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Mr Howack

THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

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No. 35

THE PILGRIM'S SONG.

My rest is in heaven; my rest is not here;
Then why should I tremble when trials appear?
Be hushed, my dark spirit: The worst that can come
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss,
Or fixing my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undenied.

The thorn and the thistle around me may grow;
I would not lie down upon roses below.
I ask not a portion—I seek not a rest,
Till I find it for aye on Immanuel's breast.

Should sorrow or trial my progress oppose,
They only make heaven more sweet at the close;
Come joy, or come sorrow, whate'er may betel;
One hour with my God will make up for them all.

With a scrip for my way, and a staff in my hand,
I'll march on in haste through the enemy's land:
The way may be rough, but it cannot be long,
And I'll smooth it with hope, and I'll cheer it with song.

WHAT IS HEAVEN?

I asked yon radiant orb among the spheres,
Shining resplendent o'er his bright compeers;
He poured a flood of glory o'er my sight,
And told my wondering spirit, "Heaven is light."

I asked the morn exulting o'er the p'ains,
While hill and dale re-echoed the glad strains;
The morning deigned its language to employ,
And told my thrilling spirit, "Heaven is joy."

I asked the night, when all was calm around,
And nothing earthly broke the still profound;
Night bade the tumult in my bosom cease,
And whispered to my spirit, "Heaven is peace."

I asked the harmony pervading all
The beautiful spheres round this terrestrial ball;
The universal voice, beneath, above,
Told my enraptured spirit, "Heaven is love."

—*Englishman's Magazine.*

JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater to read, every morning, several chapters of the Bible, and select from them one particular passage for frequent and special meditation during the day. One morning, after reading the fifth and sixth chapters of the Gospel of St. Matthew, he exclaimed, "What a treasure of morality! How difficult to make choice of any particular portion of it!" After a few moments' consideration, he threw himself upon his knees, and prayed for Divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day.

"Give to him that asketh of thee; and from him that would borrow of thee turn not thou away," was the reply.

"And how is this to be understood?" said his wife.

"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away," are the words of him to whom all and every thing belongs that I possess," rejoined Lavater. "I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not to

refuse him that would borrow of me; or, in other words, if I had two coats, I must give one to him that has none; and if I had food, I must share with him who is an hungered and in want. 'This I must do without being asked. How much more, then, when asked?'

This, continued Lavater in his diary, appeared to be so evidently and incontrovertibly the meaning of the verse in question, that I spoke with more than usual warmth. My wife made no further reply, than that she would take these things to heart. I had scarcely left the dining-room a few minutes, when an aged widow desired to speak with me, and she was shown into my study.

"Forgive me, dear sir," she said: "excuse the liberty I am about to take. I am really ashamed; but my rent is due to-morrow, and I am short six dollars. I have been confined to my bed with sickness, and my poor child is nearly starving. Every penny that I could save, I have laid aside to meet this demand, but six dollars are yet wanting, and to-morrow is to-morrow." Here she opened a parcel, which she held in her hand, and said: "This is a book, with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I could ever repay. But, dear sir, if you can, do assist me."

"I am very sorry, my good woman, that I cannot help you," I said, and putting my hand into my pocket, I accidentally felt my purse, which contained about two dollars. These, said I to myself, cannot extricate her from her difficulty—she requires six—besides, even if they could, I have need of this money for some other purpose. Turning to the widow, I said: "Have you no friend, no relative, who could give you this trifle?"

"No; not a soul! I am ashamed to go from house to house; I would rather work day and night. My excuse for being here is, that people speak so much of your goodness; if, however, you cannot assist me, you at least will forgive my intrusion, and God, who has never yet forsaken me, will not surely turn away from me in my sixty-sixth year!"

At this moment, the door of my apartment opened, and my wife entered. I was ashamed and vexed. Gladly would I have sent her away, for conscience whispered, "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." She came up to me and said, with much sweetness—

"This is a good old woman. She has certainly been ill of late. Assist her if you can."

Shame and compassion struggled in my darkened soul. "I have but two dollars," I said, in a whisper, "and she requires six. I'll give her a trifle in her hand, and let her go."

