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# THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

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No. 50

## THE SUMMER BIRD.

Mother, sweet mother! I heard its voice,  
And how did my heart at that sound rejoice!  
The note of the beautiful summer bird,  
O, long is it since that note I heard.

Glad summer is coming! I long to bound  
With footstep free o'er the gladden'd ground,  
By the bright streams freed from their ice-bound chain.  
Mother, sweet summer is coming again!

Say, shall we not roam by the calm lake's side,  
Or deep in the shady valleys hide,  
While of England you tell sweet tales to me,  
The land of thy fathers, so loved by thee.

The mother gazed on her boy so fair,  
And her fingers played with his wavy hair.  
But the tears o'er that bright-haired boy fell fast,  
As her spirit wandered to days long past.

O glad was the time when with joy I heard,  
Like thee, my bright one, the summer bird,  
In my childhood's home, were those notes to me,  
Ever the message of hope and glee.

But deep thoughts now in my soul have place,  
And I mourn as I gaze on that loving face,  
That the dear ones bound by fond ties to me,  
May not pour their love as they would on thee.

Mother, sweet mother! O weep no more,  
Or longer think of the days of yore;  
My father's heart it would grieve to see,  
O'er the past, you were weeping mournfully.

She raised her head at the name of him,  
Without whom earth's brightest spot were dim,  
And the tears to a happy smile gave way,  
As the sun gleams forth on an April day.

Then, with eyes of love, o'er the woodland wild,  
They gaze—that mother and that fair child,  
That with a welcome glad and sweet,  
His homeward footsteps they may greet.

Hark! 'tis his step, and away they flew  
To be clasp'd to that heart so fond and true,  
And she felt e'en fatherland was nought,  
To the joy that loved one's presence brought.

## A CHRISTIAN WOMAN.

A worldly man was with some friends in a coffee-house; wine had inflamed the heads and loosened the tongues of the guests. Each sketched the character of his wife, and enumerated her defects as well as her good qualities.

"As to mine," said our worldling, "all that I could say in her praise would fall far below the truth. My wife unites all the virtues, all the amiable qualities which I can desire. She would be perfect if she was not a Methodist. But her piety gives her no ill-humor; nothing disturbs her equanimity; nothing irritates her nor renders her impatient. I might go with you, gentlemen, at midnight, and ask her to get up and serve us with supper, and she would not show the least discontent. She would do the honours of the table with as much assiduity as if I brought loved and long expected guests."

"Well, then! let us put your wife to the proof," said some of the company.

A considerable bet was made. The husband agreed to the proposal, and our wine drinkers, forgetting all propriety, went in the middle of the night, to invade, with their noisy mirth, the peaceful dwelling of the humble Christian.

"Where is my wife?" asked the master of the house of the servant who opened the door.

"Sir, she is asleep, long ago."

"Go, wake her, and tell her to prepare supper for me and my friends."

The wife, obedient to the will of her husband, quickly made her toilet, met the strangers, and received them in the most gracious manner.

"Fortunately," said she, "I have some provisions in my house, and in a few minutes supper will be ready."

The table was spread, and the repast served. The pious lady did the honours of the table with a perfect good will, and constantly bestowed upon her guests the most polite attentions."

This was too much for our drinkers. They could not help admiring such extraordinary equanimity. One of them (the soberest of the company) spoke, when the dessert was brought in, and said,

"Madam, your politeness amazes us. Our sudden appearance at your house at so unseasonable an hour, is owing to a wager. We have lost it, and we do not complain. But tell us how it is possible that you, a pious person, should treat with so much kindness persons whose conduct you cannot approve."

"Gentlemen," she replied, "when we were married, my husband and myself, we both lived in dissipation. Since that time, it has pleased the Lord to convert me to himself. My husband, on the contrary, continues to go on in the ways of worldliness. I tremble for his future state. If he should die now, he would be to be pitied. As it is not possible for me to save him from the punishment which awaits him in the world to come, if he is not converted, I must apply myself, at least, to render his present life as agreeable as possible."

These words affected strongly the whole company, and made a deep impression on the husband.

"Dear wife," said he, "you are then anxious about the fate that awaits me in eternity. Thanks, a thousand thanks for the warning which you give me. By the grace of God, I will try to change my conduct."

He was true to his promise. He opened his heart to the gospel, and became from that day another man—a sincere Christian and the best of husbands.

"Christian wives who have the misfortune to be united to infidel husbands," adds the narrator, "read and read again this anecdote. See how minds are gained to the gospel. Complaints and reproaches, however well founded, do not restore peace to the household; often, on the contrary, they irritate and increase the evil. Be then full of meekness, patience, charity, and the Lord will bless your efforts."

## WHY 1700, 1800, AND 1900 ARE NOT LEAP YEARS.

The institution of the civil year, or of a calendar, by which each day should be distinguished by a legal and well-known designation, was one of the earliest fruits of civilization. Few of us, perhaps, have ever reflected on the importance of such an institution, not merely in chronology, in meteorology, and in dating public and legal acts, but in the common affairs of life. Who could keep his birth-day if we had no calendar? Where could there be punctuality in fulfilling contracts if there were no established method of dating them? How could the farmer prepare betimes for seed time; if he could not calculate within a week or two on the proper time? Considerations like the last have decided the most civilized nations to reckon time by the solar year,

by which the sun returns to the same point of the ecliptic on the same month and day. This, however, is far from universal; and especially the division of the solar year into twelve months, being arbitrary, is not found among most of the nations of the East. The Asiatics, in general, now, as did the ancient Israelites, reckon by lunar months of 29 and 30 days alternately. As twelve such months fall eleven days short of the solar year, it is evident that they must have no little trouble, not merely with astronomical calculations, but even in foretelling in what month the usual changes of the season are to be expected. Some nations have a year of thirteen months about every third year, so as always to begin the year with the new moon next the vernal (or sometimes the autumnal) equinox. Thus their months never differ from the course of the sun more than about 30 days. Others disregard this, and suffer the same month to correspond to each season of the year once in about 33 years.

The present calendar of Europe and America is derived from the Romans. From them we have the names, order, and number of days of our months. Their year was at first of 365 days. This was observed by astronomers not exactly to correspond to the course of the sun. The calendar was found *too fast* for the sun by about one day in four years, the effect of which would be to make the month which at one time corresponded to the vernal equinox, at the end of about 730 years correspond to the autumnal equinox. To remedy this, Julius Cæsar instituted the bissextile, or leap year, which, adding a day to the end of every fourth year, (the Roman year began with March,) it was supposed would make the calendar correspond to the sun for centuries to come. This was the Julian calendar, or *old style*; it was adopted by the Council of Nice in the fourth century, in fixing the time of Easter and the other feasts of the Christian church, and thus became established throughout Christendom.

The solar year does not, however, exactly amount to 365 days and a quarter. There is a deficiency of 11 minutes and 8½ seconds, which amounts in four centuries to 4457 minutes, or not far from three days. Thus the Julian calendar went *too slow* for the sun by three days in four centuries. To remedy this, the Gregorian, or New Style, was instituted, under the authority of Pope Gregory XIII., in 1582, under which three days being taken from every four centuries of the Julian calendar, the calendar is regulated (to use a clock-maker's phrase), to go even with the sun for several thousand years.

There is now a difference of twelve days between the new and old styles, (the first of January old style being the 13th new style,) and this difference (which is made to count from the Council of Nice) increases by three days in four centuries, by rejecting the 29th of February of the years 1700, 1800, and 1900, and again of the years 2100, 2200, 2300, and so on for ever.

