount they should receive; the senders omitting the fractions of a dollar in order to save postage.

We think that all post-masters should have the power of giving money orders, upon receipt of the money and payment of the charge; but it would be manifestly inconvenient for many, or perhaps most post-masters in country places to pay out money, where they receive so little. Orders, then, should be given on such post-offices *only* as are always in the receipt of considerable sums of money; and it would be advisable, in the first place, to give the power of paying only to offices in the principal towns in both provinces, such as Quebec, Three Rivers, Montreal, Bytown, Brockville, Kingston, Cobourg, Port Hope, Toronto, Hamilton, London, and some others. It is to be observed, that these are precisely the places to which remittances are most likely to be made.

The privileges of paying might also be given to such country post-masters as desired it, their remuneration being a share of the charge made for the order.

In the absence of statistical information, we are not at present prepared to show the results of the system in Britain; but it is well known that they have been favourable to the revenue, as well as beneficial to the community, as is manifested in the immense and constantly increasing amount sent through the post-office there.

The rate charged in Britain is three-pence for sums under £2, and six-pence for sums between £2 and £5, the latter being the highest amount for which a single order can be obtained.

We see no reason why remittances of small amounts should not also be made to and from Britain by post-office orders; and we trust that the subject will receive, both from the press and the government, that attention which, we think, it deserves.

## "YOU FORGOT TO LOOK UP, FATHER."

I have seen a very instructive incident recently published in some of our papers, the import of which is as follows:—

A little boy who had been under instruction in a Sabbath school, was once taken by his father to the orchard of a neighbour, where he intended to supply himself with his ill-gotten booty. On arriving at one of the trees, the father opened the bag in readiness, and then looked stealthily around in every direction to see whether they were observed by any one. Having satisfied himself that they were not seen, he prepared to commence his work, when the little boy said to him, "You forgot to look up, father." This reproof was so direct that it went to the conscience of the parent, and he returned home with a sense of his wickedness, and resolved to do so no more.

The incident has suggested several thoughts which may not be unworthy of suggestion to the minds of others.

When I see a man laying his plans for business and worldly aggrandizement, with exclusive reference to his own advantage and with little or none to the effect which it will have on his character as a Christian, or his means of usefulness in a sinful world, I say to myself as the little boy did to his father, "You forgot to look up!"

When I see a man or woman, whether a professed believer in Christ or not, engaging in the pursuits of the world, participating in its follies and amusements, and, as it were, attempting to pluck the forbidden fruits, and deceiving himself with the thought that he may enjoy them and be "unspotted from the world," it seems to me there is plain evidence that he or she "forgot to look up!"

Sometimes when I have seen a professing Christian engaged in the unholy and destructive business of selling "strong drink," and putting the bottle to his neighbour's lips, I have thought that

he could not have implored the blessing of heaven on his pursuits and has "forgotten to look up!"

When a man is captious and censorious concerning the conduct of his fellow-Christians, and thinks that there is nothing but hypocrisy in the Church, and determines to stand aloof from them, withdrawing his influence and his efforts for the purifying of the church and the world, so far as he may, it strikes me that he is playing a hazardous experiment with his own soul, and telling pretty plainly to all in the loudest speech, "You forgot to look up!"

And as there are many who enjoy prosperity, and seem to value it only for their own indulgence, instead of making increased efforts for the diffusion of the means of grace and the extension of the Redeemer's kingdom, I cannot but think that such an one has "forgotten to look up!"

When such an one has perchance met with misfortune, and utters loud and harsh complaints against others, instead of looking into his own heart and life to find the source of his trials, and trusting in the sure promises of God, that "all things shall work together for good to those that love him," I am more than ever confident that I can say with truth, "You forgot to look up!"

When women—Christian women—allow their children to grow up without any particular care about their souls, and think that the Sunday-school teacher is enough, while they never inquire who it is taught them, I feel heavy in my spirit and say to myself, "You forgot to look up!"

When we inquire of ourselves, in regard to any particular step we propose to take, "What will such a one say?" there becomes more need than ever that we should examine our hearts, and not only look *in* upon them, but look *up* to the Giver of all grace, to whom we *must* look up, either in judgment or in redemption.

SELECTIONS.