Laying her hand on my arm, and smiling in my face, my wife said aloud, what conscience had whispered before, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away."

I blushed, and replied, with some little vexation, "Would you give your ring for the purpose?"

"With pleasure, answered my wife, pulling off her ring.

The poor widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called her to wait in the lobby. When we were left alone, I asked my wife—

"Are you in earnest about the ring?"

"Certain'y. How can you doubt it?" she said. "Do you think I would trifle with charity? Remember what you said half an hour ago. Oh! my dear friend, let us not make a show of the Gospel. You are in general so kind, so sympathizing, how is it that you now find it so difficult to assist this poor woman? Why did you not, without hesitation, give her what

you had in your pocket? And did you not know there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added, with much feeling, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them."

I kissed my wife, while tears ran down my cheeks. "Thanks, a thousand thanks, for this humiliation."

I turned to my desk, took from it six dollars, and opened the door to call in the poor widow. All darkened around me at the thought that I had been so forgetful of the omniscience of God as to say to her, "I cannot help you." Oh! thou false tongue, thou false heart! If the Lord should mark iniquities, O Lord! who shall stand?

"Here is what you need," I said, addressing the widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but, when she perceived I had given her the whole sum, she could not find words to express her feelings. She cried—

"Dear sir, I cannot repay it. All I possess is this little book, and it is old."

"Keep your book," I said, "and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long refused your entreaties. Go in peace, and forgive an erring brother."

I returned to my wife with downcast looks, but she smiled and said—

"Do not take it so much to heart, my friend. You yielded at my first suggestion; but promise me, so long as I wear a gold ring on my finger, (and you know that I possess several besides,) you will never allow yourself to say to any poor person, 'I cannot help you.'"

She kissed me, and left the apartment. When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart—this heart which no longer than yesterday dictated these words:

"Of all characters in the world, there is none I would more anxiously avoid being than a hypocrite. To preach the whole moral law, and fulfil only the easy part of it, is hypocrisy. Merciful Father! how must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect sincerity of my profession!

"I read over once more the chapter I had read this morning with too little benefit, and felt more and more ashamed and convinced that there is no peace except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrine I professed. Dear Saviour, send the Holy Spirit into this benighted heart! Cleanse it from secret sin, and teach me to employ that which thou hast committed to my charge to thy glory, and a brother's welfare, and my own salvation!"

DOMESTIC SLAVERY IN MEXICO.

All that concerns Mexico, her character, her people and her institutions, have become matters of public interest. The correspondent of the St. Louis Republican, who it is believed is an officer in the army, in giving an account of one of the "domestic institutions" of the Mexicans, says:—

At the hacienda Hermanas there are one hundred and fifty peons. The services of these peons are hired, together with the land. On some haciendas there are more than a thousand peons.

This system of peonage is one of the most singular characteristics of Mexico. By the constitution of Mexico, which went into operation in 1824, "slavery is forever prohibited in Mexico." Yet notwithstanding this provision, there is no country in the world where the slavery of mind and body is more abject than in Mexico. It is true there are none called slaves—the title is "domestic servants."

A Mexican may become a peon in two ways—voluntarily, by contract, agreeing to become a peon for wages agreed on between the peon and his master to whom he sells himself; or involuntarily, where a Mexican is sold for debt, or is sold by a parent for debt or other consideration.

When a man wishes to get a sum of money or some articles,

he applies to a wealthy man for them. A bargain is struck by which he becomes indebted to his more wealthy neighbour in a certain sum. This sum he agrees to liquidate in domestic servitude, at a stipulated price per month, which in Northern Mexico ranges from two to six dollars per month. When a man has become indebted to another, and is unable to pay, he often has no alternative but to make a similar agreement.