The new style, adopted in France, Spain, and Italy, in 1582, or soon after, was not adopted in Protestant countries till much later, in England not till 1752, and in Russia the old style is still followed.

### THE FISHERMAN.

I was, some time since, walking upon the wharf where a fishing boat lay, and as I was passing and re-passing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said:—

"Sir, I am unacquainted with your business. What kind of fishes are these?"

He replied, "They are cod-fish."

"How long are you usually out in order to obtain your load?"

"Two or three weeks," was the answer.

"At what price do you sell them?"

He informed me.

"Well, have you not hard work to obtain a living in this way?"

"Yes, hard work," said he.

I inquired, "With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams, too?"

"O, no," said he, "they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well, now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in."

"Now, Sir," said I, "I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."—*Christian Mirror*.

### THE RIGHT SORT OF STUFF.

Some fifteen years ago two strangers met on Charlestown bridge. One was a young man fresh and green from the country, with his wardrobe in a bundle under his arm, and the other a resident of the city. For some reason not easily explained, they halted, and held something like the following conversation:

*Country Lad*.—Sir, do you know any place where I can get any thing to do?

*Citizen*.—I don't know that I do. What sort of employment are you seeking for?

*Country Lad*.—Well, I'm not particular. I calculated on teaching school when I left home; but they told me, back here, that they thought I couldn't get one about here. Do you know of any *stable* where they want a hand?

Finding the countryman was ready for any thing in the way of work, the gentleman told him where he might get employment as a hand cartman, and bid him good bye.

It was not long after this casual interview that the young man sought out his adviser and thanked him for helping him to a place. He had found the place to which he had been recommended, and had then full employment in a retail grocer's store, in carting packages and doing jobs of different kinds. From this humble beginning, he worked along in the world, to be clerk in the store, then into a wholesale establishment, and finally to be a partner in the same concern. He is now reputed to be worth from fifty thousand to seventy-five thousand dollars!

So much for energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they cannot at once do what they would, will do what they can, with the ordinary blessing of Providence are quite sure to succeed in the world.—*Boston Traveller*.

### POWER OF CASTE.

You may have heard, or have read, of what the caste of India is. You may have read of Brahmins; but I fear, from all I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste I will give you an illustration, and you will see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and I took the pains to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was 461. The Brahmins took good care to ascertain all the ramifications of this man's family connections, and found them out even to the extent of his very Scotch cousins.—There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connections.

I will relate more briefly a case that occurred a few years ago, in connection with the conversion of one of our native converts, now living and adorning the Gospel. This young man was about 16 years of age, the legal age at which a Hindoo can be baptized. In his own country he was in point of rank equal to an earl in England. He had four large landed properties, and was possessed, in his own person, of £55,000. We placed his position before him in every light of difficulty we could conceive. We said, "Here are enlightened and educated Brahmins, as they call themselves. They are adopting all the habits of Europeans, rolling in their barouches, and living like Princes.—You can imitate that example, if you remain a liberal Hindoo. But if you put on Christ, all this must be sacrificed. Look at it."

His father was dead, but he had a mother who loved him with all the tenderness of which a mother's heart is capable. Indeed I have seldom seen more tenderness gushing from a mother's heart than from hers. She loved him as a mother will love her only son. When we placed before him all these difficulties, he said,

"I put the whole in one scale, and they are lighter than vanity. If you," addressing himself to me, "if you will not baptize me, I will go to another."

He was baptized, and he is now a common writer in the treasury of Calcutta, in the receipt of about thirty rupees (\$15) a month.

When I was leaving Calcutta, I shook hands with him on the beach for the last time; and when I looked upon him I wept, and he wept too. He said,

"After all I have sacrificed, are you going to leave me?"

I looked at him and said,

"Is it come to this, then? Did you make those sacrifices for me?"

He replied,

"It is enough; I sacrifice them for the Master."

Ah! how few are there in England who have made such a sacrifice for Christ as that! We talk of our guineas, as we put them on the plate as a sacrifice. We talk of our ten pounds and twenty pounds as munificent donations. But look at this. Fifty-five thousand pounds and four estates! Look at the loss of all rank and title. The day only before his conversion, he would have been worshipped by the highest Brahmin in the country; the day after, the meanest servant in my house would not have performed the meanest office for him!—*Rev. T. Bour.*

#### STORING ROOTS FOR WINTER.

It is important that the farmer have his roots properly secured for the winter. To such as have not cellars sufficiently large and convenient for this object, the best plan is to store them into some place contiguous to the stock which is to consume them. For this purpose a piece of ground should be selected, from which the water will run off freely. On the surface of this the roots may be placed in high conical, or oblong heaps, having an exterior as even and compact as possible. The long roots should be regularly laid up, with the large ends on the outside and in the form of a steep roof and of the size required, and as these walls are carried up, the interior may be filled up with the roots, taking care to give them as much compactness as possible. When the pile is complete, it should first be thatched with straw or hay, so as to conduct to the bottom of the outside, whatever water may find its way to the interior. This should be covered with a coating of clay, or the most tenacious earth that is convenient to the depth of 4 or 6 inches; or 8 to 12 inches is not objectionable. The first thickness is not sufficient to exclude the frost in moderately severe winters in this latitude, but this we do not consider of consequence unless the roots are required for use while frozen; as, if kept carefully covered while in this condition, the frost will be extracted gradually on the returning warmth of spring, and the roots will be left in every respect as good as if they had not been touched by it.

Potatoes required for summer use, are sometimes buried in dry sandy land at considerable depth, either in the woods or the north side of a hill, and we have seen them taken out from such situations on the first of June, as fresh as when put in. Care must, however, be taken, that the soil is such as to hold no water at the bottom, or the roots will inevitably spoil. On clay soil, the only recourse is to have a ditch surrounding the pile, and sufficiently deep to conduct away any water that may fall on the bottom. One or more holes, according to the size of the heap, should be left on the top, which must be loosely stopped with hay or straw, to allow the escape of gas, which is constantly generated from the roots. The above principles are applicable to nearly all vegetables under similar circumstances.—*Agriculturist.*

#### EXTRACTS FROM RECENT PUBLICATIONS.

**EFFECT OF MOONLIGHT.**—Our "silver" moon which inspires lovers and poets in England, would fail in producing such effects in the Persian Gulph. Its glare there is so painful, and communicates feelings so disagreeable, that at night a person

may be observed sheltering himself from its rays with the same care as he would in the day from those of the sun. The effect of lunar rays, in producing decomposition of fish and animal substances, has never, as far as I know, been attempted to be explained; the fact, all who have been in the East and West Indies can bear testimony to.—*Wellsted's City of the Caliphs.*

**VORACITY OF FISHING BIRDS.**—The throat of the cormorant stretches to a very great extent, and their mouth opens wide enough to swallow a good-sized sea trout. I saw a cormorant a few days ago engaged with a large white trout which he had caught in a quiet pool, and which he seemed to have some difficulty in swallowing. The bird was swimming with the fish across his bill, and endeavouring to get it in the right position, that is, with the head downwards. At length, by a dexterous jerk, he contrived to toss the trout up, and catching it in his open mouth, managed to gulp it down, though apparently the fish was very much larger in circumference than the throat of the bird. The expanding power of a heron's throat is also wonderfully great, and I have seen it severely tested when the bird was engaged in swallowing a flounder something wider than my hand. As the flounder went down, the bird's throat was stretched out into a fan-like shape, as he strained, apparently half choked, to swallow it. These fish-eating birds having no crop, all they gulp down, however large it may be, goes at once into their stomach, where it is quickly digested.—*Wild Sports of the Highlands.*