**DISBUDDING FRUIT TREES.**—The increasing attention to the cultivation of superior sorts of fruit, gives additional interest to such hints as emanate from really practical men. In Maund's "Botanic Garden and Fruitiest" for June, the subject of disbudding fruit trees at this season, is so practically treated, that a hint or two from it must be useful. It is founded on the principle of "prevention is better than cure." By disbudding trees early in the summer, the growth of superfluous wood is prevented, and the whole power of the tree is thrown into that portion which is retained as useful for bearing. It will be clear, even to the unlearned in these matters, that this system must be superior to permitting the tree to exhaust itself on that which is to be cut away. Another evident advantage arises from the light being fully admitted to act on, and properly ripen the wood that is retained; for it is stated, "light is more especially required, to act on the leaves belonging to the embryo buds, or spurs, which are ultimately to produce the fruit." We give one other extract from amongst these directions, very useful for those to remember who cut, or direct the cutting of trees, many of which are pruned by those possessing no knowledge of the subject. "The plum, apricot, pear, apple, and the red and white currants are instances of fruit trees bearing principally on spurs; whilst the raspberry, black currant, vine, peach, and morello cherry, produce the chief of their crop on the young shoots."

**THE RHUBARB.**—The leaf of the common garden rhubarb is a fine display of the order of vegetable nature. It is common to find them about two feet square, and containing over 500 square inches. We noticed a lover of nature examining one a few days ago, and making a calculation, the result of which, for its curiosity, we will give. He found that on the surface of the single leaf could be traced more than two miles of distinct canals, through which the nourishment passed to give life and vigour to the leaf. These canals being about a sixteenth of an inch apart, divided the leaf into 130,000 fields, each as distinct to the eye as the division by walls of the grass and grain lands of the well cultivated farm. As lateral fibres more minute than the unaided eye can discover pass in close contiguity through these small fields, there is little doubt that could all the canals for circulation in a single leaf be extended in one line, they would reach the distance of ten miles.—*Portsmouth Journal.*

**A LITTLE PARAGRAPH WITH A BIG MORAL.**—"I can't find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller; "I am obliged to work for it."

**MIND YOUR STOPS.**—An advertisement appeared in a newspaper, which read as follows: "Ran away—a hired man named John, his nose turned up five feet eight inches, and had on a pair of corduroy pants much worn."

**CHRISTIAN LOVE.**—To be well-minded towards enemies, is among the heights of the Christian law, and an imitation of the Godhead.—*Bocon.*

Make a point never so clear, it is great odds that a man whose habits, and the bent of whose mind lie a contrary way, shall be able to comprehend it. So weak a thing is reason in competition with inclination.—*Berkely.*

**POSTAGE.**—The following is alleged by the French Reformers to be the average postage at present prevailing among the principal nations, and is a statement which I believe to be pretty correct:

	Centimes.
England—uniform postage, . . . . .	10
Prussia—8 zones, . . . . .	26
Spain—uniform, . . . . .	27
United States—3 zones, . . . . .	29
Sardinia—7 zones, . . . . .	34
Austria—2 zones, . . . . .	34
Russia—uniform, . . . . .	40
France—11 zones, . . . . .	43

**CUSTOM.**—If it be hard to break any custom, much more a custom of sinning, which is so agreeable to depraved nature.—*Willison.*

**COUNTING A BILLION.**—What is a billion? The reply is very simple: a million times a million. This is quickly written, and quicker still pronounced. But no man is able to count it. You count 160 or 170 a minute; but let us even suppose that you go as far as 200, then an hour will produce 12,000; a day 288,000; and a year, or 365 days (for every four years you may rest from counting, during leap-year), 105,120,000. Let us suppose, now, that Adam, at the beginning of his existence, had begun to count, had continued to do so, and was counting still—he would not even now, according to the usually supposed age of our globe, have counted near enough. For to count a billion, he would require 9,512 years, 34 days, 5 hours, and 20 minutes, according to the above rule. Now, supposing we were to allow the poor counter twelve hours daily for rest, eating, and sleeping—he would need 19,024 years, 69 days, 10 hours, and 40 minutes!—*American Literary Gazette.*