If a debtor is unable or unwilling to pay, his creditor goes to an alcalde and makes his complaint. The alcalde directs him to notify the debtor to come before him. This notice is given, and if not obeyed, the debtor is sent for and punished for contempt. The parties are thus brought summarily before the alcalde, who hears the statements of both parties, sometimes under oath and often without administering any whatever; when there is a difference in the statements of the parties, so as to make the alcalde doubt, he hears witnesses. If he is satisfied what decision he should make, he decides upon the verbal statements of the parties. If the decision is against the debtor, he is ordered to pay the amount due the creditor at once, and if he is not able to do it, he is forthwith imprisoned in the calaboose. If the debt still remains unpaid and the creditor requests it, the debtor is brought up and sold for the amount of the debt, which he is to pay in wages of from two to five dollars a month. The debtor thus becomes a peon until he discharges the debt.

Peons have the privilege of changing masters by getting some one else to pay the debt they owe. When this is done, a transfer of the right to the peon takes place, and he has to serve his new master as he had his first owner.

I am aware that this system of selling men for debt is said to be against the laws of Mexico. But I know, beyond all question, that it is the universal custom in Northern Mexico, and that under it thousands are held in bondage for life. Neither is there any chance of redress by appeal, as a poor unfriended man stands but a bad chance for justice in a Mexican court.

Women become peons in the same way as men, but most generally by contract.

When a man becomes a peon, he removes his family, if he has one, to some house, or rather hut, provided for him by his master. By law or custom, (the latter being of much the most validity) there are allowed to each peon two almodes or cotts (about half a bushel) each week, which is given to him usually on Sunday morning. This is all the provision a master has to make for his peon. All his other food, and all his clothing, the peon has to provide for himself. This want of provision for the clothing and sustenance of the peon leads to another aggravation of his condition.

If the master furnishes his peon any food or clothing, or other articles, a regular account is or should be kept of them, and they become an addition to the debt which the peon originally owed. And before he can obtain his freedom, he has to pay these new debts as well as the old one. No one will trust a peon except his master, for he has no means of payment. The Mexicans are notoriously an improvident, extravagant people. When they see an object, even a bauble, which they desire, they will seek to attain it even at the expense of freedom. And thus, by supplying the actual wants, and pandering to the vitiated taste of the peons for gaudy finery, the master keeps his peons in perpetual subjection.

It is very rare when a man once becomes a peon, that he ever after attains his freedom. The extremely low rates of wages, the small price paid for the products of the soil, and for stock of all kinds, and his real wants and besetting extravagance, retain the peon in unending bondage.

The custom of the country requires that there be some time during the week allowed to the peons who reside in the ranchos and haciendas, to labour a portion of their time for themselves in gardens which are allotted to them. By this means, and by the help of their wives and children, some peons have an abundance of vegetables. They do not, however, seem to desire many. If they have a good patch of red peppers, it seems to supply all their wants, as fully at least as potatoes do the wants of the Irish. Their principal food consists of tortillas and peppers. Meat is rarely eaten by the peons. Some of them have fowls, goats, sheep, and cows of their own, and from these occasionally supply themselves. Yet they are not fond of meat, like the Americans, and eat but little of it. Wheat bread is an article they taste but little.

When a peon misbehaves, he is subjected to the lash, but if

his owner prefers, he gets an order from an alcalde to imprison him. When addressing his master, or one of the wealthy citizens, a peon takes off his hat, and speaks as respectfully as an American would do before a court of justice.

There is, however, one great difference between Mexican and American slavery. In the United States the slavery of the parent descends upon his children. It is not so in Mexico. The child is not enslaved because his parents were, nor is he bound to pay their debts.

The labour required of the peons is not usually severe. At every rancho and hacienda there is a large number of them, in proportion to the work that is to be done. One-fourth of the same number of Americans would do the same amount of labour. Their real wants in this climate are so few, and the labour required of them, is so light, and their love of independence is so limited, that most of them seem to care very little whether they are free-men or peons.

So far as I have observed, this system of peonage is confined to the Mexican Indians. I have never seen a Spaniard, or one deep in that blood, who was a peon.

There are two races in Mexico—the Spaniards and their descendants, and the original Mexican Indians. Negroes are very rarely met with. The Mexican Indians constitute at least nine-tenths of the whole population in this part of Mexico, and I am told the proportion is equally large throughout the nation.