**Gossiping.**—Some people seem to make it their employment, to go about from house to house, to find out the calamities of their neighbours, only to have the pleasure of carrying the news of the next house they go to. Mr. S — once reproved one of these gossips. She had nearly talked herself out of breath, with — "Shocking news! I hear poor Mr. — is dead, and has left a large family without a shilling to help them; and Mrs. — has fallen down stairs, and broken her leg—I saw the doctor ride by, as I came along; and farmer —'s house has been burnt down; and Mrs. —'s eldest daughter has lost her place at a minute's warning. Dear! dear! what troubles there are in the world: it really makes one's heart ache to hear them." "And pray," asked Mr. S —, "what have you done to help these people in their distress?" "Oh, sir, it is not in my power to help them." "Indeed; I think you might find some way of being useful to them—if you only spent in rendering help the very time you squander in idle gossip about their misfortunes, which, I can't help thinking, seems to afford you a sort of pleasure. I will tell you a short story: A traveller passing over a miserable road, the wheel of his carriage stuck in a deep rut; he laboured with all his might to extricate it; but in vain. Presently some one passing said to him: 'You are in an awkward situation, sir, pray how did the accident happen?' Another came up: 'Dear! dear! what is the matter? Well, what a good thing your neck was not broken! but this road ought to be indicted; there are continual accidents of one kind or another.' A third addressed him: 'I'm really sorry to see you so much heated and fatigued, sir; I fear, too, your horse and carriage are injured. I am very sorry. 'Come, then, replied the unfortunate traveller, 'If you really are sorry, be so good as put a shoulder to the wheel; a grain of help is worth a bushel of pity.'" The idle and impertinent curiosity of some people, in the time of a neighbour's distress, is ill concealed under professions of sympathy and pity; while, like the priest and the Levite in the parable, they only come to the place and look, and then pass by on the other side of the way. If sympathy and pity are really felt, let them lead to conduct like that of the good Samaritan; for our Lord says to each of us "Go thou, and do likewise."—*New Monthly Magazine.*

**EDUCATION OF FARMERS' DAUGHTERS.**—In the families of many farmers, there are too many unproductive hands. In the changes which, since the introduction of extensive manufactories of cotton and woollen among us, have taken place in our habits of domestic labour, some of the internal resources of the farmer have been dried up, and new occasions of expenditure introduced. I cannot better illustrate this matter than by a recurrence to a conversation which I had with one of the most respectable farmers in this country. "Sir," said he to me, "I am a widower, and have only one daughter at home.—I have gone to the utmost extent of my limited means for her education. She is a good scholar, and has every-where stood high in her classes, and acquitted herself to the satisfaction of

her instructors. She is expert in all the common branches of education. She reads Latin and French; she understands mineralogy and botany; and I can show you with pleasure some of her fine needlework, embroidery and drawing. In the loss of her mother, she is my whole dependence; but, instead of waiting upon me, I am obliged to hire a servant to wait upon her. I want her to take charge of my dairy, but she cannot think of milking; and as her mother was anxious that her child should be saved from all hardship—for she used to say, the poor girl would have enough of that by and by—she never allowed her to share in her labor; and therefore she knows no more of the care of the dairy, or, indeed, of housekeeping, than any city milliner; so that, in fact, I have sold all my cows but one.—This cow supplies us with what milk we want, but I buy my butter and cheese. I told her a few days since that my stockings were worn out, and that I had a good deal of wool in the chamber, which I wished she would card and spin. Her reply was, in a tone of unaffected surprise. 'Why, father! no young lady does that; and besides, it is so much easier to send it to the mill and get it carded there.' Weil, I continued, you will knit the stockings if I get the wool spun? 'Why, no, father! mother never taught me how to knit, because she said it would interfere with my lessons; and then, if I knew how, it would take a great deal of time, and be much cheaper to buy the stockings at the store.' This incident illustrates perfectly the condition of many a farmer's family, and exhibits a serious drawback upon his property, and a great impediment to his success. The false notions which prevail among us in regard to labour, create a distaste for it; and the fact, that if the time required to be employed in many articles of household manufacture be reckoned at its ordinary value, the cost of making many articles of clothing would exceed that for which they could be purchased at the store, is deemed a sufficient reason for abandoning it at home. In many cases, however, the time is turned to no account, but absolutely squandered. But the clothing, if not made, must be bought; and they who might produce it must be sustained at an equal expense, whether they work or are idle. *Fourth Annual Report of the American Central Board of Education.*

**THE ALLIGATOR TANK, NEAR KURRACHEE**—Close to the shrine is the Alligator's Tank, the lion of the place, on the banks of which is one of the most beautiful trees I ever beheld, a magnificent tamarind. Under this we usually pitched our tent on occasions of pic-nic, or rather satisfied ourselves with the shade its noble branches afforded. The tank in which the alligators are kept is a low marshy place. The number of these animals I should estimate at about eighty or one hundred. Many of them are very large, and, take them altogether, they are unprepossessing. The subjection in which they are kept by their keeper, an old priest or peer, who lives at the shrine, is quite astonishing. Immediately he called, they assembled on the bank, where they remained till the carcass of a sheep or goat, which was generally presented by the visitors, was thrown among them. The celerity with which this donation was torn limb from limb, and then devoured was quite remarkable. Where so many were to be fed, and so few could share, of course great exertions were made to secure a portion of the prey, the result of which was usually a contest between several of these horrible creatures, which generally ended by a sly looker-on walking off with the prize. It is curious to see, feeding in the midst unheeded and unmolested by the alligators, cows, donkeys, and goats of the neighboring villages. And yet were one of those animals thrown among them it would be torn in pieces. It certainly seems as if they had not only a knowledge of, and respect for, the property of their own villages, but that they were perfectly aware of the presence of any stranger animal. Dogs which sometimes accompanied the pic-nic parties to this tank, were always watched by the alligators, and by them, in numerous instances, destroyed. Times are now sad and changed for the poor "muggers," for, instead of receiving the almost universal homage to which they have hitherto been accustomed, scarcely a week passed without a pic-nic to the tank, and the favourite amusement was throwing bowling knots over their heads, pulling them ashore, running them up to the tops of trees; in fact, affording them every indignity that tormenting ingenuity could devise. This, as might be expected, sadly interfered with the discipline of their keeper, making them heedless to his summons to repair to the bank when they saw a large course of spectators.—*Captain Neill's Recollections of Service in the East.*

## CHRISTIAN NURTURE.

(From the N. Y. Evangelist.)