**MOUNT CARMEL.**—Like a glimpse into infinitude is the view from Mount Carmel over the sea; like a transition from the noisy forum of the world to the courts of heaven, which here extends its embracing arms so widely and so powerfully that no heart can evade it. Carmel is like a question to the future: far behind it lies the noisy conflict of the passions of the earth. The pilgrim, when he has attained it, becomes suddenly tranquil; but he is immersed in those thoughts whose depths are deeper than the unfathomable sea. The illimitable surface of the ocean lies, not only in front of Mount Carmel, but also upon the right and upon the left; for Carmel projects itself forward into the sea, confronting its waves like the bold breast of an opponent. The only equally sublime view of the sea I am acquainted with, is that from the heights of Ingouville, near Havre, a view which Casimir Delavigne has even compared with the beauty of Constantinople. Behind the monastery to the south-east, the wooded crest of Mount Carmel gradually rises to a height of more than a thousand feet; below towards the south, the ruins of Athlit, the celebrated fortress of the Christian pilgrims, which maintains upon its towers one of the last conflicts of the Knights of the Cross, standing upon a rocky promontory of the plain of the coast, cast a melancholy look down into the sea. Towards the north lies St. Jean d'Acre, whose white walls glitter gaily in the rays of the setting sun. Beyond it in the north-east, towers Lebanon, and crowns its green declivities in the west with its dazzling snowy summit.—*Tischendorff's Travels in the East.*

In the visible Church most men come to know of the truth of the Gospel, as it were, whether they will or no. And the general design of it they find to be a separation between them and their sins. This sets them at a distance from it in affection, whereon they can never make any near approach unto it in knowledge or understanding. So we are assured, John iii. 19, 20.—*Dr. Owen.*

The greater part of mankind think that heaven is at the next door, and that Christianity is an easy task; but they will find they have been deceived. I beseech you, make sure work of salvation; I have found by experience, that all I could do was little enough in the day of trial; therefore, lay up a sure foundation for the time to come.—*Rutherford.*

Pirates have again appeared in the Levant and have lately committed several depredations near the Island of Callymnos, on the coast of Asia minor.

An attempt has been made to establish woollen manufactures in the Sandwich Islands; and some blankets of very good quality are said to have been produced.

The Minaret of the Mosque of Sultan Bajazet, at Constantinople, was, a short time since struck by lightning. The whole tower fell, and in so doing crushed two persons. Three times this year have mosques been struck by lightning in Constantinople. This has caused great alarm among the people, who, being superstitious, see in it the presage of misfortunes for the Ottoman empire.

**A DEAR KING.**—M. Emile de Girardin, in an article directed against the ministry, marked by his characteristic bitterness, gives the following comparison of the expenses of the Governments under the empire, the restoration, and the existing Government:—Daily expenses under the empire, 2,100,000*fr.*; ditto under the restoration, 2,800,000*fr.*; ditto under the Government of Louis Philippe, 4,200,000*fr.*

**PITCAIRN'S ISLAND.**—H. M. brig. *Porpoise*, visited this remarkable island on the 26th of February last. The officers went on shore, and were received by George Adams, son of the celebrated John Adams, the founder of the colony. They met with a cordial welcome, and after partaking of a repast in Adam's old cottage, the party returned on board the *Spy*. 46 whalers, mostly American, had called during the year 1846.

The *Union Monarchique* asserts that the King of France's income, independently of the wealth of all the other members of the Royal Family, amounts to the sum of 80,700,000*fr.* per annum.



NEWS.

EMIGRANT HOSPITAL.—POINT ST. CHARLES.

Number of sick, on 9th August, 1847.—	
Men . . . . .	448
Women . . . . .	382
Children . . . . .	126
Total . . . . .	956
Died, during the last twenty-four hours:—	
Men . . . . .	7
Women . . . . .	4
Children . . . . .	2
Total . . . . .	13
Died at Old Sheds:—	
Children . . . . .	1
Total . . . . .	14
Deaths on Saturday . . . . .	16

Government Emigrant Office, Quebec, August 7.

Number of Emigrants arrived during the week ending this date:	
From England, . . . . .	918
Ireland, . . . . .	1021
Germany, . . . . .	1328
Lower Ports, . . . . .	10
Total . . . . .	6277
Previously reported, . . . . .	63729
Total . . . . .	70006
To same period last year, . . . . .	27163
Increase in 1847, . . . . .	42863

GROSSE ISLE.

August 6.—In Hospital—Men, . . . . .	831
Women, . . . . .	745
Children, . . . . .	572
Total . . . . .	2148

Number of deaths from 1st to 6th August, 130

Arrivals at Station.—Free Trader, Liverpool, 421 passengers, 40 dead, 60 sick. Saguenay, Cork, 106 dead.

The number of deaths in Hospital on the 4th was 48, the largest number yet.

There are 2000 healthy (?) passengers in tents at the east end of the island, being all that there is any accommodation for, and they are falling sick by scores.—*Quebec Mercury*.