The Mexican Indians are a dark olive, and similar in colour to the Indians in the United States. The Spaniards are *brunettes*, and have dark complexions for white men; and the mestizos are of all intervening shades between the two.

There is a marked distinction between the races in another respect. The Spaniards are looked upon as the superior race by the Indians themselves. They overran and enslaved the country, and from the time of Cortez, they had held all the important civil and military offices, with very few exceptions. The Spaniards and mestizos are the landholders, merchants and educated men; the Mexican Indians are their peons.

The Mexican Indians often dislike the Spaniards, but they dare not show it. They feel they are an inferior race, and submit. The history of the country shows that cruel and barbarous outbreaks have been made by the Mexican race to overwhelm and exterminate the Spaniards, but they have always eventuated in the ascendancy of the Spaniards. For when the Mexicans seemed to triumph, some renegade Spaniard, or mestizo, who had joined them, obtained and held the power of government.

In this classification, it is understood that the Camanches, Lipans, Arapahoes, and other Indian tribes, are not included. These are called *wild* Indians, and, although reveling in the utmost barbarism, they are superior to the Mexican Indians as soldiers.

DO YOU KNOW THE LORD.

Some years ago, a Missionary was travelling on one of the Mountains in Switzerland, when he met a country man in a dangerous part of the Road, on the brink of a precipice. Laying his hand upon his shoulder, he said expressively,—“Do you know the Lord?” The peasant looked astonished, hesitated a little, and then, without saying a word, passed on. About a year afterward, the same Missionary was preaching at no great distance from this place, and when the service was finished and the people dismissed, one man remained, who thus addressed the Preacher;—“Do you recollect me, Sir?”—“No, I do not.”—“Do you remember meeting a man in the mountain, about a year ago, and asking him if he knew the Lord?”—“I do recollect that,” said the Minister. “Then” said the other, “I am that man. When you put the question, I was surprised and nonplussed: but as I passed alone, I thought of it, and felt it one I ought to be able to answer. Yet I could not answer it to my own satisfaction. I searched the Scriptures with deep anxiety to know him with whom I have to do: And now, Sir, I hope I can answer your question, and truly say,—I do know the Lord.”

My Dear Reader! allow me to ask you, Do you know the Lord? You may be able to answer the Question in the Catechism, what is God? and yet you may not know the Lord. Be sure that you know him, for Jesus Christ is about to be “revealed from Heaven, to take vengeance on them that know not God.” Can you venture on that vengeance? Again, he him-

self says,—“This is life eternal, to know the only true God, and Jesus Christ whom he hath sent.” Can you afford to despise and reject “life eternal?” If not, then remember—

If you know the Lord, you love him. “He that loveth not, knoweth not God, for God is Love.” You trust him. “They that know thy name will put their trust in thee.” You obey him: for if any “say he knoweth God, and keepeth not his commandments, he is a liar.” Be assured then, that if you do not now so know him as to love, and trust, and serve him supremely, he will say to you ere long,—“Depart from me, I know you not, ye workers of iniquity.”

What must I know of him, Do you ask? Ans. That God is Love, seeing he so loved you that He gave his only begotten Son, that you might be invited to believe in his atoning sacrifice, and so be preserved from perishing in your sins, and be enriched with everlasting life. If you believe yourself perishing in your sins, and preserved from perishing by the suffering of Christ for you, you will be able to say truly,—“I love him (supremely), because he first loved me, and gave his Son for me.” I trust his grace and truth for all. I present myself to him, a living, willing sacrifice, as purchased with the blood of his Son.”

Such do know the Lord, and enjoy eternal life.

DYSPEPSIA.

(From the *Montreal Witness*.)

Knowing your philanthropy, I conceive I need to make no apology for introducing to your notice, some observations on a malady which effects mankind too generally to be so much trifled with as it is—I mean—Indigestion; and trusting they, with a quotation on *Dyspepsia* from an eminent author, will find a place in the “*Witness*,” I will proceed.