What is the difference between the children of the Church and the children of those parents who are without God in the world? The great and comprehensive difference is the difference of parentage and of nurture. Such is the system of God's providence and grace, that out of this difference there arises a strong probability, and a just and natural presumption, of a corresponding difference in future character and destiny. While the parentage and nurture of one class proceed from those who in heart and life, are aliens from God and from the commonwealth of his Israel, the parentage and nurture of the other class proceed from those whom God has renewed by his Spirit, and whom he is leading to heaven. Strange indeed would it have been, if Christ's institutions and ordinances had overlooked such a difference. *Strange would it have been if, in Christ's arrangements and methods for perpetuating and extending the Church, no use had been made of the family institution, and of the mighty influence of parentage and household nurture. The family is God's own primeval institution for the support and propagation of religion in the world. All other religious institutions, that are of God, are subsidiary and supplementary to this. Household nurture, with all the legitimate influence of the parent on the child, is older and more venerable than tracts, and all the issues of the religious press—older and holier than Sabbath schools or catechisms—older and surer than all revival measures new or old. The family, that great and primal institution by which, from age to age, God "seeks a godly seed" through a godly parentage, is older than the Church—older than the ministry—older than the Bible—older than the Sabbath. It takes its date from the sixth day of the creation, before God rested from his work.*

Man, in his reasonings and inventions, may overlook the importance of this institution as a means of regeneration and sanctification to human souls, but God has never been unmindful of it. He remembered it when he swept the old world clean of its guilty population, and selected one godly family to begin the world anew. He remembered it when he made that covenant with Abraham which stands as a covenant with all the families of the faithful forever. He remembered it when he put upon record all those promises and testimonies of mercy to children for the fathers' sakes, which shine so cheerfully upon the pages of the holy book, and when he proclaimed himself "a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them that hate me." He remembered it when, in the person of his Son, he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He remembered it when the Apostles, filled with his inspiration, preached, "The promise is to you and to your children;" and when, under his guidance, they recognized the households of believers as Christian households.

THE TURKS differ from us even in their most trifling habits. The barber pushes the razor from him; the carpenter, on the contrary, draws the saw to him, for all the teeth are set in; ours pushes it out from him, for all the teeth are set out; the mason sits while he lays the stone, ours always stand; the scribe writes on his hand, and from right to left; ours always on a desk, and from left to right; but the most ridiculous difference consists in the manner of building a house, we begin at the bottom and finish at the top; the Turks begin at the top and the upper rooms are finished and inhabited while all below is like a lantern.

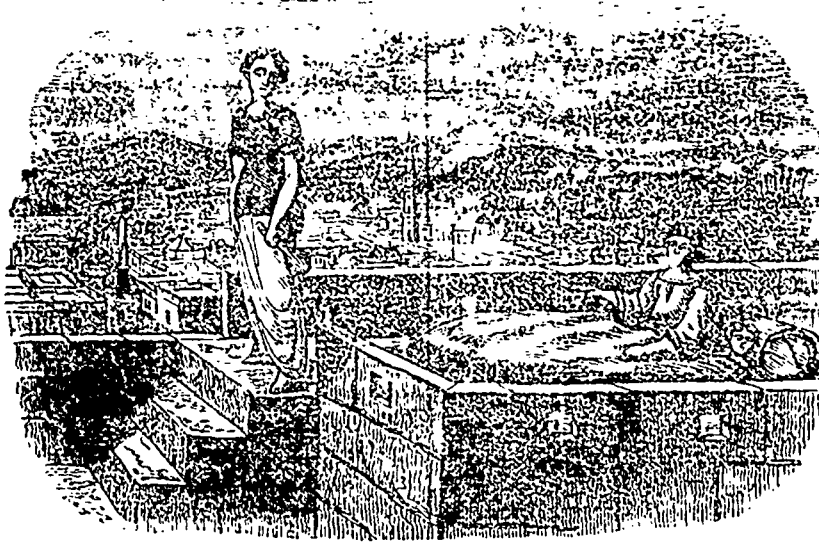
## APPLES OF GOLD.

"Draw me, we will run after thee. The King hath brought me into his chambers; we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee. Sol. Song i. 4. In thee the fatherless findeth mercy." Hosea xiv. 3.

The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the north pole. The wise men of the east never rested till they were right against the star which appeared unto them; and the star itself never stood still till it came right against that other Star, which shone more brightly in the manger than the Sun did in the firmament; and Noah's dove could find no rest for the sole of her foot, all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth; so the heart of every true Christian, which is the turtle-dove of Jesus Christ, can find no rest all the while it is hovering over the waters of this world, till with the silver wings of a dove, and the olive branch of faith, it flies to Jesus, the true Noah and rest of our souls, who puts forth his hand out of the ark, and, taking the dove in, receiveth it to himself.

In vain I seek for rest  
In all created good;  
It leaves me still unblest,  
And makes me cry for God.  
And sure at rest I cannot be,  
Until my heart finds rest in:

—Bogatzky's Treasury.



Battlement of Roof.

“Make a battlement for thy roof.”—Deut. xxii. 8

A parapet, to prevent people from falling from the top of the house, is of course here intended. The roofs of oriental houses are always flat. They are generally composed of reeds, branches, and twigs, laid over the rafters, the whole trodden into a somewhat compact mass, and covered externally with earth, clay, or plaster, more or less tempered in different countries, and sufficiently calculated, with proper care, to keep out the infrequent rains of climates naturally dry. As the roof is much resorted to by the people on various occasions, particularly to enjoy the cool of the evenings, and to sleep in the open air during the summer nights, a parapet, to prevent the danger of a fall, is evidently necessary. In fact, most eastern houses have parapets, built with brick or mud, and of various heights, from three to six feet, which not only prevent this danger, but secure some degree of privacy to this open bed chamber. The latter would indeed seem to be the primary object, as the side of the roof that overlooks the inner court of the house itself is generally less guarded than that towards the street. The danger of a fall is equal either way, but the writer has known it very common for roofs to have a high wall towards the street, *without any fence* towards the court-yard. As the former is almost never omitted, and the latter often is, we incline to think that the present direction applies particularly to the necessity that there should be a defence towards the interior area of the house itself. The latter, when it does exist, is usually either a wooden balustrade, or a parapet, much lower than that on the exterior wall of the house. The houses of the ancient Greeks and Romans were also built with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to see the show and public processions. Indeed the custom of sleeping on the house-top was not unknown, or the danger of their being without parapets.—*Pictorial Bible.*

#### TRAIN UP A CHILD IN THE WAY HE SHOULD GO.

(From the Witness.)

It will be observed, that the first word used in the above precept is a very expressive and significant one. It is not *show* a child the way he should go, though that is necessary, nor is it *teach* a child the way he should go, though that is essential, but it is *train up* a child; a word which includes both the previous ideas and many more. The difference between teaching and training may be illustrated by the different modes of instruction adopted by a public lecturer towards his audience, and by a master mechanic towards his apprentices. A lecturer explains how a thing is to be done, and exhibits the best manner of doing it, but does not trouble himself to ascertain whether his class follow his example and instruction or not. The master mechanic, not only explains the manner of doing his work, and shows an example, but sees that his apprentices imitate that example, until they succeed. The consequence is, master mechanics, rarely, or never fail, in making even the most un-

promising apprentice, neatly, if not altogether, as good at their trade as themselves; whilst public lecturers rarely succeed in making more than a transitory impression upon their audience. A still better illustration of the force of the word training may, however, be derived from the garden, where the training of fruit trees is both an art and a science. Suppose you wish to train a fruit tree to a wall, in order that it may “bear much fruit,” and that the fruit may be of a superior quality; the branches must be all trained in a course different from that which they would naturally and spontaneously adopt of themselves, and it is not enough merely to point them in the desired direction, for, let us suppose that direction to be horizontal, they will, as soon as left to themselves, change it for the perpendicular or natural direction, and your previous pains will be lost? No, the branch must be followed in every stage of its progress, and kept in the right direction by nails and fastenings, till it has filled up its allotted space of the wall. This is training; but it is not the whole process. Even though the branch be growing in the right direction itself, it will send out shoots, called “robbers,” which will invariably take the natural direction, and which, if suffered to grow, will soon absorb the whole strength of the tree, and so render all previous pains of no avail. These shoots must be rubbed off whenever they appear, or, if suffered to remain for a time through carelessness, the knife must be relentlessly applied to them; and that is doubtless what our Lord refers to, when he speaks of that highest and best of all training—the training of the Divine Husbandman—“Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

Now, let us apply all this to the training up of children, and it will be clear, that parents and teachers should not only teach them the right way, and set them the example of walking in it, but they should see that the children follow their example, even as the mechanic sees that his apprentice actually does the work which he is taught to do.