We have been informed by a lady who visited the Grey Nunnery on Monday, that she was told by one of the nuns that an emigrant child had been some little time ago admitted into the Nunnery, apparently in good health, and placed in a room with eighteen other children (foundlings.) The infant admitted had shortly after taken the fever and died, and there were now but eight of the children living—an having caught the infection from the stranger and died.—*Transcript*. To verify the full extent of this fact, it would be important to know what is the average mortality of the foundlings in this institution.—We have always understood that it is fearful, and that if the life of infants be any object, it would be much better to leave them to their mothers, however unnatural, for, besides affording so direct an encouragement to unchastity, by holding out impunity to shame, and an excuse for the avoidance of the paternal and maternal duties, to which few people are so abandoned as to be totally indifferent, taking the number of infants actually born under circumstances of infamy, a very small portion indeed issues in health and life from the gates of this institution.—*Montreal Gazette*.

A SUNDAY TRIP SPOILED.—“The steam-ferry boat St. George, which had gone down to St. Thomas on Sunday, 26th ult., grounded at that place, after landing her passengers, and, we learn, has received considerable damage in her bottom. A number of her passengers returned yesterday, by land.” It may be as well to mention here that there are three vessels belonging to this port, if we are not mistaken, all bearing the name of St. George: the *Steamship St. George*; the *Steamer St. George*, and the *Steam ferry-boat St. George*. We should be very sorry that any but the owners of the Sabbath-breaking one should have to bear what the Sabbath-honouring public will think of their proceeding.—*Berean*.

No less than 18 gallons of whisky and twelve dozens of wine were required for the Kilkenny hospital the other week.

At a recent meeting in Cork, Father Matthew declared that “no one individual tectotaler has been a victim to either famine or pestilence.”

NEW POSTAGE BILL.—A bill has been introduced by the Government to prevent packages of unwieldy bulk from being sent by post, by fixing a maximum weight; reducing the rates on letters exceeding one penny; allowing writing on newspapers or their covers besides the direction; enabling any person to obtain a receipt for a letter delivered to the post-office at a regulated charge; and compelling the senders of letters rejected, or addressed to persons not to be found, to pay the postage.

THE RELIEF FUND.—The Central Relief and Society of Friends' Committees for the relief of Irish distress, have issued two documents,—the first containing the half-yearly account of receipts and disbursements from the 1st of January to the 1st of July; the second, the receipts only in money and food from the United States up to the latter period. The whole amount of money received by the central body was £59,439, of which £56,000 was thus distributed: Leinster, £7,446; Munster, £15,245; Ulster, £10,190; Connaught, £19,060; leaving a balance of some £3000 in favour of the Committee. Of this England directly supplied somewhat more than £28,000, including £10,000, part of produce of the Royal letter, and the same sum as a grant for food from the British Association. Ireland contributed less than £9000, including £250 from the exhibition of the Ancient

Masters. The British Provinces in North America afforded nearly as large a sum as all Ireland,—the difference only being £800,—while the United States forwarded £5121; a mere money grant, it must be remembered, and to the Central Committee, which is altogether independent of, and unconnected with, the immense supplies of food consigned to the Society of Friends. The next important contributors were Australia, £2082; and the Cape, Channel Islands, Hamburg, Italy, India, and the regiments serving in Ireland for smaller sums. The Society of Friends publish an immense list of receipts in detail. The money contributions reach £14,576, and about 60,000 barrels of corn meal, besides a very large quantity of other produce, such as Indian corn and meal, wheat and rye flour, pease and beans.

STARVATION AND PRIESTS' DUES.—On Saturday last, a woman named Oranston died in the neighbourhood of Tempo, it is believed of starvation. She had received relief, but not sufficient to support nature; as it was proved that she had money at her disposal, which she had entrusted to the keeping of another woman, which, however, both strongly denied to the last. The truth was made manifest after her death that she died possessed of 2s 6d, which sum was expended according to her last will and testament in the following manner:—7s 6d to the priest to say three masses to liberate her soul from purgatory, and the remainder for a coffin, pipes and tobacco, and candles to light her from this world to the next.—*Derry Standard*.

THE HARVEST AND POTATO CROP IN IRELAND.—It is with the most heartfelt satisfaction that we announce, that the accounts from all parts of the country continue to represent our harvest prospects as cheering in the extreme; and that the potato crop, about which such fears prevailed, presents an appearance everywhere so promising that we are justified in indulging a confident hope that, with the blessing of a bountiful Providence, the markets will soon be filled with abundance of cheap food.—*Dublin Packet of Saturday*.