Having suffered much and long from dyspepsia, I can sympathize with the many who are affected with it; and whose minds are constantly on the rack for some cure, and their pains increased by inadequate remedies. I understand that bran mixed into a piece of dough, and formed by the baker from the batch, into a loaf, is made and used as a common remedy. I have tried this, but found it was but a dry morsel, and did not answer my purpose, I still wanted something more glutinous. I had recourse to oatmeal, and ultimately to barley-meal, country-made, both of which I used, and do use regularly in diet, and having found and proved them so beneficial to me, changing my turns, which used to be from six to eight and ten days, to every day or every other day; I can confidently recommend them to such sufferers, if made and used in the following manner, viz:—oatmeal in bannocks as thick nearly as the little finger, made and kneaded with lard, grease, or butter; the former is the best, done smartly on a hot oven or griddle, well browned on both sides, but wet in the centre or heart of the cake; they will break easily like Scotch short-bread, and melt down when soaked in tea or coffee. The barley-meal bannocks made about the same thickness or a little more, with good yeast, saleratus or fresh butter-milk, not browned, nor quickly done, but moist, and to be kept moist and soft; both kinds to be made use of to breakfast and tea, with a small portion of bread if wished for. All the while bearing in mind, that it is also obligatory on those who would be well, to attend to the following extracts. Yours, &c.

F.

Extract from the celebrated Dr. Abercromby's Treatise on Diseases of the Stomach, &c. &c. Section III.—Dyspepsia.

I. It appears that the muscular action of the stomach is both more vigorous and more extensive when its contents are in small quantities, than when it is much distended; and if we suppose the fluids of the stomach to be secreted in nearly a uniform quantity, their action must also be greatly regulated by the quantity of matter which they have to act upon; hence the indispensable importance in dyspeptic cases of restricting the food to such a quantity as the stomach shall be found capable of digesting in a healthy manner.

This is unquestionably the first and great principle in the treatment of indigestion; and without invariable attention to it, no other means will be of the smallest avail.

II. It appears that various articles of food are of various degrees of solubility in the stomach. When therefore digestion is apt to be easily impaired, it will be of great importance not only to avoid articles which are of difficult solution, but also to avoid mixing various articles which are of different degrees of solubility. Attention to this rule will probably favour, in a great measure, the process of chimification going on in a regular and healthy manner, by avoiding a state in which the solution of one article may be more advanced than that of another. The articles of most easy solution appear to be solid (not fat) animal food, and white fish, both plainly dressed; vegetables are less soluble;

and among the articles of more difficult solution, appear to be fatty substances, tendinous and cartilaginous parts, concrete albumen, the epidermis of fruits, and according to some, mucilaginous and sweet vegetables. From some experiments of Sir Astley Cooper, it is supposed that the solubility of animal food is in the order of pork, mutton, veal, beef. Articles in small pieces are much more speedily dissolved than in larger, the action being found to begin at the circumference of the portion; and hence the importance of careful mastication.

III. If digestion go on more slowly and more imperfectly than in the healthy state, another important rule will be, not to take in additional food until full time has been given for the solution of the former. If the healthy period be four or five hours, the dyspeptic should be probably six or seven. The injurious infirmity of this rule by a breakfast, a meat lunch, and a dinner, all within the space of seven or eight hours, is too obvious to require a single observation.

The rules now briefly referred to, I conceive to be of more importance in the treatment of dyspepsia than any means whatever. I believe that every stomach, not actually impaired by organic disease, will perform its functions if it receive reasonable attention; and when we consider the manner in which diet is generally conducted, both in regard to quantity, and to the variety of articles of food and drink which are mixed up into one heterogeneous mass, instead of being astonished at the prevalence of indigestion, our wonder must rather be, that in such circumstances, any stomach is capable of digesting at all. In the regulation of diet, much certainly is to be done in dyspeptic cases, by attention to the quality of the articles that are taken, but I am satisfied that much more depends upon the quantity; and I am even disposed to say, that the dyspeptic might be almost independent of any attention to the quality of his diet, if he rigidly observed the necessary restrictions in regard to quantity. It is often, indeed, remarkable, how articles which cannot be borne as a part of mixed diet, agree perfectly when taken alone; how a person, for example, who fancies that milk disagrees with him, will enjoy sound digestion upon a milk diet; and how another, who cannot taste vegetables without being tormented with acidity, will be entirely free from acidity on a vegetable diet. The following case occurred to me some time ago, in which this experiment was made in the most complete and satisfactory manner.