The second simile also holds good, for the natural bent or inclination of the child’s moral being is opposed to the way in which he is to be trained, and it is necessary not only to give his affections and dispositions a new set, but to watch them at every stage of their progress, and fasten them in the right direction as it were by nails, in sure places, lest they revert to their natural course. And, moreover, it is necessary to watch the passions, which, as they grow in the natural direction, are very vigorous, and which, if not unsparingly pruned, will certainly rob the youth of all his usefulness, as the robber shoots if allowed to grow, effectually deprive the tree of all its fruit-bearing properties.

A certain celebrated M. P., making inquiry concerning the origin of the word “Parliament,” was gravely informed that it was derived from the two French verbs, namely, “Parler,” to speak—“Mentir,” to lie.

## CHEAP AND UNIFORM POSTAGE

*(From the Witness.)*

It is worthy of note, that after some experience of the new system, the British Government propose to render pre-payment of all letters compulsory, and collect the whole Post-Office Revenue through the Stamp Office. This is already the case, we suppose, with a very great majority of the letters which are mailed; but if the smallest fraction of the whole are not pre-paid, then the whole complicated machinery of accounts between the different Post-Offices must be kept up, thus adding very greatly to the labour and expense of the department.

Now, it becomes a question whether, in introducing cheap and uniform postage into Canada, we should not at once benefit by the experience of Great Britain, and adopt their system with its latest improvements. The only difficulty that we see in the way here, is, that the public mind is perhaps not prepared for pre-payment as it has been in Britain. In the latter country, the boon of penny-postage was considered so great, that almost every body was in ecstasies about it, and commenced writing letters most diligently, as if for the very purpose of proving that the calculations of Rowland Hill were correct; and another feeling grew up, as it were, spontaneously—which, by the bye, is much to the credit of Britain—that it was a disgrace to send an unpaid letter. The knowledge that one could save his neighbour an expense of two pence by paying a penny himself, rendered it an extremely mean affair to send a letter without paying it: and not more mean than impolitic, for if others did the same, then the penurious creature who began it, would, in the course of the year, have to pay much more than if he had pre-paid all his letters.

But is the public mind so prepared in Canada? Would any such healthy and generous public opinion, in favour of pre-paid letters, grow up at once here? We fear not. Some training would be required—some intermediate stage must probably be passed through. The fear is, that if to the trouble of writing letters, were added the certain outlay in sending them off, of say two-pence a-piece, the number might not be so increased, for a considerable time at least, as to render the reduction to that rate a safe one. Nay, the very persons who, if left to themselves, would scorn to send an unpaid letter, might, if compelled to pre-pay, grumble most grievously.

Much, however, depends on the comparative cost of the two modes, and the machinery that is necessary to carry them out. If in Canada, as in Britain, the business would be greatly simplified, and the expenses decreased by uniform pre-payment, it might be the best way to dash into the right track at once, and trust to the good sense of the people for its approval.

## UNBELIEF OF THE WORLDLY WISE AND GREAT.

*(From the Witness.)*

By the advocates of infidelity, it is not unfrequently objected to the Christian faith, that, so far from having been generally received, it has been uniformly rejected by the most enlightened and distinguished part of mankind. This objection, though it cannot be affirmed to possess much real weight, must, nevertheless, be acknowledged to be of a somewhat mischievous character: it is free from abstruseness and level to the popular comprehension; it is not destitute of a certain degree of plausibility; and who is so ignorant as not to be aware how apt the generality of men are to be swayed, in opposition even to the clearest dictates of sound reason, by the authority of illustrious names?

In offering a few strictures on this objection, it may be remarked in the outset, that, in the unqualified form in which it is commonly advanced, it is not altogether consistent with strict accuracy. It cannot, indeed, be denied that Christianity, to a vast extent, has had to encounter the infidelity of the learned and the great—as greatness is estimated by the world; and especially must this admission be made, if a proper distinction be drawn between Christianity in its native purity, and the corruptions of it, which have usurped its sacred name. But neither can it be questioned, that, in every age since its introduction, it has found true and fast friends, however insignificant in point of number, in the very classes just referred to—the classes whose invariable rejection of it is alleged as an argument to invalidate its claims.

Without, however, contending for the limitation which should consequently, in all fairness, be made in the terms of the objection, but taking it up in the absolute shape in which it is usually proposed, let

it be considered, that Christianity does not offer itself for the reception of mankind, on the ground of mere human authority—in which case the objection in question would be pertinent and forcible: it appeals to evidence of quite another description—to evidence which, in its rich variety, and cumulative power, cannot be appreciably weakened, any more than it can be sensibly strengthened, by the admissions or denials of any particular set of men whatsoever. In support of the title which it puts forth to our faith, it points to a splendid array of miracles performed, and prophecies fulfilled; to the character and life of its illustrious author; to the history of its first teachers and of its primitive promulgation; to the transcendency of its doctrines, the purity of its precepts, and the universality of its adaptations; to the mighty influences which it exerts, and the amazing transformations which it achieves; to a multiplicity of concurrent proofs, in short amounting to nothing less than a complete moral demonstration; and, with respect to which, it must be held to be utterly inconceivable that they should be found in connection with any system, not fully worthy to be received as the truth, and of God.

It is deserving of notice, that they who bring forward the objection under examination would seem not to be aware that, unspeakably feeble, as it may well be deemed, when contemplated in opposition to the general Christian evidence, it is likewise susceptible of being viewed in a light altogether favourable to the Gospel. The Christian religion, be it remembered, meets with strong natural repugnances in every human heart; it never obtains a friend without first vanquishing a foe; and every step in its advancement has been over obstacles subdued—obstacles, oftentimes the most stupendous. In the commencement of its career especially, if only the human agency engaged in its promotion, and the difficulties to be overcome are taken into account, there never was a cause that could be reckoned less likely to have a favourable issue, or more assured of total discomfiture; yet how elevated and commanding the position which it has now attained in the world! If, then, that position has been gained without the assistance, or, rather, notwithstanding the hostility of the most influential portion of mankind, does not this fact, in a striking manner, tend to illustrate the sufficiency of the inherent power and resources of the Gospel, and to indicate the excellency of a divine working on its behalf?

The unbelief of many included in the ranks of infidelity would be more truly described as ignorance—an ignorance, however, involving awful culpability, and in the last extreme perilous. Engrossed with matters for them possessing stronger attractions, they have only in the most careless manner, if at all, made the claims of Christianity the subject of their inquiries. This holds emphatically true of the classes to which the objection on which we are animadverting has respect. And when we reflect on the prejudices peculiar to their condition and circumstances, and the whole variety of influences, unfavourable to the reception of the Gospel to which they are exposed, we find reason for wonder, not so much that so small, as that so large a proportion of them, should be comprehended amongst its avowed adherents.