The royal assent has been given during this session to 136 railway bills, which authorize various companies to raise £25,895,891, for the purpose of constructing 1,141½ miles of railway.

The Feverisham gun cotton mills, belonging to Messrs. Hall, accidentally exploded on the 11th instant; twelve lifeless bodies have been dug from the ruins; and as 7 or 8 persons are missing, it is conjectured that they have been blown to pieces, as many mutilated limbs have been found.

THE SWISS.—Among the immigrants this year are a vast many Swiss and Bavarians. These people are chiefly farmers, and are beginning to form settlements in the State of New York.

PAUPERISM IN NEW YORK.—The Journal of Commerce affirms that one fifth of the population of this city are paupers, supported in part or wholly by charity. This estimate includes the in door and out door poor of the city, Almshouse, and the beneficiaries of the Society for ameliorating the condition of the poor. At this rate, every four families supply a fifth gratuitously with food, clothes, and fuel, at least during the winter season.

NARROW ESCAPE.—Mr. E. Clapp Strong, of this town, was pretty badly hurt on Tuesday last by a bull. He had been at work in the field, but being afflicted with rheumatic complaints was obliged to return to the house before the other workmen. In returning across the pasture, he came upon the animal mentioned, and dove him out of his path, whereupon the animal infuriated, turned upon him. Mr. Strong defended himself as well as he could but finally fell upon his back. The animal then came at him with such fury that, missing his aim, he passed over Mr. Strong, turning a complete somersault. He returned, but fortunately his horns were so spread that they spanned Mr. Strong's body, and it received only the contact of the animal's head. The men in the field saw the transaction, and hastened with all speed to Mr. Strong's relief, but a noble dog outstripped them all, and rescued his master, apparently, from inevitable death. Mr. Strong was badly injured, one of his ribs being broken. It is worthy of notice, that the family had contemplated killing the dog, thinking him of little use.—*Northampton Gazette*.

By TELEGRAPH.—Buffalo, Saturday Evening, August 7.—Our market is still improving. To-day, flour, good, brings readily \$4.87½ to \$5, and at the close of the market, parcels were very firmly held. Corn was in good demand, but the supply was limited. For mixed, holders asked 50 cents, which was above the views of buyers, so that I have no sales to note. Oats brought 30½ to 31 cents. Provisions without change. Canal freights to Albany, flour 6½, wheat 17, coin 14. Canal tolls received at this office yesterday, \$3,680.

PRODUCE PRICES CURRENT—MONTREAL, August 7, 1847.

ASHES—Provincial duty 1 per cent.		PROVISIONS—Provincial duty 2s per	
Pots, per cwt . . . . .	27 3 a 27 6	Beef, Mess, bbl 200 lbs 00 0 a 00 0	
Paris, do . . . . .	27 3 a 27 6	Prime Mess, do 70 0 a 00 0	
FLOUR—Provincial duty 0d, Imp. 2s.		Prime, do 67 6 a 60 0	
Canada Superfine 2s 0 a 30 0		Cargo, do 00 0 a 00 0	
Do Finest 2s 3 a 28 3		Prime Mess, per	
Do Middle 2s 0 a 00 0		tierce of 304 lbs 105 0 a 00 0	
Do Pollards 00 0 a 00 0		Pork, Mess, bbl 200 lbs 85 0 a 100 0	
MEAL—Provincial duty 2s per 196 lbs.,		Prime Mess, do 80 0 a 00 0	
Imperial 2s per bbl.		Prime, do 70 0 a 00 0	
Indian Meal . . . . .	00 0 a 00 0	Cargo, do 60 0 a 00 0	
Oatmeal . . . . .	26 3 a 00 0	EACON, &c.—Provincial duty 2s, Im-	
GRAIN—Provincial duty 3s per quarter		perial, 3s per cwt.	
all except Oats 2s.		Bacon, .. none	
Wheat, U C best 60 lbs nominal		Hams, .. 00 7 a 00 7½	
Do do mid. do Do		BUTTER—Provincial duty, 2s. Impe-	
Do Red do nominal		rial, 8s per cwt.	
Barley per minot Do		Prime .. 0 6 a 0 0	
Oats do Do		Grease .. none	
Pease do nominal			
Indian Corn, 68 lbs nominal			

THOS. M. TAYLOR, Broker.

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