After all, the present is a subject, with regard to which no mind well instructed in the Scriptures, and willing to follow their guidance will rest satisfied without advancing to the ground on which it is placed by the Divine Redeemer, and the apostle of the Gentiles. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. xi. 26, 27. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, &c."—I Cor. i. 26-29. It hence appears, that if but few of the wise and prudent, of the mighty and noble of the earth, have embraced the gospel, this is only what we have been taught by the highest authority to expect—the ultimate reason of the fact being, at the same time, assigned. Human instrumentality may suffice to bring about a profession of Christianity; but the living faith, without which the profession will profit little, is of God. Wherever it exists, it must be finally referred to his mercy, exercised with a view to his own glory, according to a sovereignty inscrutable, but also just, benignant, wise—a sovereignty which, while it infallibly accomplishes all its purposes, never puts constraint on the moral freedom of men, nor shifts them out of a position of full responsibility.

Smith's Falls, September 7, 1847.

## SELECTIONS.

**THE FRENCH IN ALGIERS—HORRORS OF WAR.**—Sad stories are told in some of the letters from Algiers, of the horrors of war. A correspondent of the Paris National, describing Marshal Bugeaud's invasion of Kabyle, says that the battle lasted from five in the afternoon till the following morning. Several villages were taken, some of which had a population of 6000, and the writer adds:—"The troops, excited by the heat of the combat, rushed headlong into the villages, and completely sacked them. Jewels, rich stuffs, carpets, provisions of all kinds, a quantity of arms, and a profusion of gold and silver, fell into the hands of our soldiers. The booty was immense. Numerous jars filled with olive oil were broken, and their contents allowed to flow about the streets, and the fire from the burning houses gaining this liquid, a horrible spectacle presented itself. All the inhabitants who came within reach of our soldiers, were put to the sword. In the midst of this frightful melee a Kabyle chief of athletic form was seen forcing his way to the Marshal, and having come up, entreated him, in terms of humble supplication, to put a stop to the devastation, and he and his people would immediately make submission. In the accents of his voice, and in the expression of his countenance, there was so much sincerity as well as grief, that the Marshal ordered the three cannon to be fired, and the destruction and plunder at once ceased. This was the greatest regret of the Marshal, who said last evening, when on the terrace, that he wished he had been more violently attacked, in order that the destruction might have been more complete, and the lesson more severe. This is no calumny; it is the truth, and nothing more than the truth."

**HOW TO PROMOTE HEALTH.**—Do not expect, sir, some wonderful announcement—some fascinating mystery! No. It is simply the plain little practice of leaving your bedroom window a little open at the top while sleeping, both in winter and summer. I do not come before you as a theorist or an experienced teacher, in thus calling loudly upon every family to adopt this healthy practice. I am the father of ten children, all in pure health, and have (thank God) never lost one, although their natural constitutions were not robust. But, in addition to the salutary effect of the practice in my own family, wherever I have advised others to try its effects, it has invariably been found to be both pleasant and beneficial.—*Correspondent of the Sun.*

**TO KEEP AWAY THE MOTH.**—Before folding up and putting away your winter blankets, furs, and other articles, sprinkle them, or smear them over with a few drops of the oil of turpentine, either alone or mixed with an equal bulk of spirits of wine. No stain will be left, and if spirits of wine be used, the odour is not disagreeable.

**BORROWING.**—"Mother wants to know if you won't please to lend her your preserving kettle—cause as how she wants to preserve?" "We would, with pleasure, boy; but the truth is, the last time we loaned it to your mother, she preserved it so effectually that we have never seen it since." "Well, you needn't be so sassy about your old kettle. Guess it was full of holes when we borrowed it, and mother wouldn't a troubled you again, only we seed you bringing home a new one!"—*Galt (Canada) Reporter.*

**SCHOOLBOYS AT A BALL.**—When Dr. Parr, the eminent Greek scholar, was head master of the grammar-school at Norwich, he received many civilities from the resident gentry of the neighbourhood, in part requital of which he bethought himself of giving a ball to his county acquaintance. The scene of the festival was a large school-room, which was separated by great folding-doors from a dormitory in which about sixty boys took their nightly repose. On the evening of the ball, they had been all sent to bed earlier than usual, but the doctor had not duly estimated the mercurial temperament of boyhood, in flattering himself that sleep would keep them quiet on such a night. No sooner had the dancing commenced, than the whole school slunk out of bed, and in a compact mass crowded against the folding-doors, to obtain through a key-hole alternate glimpses of the outer revelry. Now, the doors were not strong enough to withstand such unusual pressure, and at length with a crash gave way, pouring into the hall-room head over heels, a perfect cataract of half-naked urchins! The disturbance of the moment, the rage of the doctor, the consternation of the ladies, and the gambols of the detected boys, are all beyond description.—*Dolman's Magazine.*

**THE CHARTER OAR SAYS.**—A forlorn and heart-stricken editor out West, who has recently been snubbed and pilted by his fair one, thus pathetically laments the fatality that attends all his matrimonial demonstrations:

"We never loved a charming critter,  
But some one else was sure to get her."

**A STEAM HORSE.**—Elihu Buritt the "learned blacksmith," gives the following quaint description of a locomotive:—"I love to see one of these huge creatures, with sinews of brass and muscles of iron, strut forth from his smoky stables, and saluting the long train of cars with a dozen sonorous puffs from his nostrils, fall gently back into his harness. There he stands; and clamping and foaming upon the iron tract, his great heart a furnace of glowing coals, his lymphatic blood boiling in his veins; the strength of a thousand horses is nerving his sinews; he pants to be gone. He would "snake" St. Peter's across the desert of Sahara, if he could be fairly hitched to it; but there is a little sober tobacco-chewing man in the saddle, who holds him with one finger,

and can take away his breath in a moment, should he grow restive and vicious. I am always deeply interested in this man, for, begimmed as he may be with coal diluted in oil and steam, I regard him as the genius of the whole machinery, as the physical mind of that huge steam horse.

**A LIFE PRESERVER FOR THRASHERS.**—Take a piece of the finest sponge, large enough to cover the mouth and nostrils, hollow it out so as to fit closely; tack a tape string round the outside, long enough for the ends to tie over the top of the head; soak the sponge in soft water and squeeze the water out with the hand, then when ready to commence work tie it on tightly and evenly so as to cover the mouth and nostrils completely. You can breath and talk through the sponge almost as freely as without it—(though it will trouble those who use the "filthy weed.") and you can thrash where the dust from the machine rises like a dense fog around the head, and the lungs will be as free from harm as if you was hoeing corn. I have thrashed with a machine for the past four years, and always suffered much from the dust inhaled into the lungs, until last year, when I tried the sponge: and I can truly say it has been a life-preserver to me.—*Ohio Cul.*

**RUSSIAN BAPTISM.**—It is always performed by immersion. In the rich houses, two tables are laid out in the drawing room by the priests; one is covered with holy images, on the other is placed an enormous silver basin, filled with water surrounded by small wax tapers. The chief priest begins by consecrating the font, and plunging a silver cross repeatedly in the water; he then takes the child, and after reciting certain prayers, undresses it completely. The process of immersion takes place twice, and so rigorously that the head must disappear under the water; the infant is then restored to its nurse, and the sacrament is finally administered. In former times, when a child had the misfortune to be born in the winter, it was plunged without pity under the ice, or into water of the same temperature. In the present day, that rigor has been relaxed by permission of the church, and warm water is substituted for the other; but the common people still adhere scrupulously to the ancient practice in all seasons. On these occasions numbers of children are baptized at the same time on the ice, and the cold often proves fatal to them. It sometimes happens, also, that a child slips through the hands of the priest, and is lost, in which case he only exclaims, "God has been pleased to take this infant to himself: hand me another;" and the poor people submit to their loss without a murmur, as the dispensation of heaven.

**LONDON FREE BATHS AND WASH-HOUSE ESTABLISHMENT.**—The Second Annual Report of the Committee of Management of the Free Baths and Wash-house Establishment, in Glasshouse Yard, East Smithfield, is a most interesting document, and shows how much good may be done by small means, if well applied, in promoting that first step to real social improvement—habits of cleanliness amongst the working classes. The second year of this Association ended on the 31st of May last, during which year the bathers were 34,843; the washers and dryers of clothes 33,445 (who washed 254,446 articles); and the ironers 11,296—making a total of 84,584 persons. Their poverty is evident from the small average number of articles (less than seven) washed by each individual, although one person often washed for a whole family. These facts prove that the benefits of the charity can rarely have been misapplied, and that the endurance of dirt by the very poor is more from necessity than choice. It is gratifying to find that the extensive good done by the bathing, washing, and ironing, has cost (for working expenses) only £317 2s. 5d., and that the thorough cleansing of several hundreds of rooms, staircases, courts, &c., the greater part of which were filthy in the extreme and densely inhabited, has cost only £155s. Allowing one farthing a head as the expense of 11,296 ironers (£11 15s. 4d.) the total expenses of the 73,288 bathers and washers were £305 7s. 1d., or one penny ahead. At this cost of one penny each, 31,843 warm baths have been given, every bather having an ample supply of clean warm water, a clean towel, and a small piece of soap; and 33,415 persons have had a sufficiency of hot and cold water, and (except partially during May, owing to the want of funds) of soda and soap to wash more than a quarter of a million of articles, the greater part of which, when washed, were dried and ventilated in a chamber by means of a purifying current of heated air.

**THE BRITISH EMPIRE IN INDIA.**—The *Bombay Times* gives us some useful facts concerning India. The British, or British and East India Company's armies in India, numbered, on the 1st of January, 1847, considerably above 300,000 men, and the yearly amount of military charges for their support is stated to exceed \$70,000,000, or more than half the whole public revenue. The public debt of India, which is over and above the British National debt, Canada debt, &c., is four hundred millions of dollars, one-fourth of which has been incurred within the last ten years. The gross annual public income of India is estimated at \$125,000,000, and the expenditure at \$135,000,000. Before the Afghan war, the British armies in India numbered 168,477, exclusive of about 25,000 troops from Britain—British regiments. There are thousands of European officers, and their appointments is a source of effective patronage to men of power in England. In a few years 110,000 men have been added to the East India Company's army, being about as many as the whole British military forces upheld elsewhere. Seven hundred British officers have been appointed to native regiments since 1837. The *Bombay Times* considers that the forces in India are courageous and well disciplined, but its facts do not indicate that India is well governed. It is asserted that the reason why India does not supply England with cotton are, the distance, the want of carriage, and its expense, the want of roads for carts, and the want of a great artery like a railway. The growers are too poor to send their cotton to a distance.—*Tribune.*

The number of post-office money orders issued in the United Kingdom last year was 3,515,697; the aggregate of the sums for which they were issued was £7,071,056 16s. 3d. The commission to the post-office on these orders was £59,550 2s; and the cost of managing and compensation, £29,474 19s. 6d., leaving a balance in favour of the office of £31,328.



NEWS.

EMIGRANT HOSPITALS, POINT ST. CHARLES.

Deaths.—Sunday, 5th September	22*
Monday, 6th "	28
Tuesday, 7th "	21
Wednesday, 8th "	12
Thursday, 9th "	15*
Friday, 10th "	13
Saturday, 11th "	11
Total,	— 131

\* Three admitted in a dying state on each of these days. During the week ending 4th Sept., 206 patients were discharged convalescent. Number of patients remaining on the 11th, 1076.

We understand that the bark *Ottawa* has arrived in port from London, having on board the great bell for the French Cathedral of that city, which had been returned to England to be re-cast, in consequence of some defect. The *Ottawa* also brought out a powerful fire-engine for No. 1. Fire Company of Quebec.—*Pilot*.

A fracas occurred last evening, in Bonaventure street, in which a labourer named Foley, about 35 years of age, was stabbed in the side and left arm with a penknife, by a youth of 17, named Cameron. The unfortunate man was immediately conveyed to the residence of Dr. Lebourdais, in the Hay-market, where he received what medical aid could be afforded him. He was subsequently removed to the Montreal General Hospital apparently in a sinking state from loss of blood. Cameron has been arrested by the police.—*Transcript*.

THE ANNUAL EXHIBITION OF THE HORTICULTURAL SOCIETY.—We are equally astonished and delighted at the really splendid exhibition of the Horticultural Society, held on Wednesday, in the spacious hall of the Bonsecour Market. The attendance was unusually large; indeed during the afternoon, the place was thronged with visitors, evidently much pleased and interested with the variety and excellence of the articles exhibited. Some idea may be formed of the number of visitors from the fact, that nearly forty pounds were taken at the doors for tickets, at one shilling and three pence each, besides the members tickets, which admitted six hundred. In deed we think our Horticultural friends may be well proud of the complete success of this first annual exhibition, which, we are sure, in some points, would have been creditable to any of the older established Societies of either England or America.—*Gazette*.

The principal topics, yesterday, were commercial, and they were discussed with no ordinary interest. The Telegraph, in the morning, brought the intelligence of the stoppage of the eminent house of Messrs. Prime, Ward, and King, of New-York. Their liabilities are reported at one to two millions of dollars, but it is generally believed they greatly exceed the highest sum positively named. We have not heard of any house or establishment in this city directly affected, though it is probable that, from their extensive transactions as exchange brokers, many houses in the Upper Province will be embarrassed. The primary cause of their stoppage is understood to be that from the great and rapid decline in bread stuffs, bills drawn against exports have been returned unaccepted. Messrs. Batings, it is understood, took up about £75,000 worth of bills, with their endorsement, but as soon as the firm in New-York learned the state of affairs, they announced their suspension of payment by circular to their friends.—*Gazette, Saturday*.

STAGE ACCIDENT.—We regret to learn that a severe accident occurred yesterday, by the upsetting of one of the western line of stages near Lachine. The passengers, we understand, were chiefly emigrants, several of whom received severe contusions; two of them are so severely injured, that little hopes are entertained of their recovery. We were unable to obtain further particulars.—*Ibid*.

The Kingston *Chronicle and Gazette* is to be discontinued after the 15th of the present month. An advertisement in that paper states that it has been purchased by the proprietor of *The News*, who will preserve the title of the latter paper.—*Pilot*.

We are sorry to learn that the potato disease has become very general in this part of the Province. Within ten or twelve days almost every field of potatoes has become black with the rot. The disease appeared this season some ten or fifteen days later than last year, but much more general. It may be worth while to try wetting the potatoes when dug with salt water, as a preservative against rot.—*Sherbrooke Gazette*.

The Chathamites are "going ahead" in making preparations for the division of the District, as will appear by the extract and advertisement which we publish from the *Gleaner*. We are glad to see that they intend to build their gaol, &c., in a good and substantial manner, and also that it is to be surrounded with a stone wall, so that prisoners may have some trouble to escape, instead of being invited to walk out as is the case in our delapidated and badly fenced building. A premium of £25 has been offered for the best plan, specification, &c., of a Gaol and Court House, and those skilled in architecture will do well to set their wits to work to strive not only for the prize but the honour of being the first among many competitors.—*Western (Sandwich) Standard*.

We learn from the *Hamilton Gazette*, that considerable preparations are making in that city for the exhibition of the *Provincial Agricultural Association*, to be held on the 6th and 7th of October next. The following branches of the productions of Canada will be exhibited:—Agricultural Stock and Farm Produce, Implements, Horticultural Products, Manufactures, and the Fine Arts. The Race course is the ground chosen for the exhibition, and each department will have at its head a gentleman well fitted to superintend the same, who will choose his own assistants. The *Gazette* says, that there is every reason to expect that the Governor-General will honour the city with his presence on the occasion. A dinner will be given in a building to be erected for the occasion in the Court House Square; there will be accommodation for five hundred at the table, with a gallery at one end for the ladies, and at the opposite end for the band.

At the late Stafford Assizes a person named Bedwell was sentenced by Mr. Justice Patteson to six months imprisonment for refusing payment of a Church-rate. The sum demanded was sixteen shillings.

FROST, WILLIAMS, AND JONES.—A letter has been received from Hubart Town, by a party in Monmouth, from which the following is an extract, whence it will be seen they have uncontrolled liberty in Van Diemen's Land:—"I saw the Chartists, Frost, Jone, and Williams, not long since. Williams is at New Norfolk, in good health, but unhappy; wants to get to England; he talked of opening a shop in the general line, if he does not hear favourable news soon from home. Jones is in partnership with a watchmaker named Duchene, a Frenchman, at Launceston, far better off than ever he was in England; I saw him a few weeks since extravagantly dressed. I believe Frost is living at Bagdad, some miles from here, with Geach and his wife. She keeps a very respectable boarding school there in the name of Mrs. Foster. They have all very great indulgencies."—*Gloucester Journal*.

SINGULAR DISCOVERIES.—We have heard that after some of the voters, at the late borough election, had taken their coffee before proceeding to the poll-booth, a remarkable sediment was found at the bottom of their cups; it was no other than a golden sovereign, which had been probably considered as an excellent substitute for sugar by those who provided the coffee.—*Leicester Chronicle*.

Dr. Andrew Combe, the celebrated writer, died on the 2nd ult. Frederick Douglass has abandoned the idea of commencing a newspaper, as he finds, since returning to America, that there are no less than four papers already established, conducted by coloured editors, and devoted to the cause of emancipation. They are the following, viz:—*The Rams Horn* (New York), *The Mystery* (Pittsburgh), *The National Watchman* (Troy), and *The Disfranchised American* (Cincinnati).

Major J. F. Games and Lieutenant Rogers, so long confined in the city of Mexico, succeeded in effecting their escape, and reached Gen. Worth's quarters, at Puebla, on the 4th ult. They report that preparations, on an extensive scale were making, to place the capital in a proper state of defence; although the Mexicans did not intend to await the attack of Gen. Scott. Santa Anna had left, or was on the eve of leaving the Capital at the head of a large and well appointed army, for the purpose of again measuring swords with the American General. His men were in excellent spirits, and so strong in numbers and confidence that they felt sanguine of success. Santa Anna's force is variously estimated from fifteen to twenty thousand men. It is not likely that he has more than fifteen thousand men with him. The anticipated battle, it is thought, will be fought some eight or ten miles this side of the Capital.

FROGS.—Millions of small green frogs have appeared in St. Lawrence county, New York. They cover the roads from Plattsburg to Cumberland Head, and thousands are crushed by the wheels of passing wagons.

RAISING CRANBERRIES.—Mr. Wm. Hall, of Norway, has succeeded in raising cranberries on a patch of boggy land. He sowed the berries in the spring, on the snow and ice. The seed took well, and rooted out the weeds. Last year he gathered six bushels from a patch of land about three rods square, which a few years since was entirely useless. If this berry, which commands so high a price, can be as easily cultivated as this, it certainly is an object for farmers to try the experiment on their boggy land.

OUTRAGE AT ST. LOUIS.—On the 20th ult., a lady of St. Louis was bereft in broad daylight at one of the most public crossings in that city. Sulphuric acid was thrown into her face for the purpose of blinding her, and she was then robbed of her watch, money, and other articles. All this was done so rapidly that it failed to attract attention at the moment—and the accoucheurs succeeded in making off with their plunder. Her eyes are much injured, and probably destroyed. It is expected she will die of her injuries.

FLOUR AND GRAIN.—The following are the receipts at New York, of flour and grain, from the opening of the navigation this season until the 22d of August. Flour, barrels, 2,288,303; wheat, bushels, 2,454,206; corn, 4,259,488; barley, 378,261. The excess this season, compared with the receipts of the corresponding period last year, is equal to 1,158,787 barrel of flour.

NEW ZEALAND.—By advices from this part of the Australian continent on the 20th of March, we have received rather important intelligence, as the accounts state that the land question between the natives and the Governor had been adjusted at an interview between his Excellency and several of the chiefs. The amount of compensation to be received by the natives is £5000, namely, £2000 for the disputed lands at Fairau, and £3000 for the Wairau.

Monies received on account of Magazine:—

Howard, J N, 5s.—Melbourne, A R, 6s 3d; I T, 2s 6d.—Perth, W A. 5s.—Port St. Francis, T W, 2s 6d.—Owen Sound, Rev R J W, 7s 6d.—Quebec, Corporal J, 5s.

PRODUCE PRICES CURRENT—MONTREAL, September 13, 1847.

Per "Caledonia."		PROVISIONS—Provincial duty 2s per cwt. Imp. 2s per cwt.		
ASHES—Provincial duty 1 per cent.	Pots, per cwt	27 6 a 27 9	Beef, Mess, bbl 200 lbs	00 0 a 00 0
Peat, do	33 6 a 34 0	0	Prime Mess, do	00 0 a 67 f
FLOUR—Provincial duty 1 per cent.	Canada Superfine	27 6 a 00 0	Prime, do	52 6 a 55 0
Do Fine	26 0 a 27 0	0	Cargo, do	00 0 a 00 0
Do Middlings	none		Prime Mess, per	
Do Pallards	none		terce of 301 lbs	100 0 a 00 0
MEAL—Provincial duty 2s per 196 lbs.,	Imperial 2s per bbl.		Pork, Mess, bbl 200 lbs	85 0 a 100 0
Indian Meal	none		Prime Mess, do	77 6 a 80 0
Oatmeal	26 0 a 27 0	0	Prime, do	00 0 a 67 6
GRAIN—Provincial duty 3s per quarter	on all except Oats 2s.		Cargo, do	00 0 a 57 6
Wheat, U C best 60 lbs	00 0 a 00 0	0	BACON, &c.—Provincial duty 5s per	
Do do mid, do	00 0 a 00 0	0	cwt. Imperial, 3s per cwt.	
Do Red	00 0 a 00 0	0	Bacon, ..	none
Barley per minot	00 0 a 00 0	0	Hams, ..	00 6 a 00 7
Oats do	00 0 a 00 0	0	BUTTER—Provincial duty, 2s. Impe-	
Pears do	00 0 a 00 0	0	rial, 8s. per cwt.	
Indian Corn, 33 lbs	none		Butter ..	0 6 1 a 0 7 1/2
			Grease ..	none