A gentleman, accustomed to moderate, but very comfortable living, had been for many years what is called a martyr to stomach complaint, seldom a day passing in which he did not suffer greatly from pain in his stomach, with flatulence, acidity, and the usual train of dyspeptic symptoms; and in particular he could not taste a bit of vegetables without suffering from it severely. He had gone on in this manner for years, when he was seized with complaints in his head, threatening apoplexy, which, after being relieved by the usual means, showed such a constant tendency to recur, that it has been necessary ever since to restrict him to a diet almost entirely of vegetables, and in very moderate quantity. Under this regimen, so different from his former mode of living, he has continued free from any recurrence of the complaints in his head, and has never been known to complain of his stomach.

In the medical treatment of dyspeptic complaints, it is impossible to advance anything new. One thing, however, has always appeared to me to be of the utmost importance in regard to the regulation of the bowels, which, in general, are habitually slow. It consists in regulating them by the daily use of very small doses of laxatives, combined with tonics, so as, without ever purging, to imitate at all times that moderate but regular action which constitutes the most healthy state of the bowels. For this purpose, various combinations will be found to answer; such as Columbo powder, with carbonate of potash, and a few grains of rhubarb, taken once or twice a day; sulphate of iron, with aloes; sulphate of quinine, with aloes; oxide of bismuth, with rhubarb, or aloes, etc. Lime water is often useful, and the mineral acids. The nitric acid, in particular, is often found one of the best tonics, and one of the best correctors of acidity.

This kind of mild treatment, with a proper regulation of diet, and regular exercise without fatigue, appears to be the plan best adapted to the ordinary cases of dyspepsia. Injury is done by the free use of stimulants, and by active purging; and I must also express my apprehension, that no small injury is done by the indiscriminate use of mercury. There are indeed some affections of the stomach, probably connected with derangement of the liver, in which a very cautious use of mercury appears to be beneficial; but in many others it is decidedly hurtful; and I conceive that in all disorders of the stomach, mercury, in any form, or in any quantity, ought not to be employed when the desired effect can be accomplished by any other means.

[A common cause of dyspepsia, especially on this continent, is the habit of swallowing meals hurriedly, and rushing hurriedly after into active exertion either of the mind or body, or perhaps both. The energies of the system are required for the process of digestion, and if constantly diverted to other uses, that most important function must be neglected and impaired.—ED. MAG.]

THE SAHARA AND ITS TRIBES.—To form a correct conception of the Sahara, our readers must dismiss from their minds all the loose and fantastical conceptions which have been attached, from time immemorial, to the interior of Northern Africa. Instead of a torrid region, where boundless steppes of burning sand are

abandoned to the roving horsemen of the desert, and to herds of prey, and where the last vestiges of Moorish civilisation expire, long before the traveller arrives at negro-land and the savage communities of the interior, the Sahara is now ascertained to consist of a vast archipelago of oases, each of them peopled by a tribe of the Moorish race, or its offshoots, more civilised, and more capable of receiving the lessons of civilisation, than the houseless Arabs of the Tell (the mountainous tract lying between the Great Desert and the sea); cultivating the date-tree with application and ingenuity, inhabiting walled towns, living under a regular government, for the most part of a popular origin, carrying to some perfection certain branches of native manufactures, and keeping up an extensive system of commercial intercourse with the northern and central parts of the African continent, and from Mogador to Mecca, by the enterprise and activity of their caravans. Each of the oases of the Sahara—which are divided from one another by sandy tracts, bearing shrubs and plants fit only for the nourishment of cattle, presents an animated group of towns and villages. Every village is encircled by a profession of fruit-bearing trees. The palm is the monarch of their orchards, as much by the grace of its form, as by the value of its productions; and the pomegranate, the fig tree, and the apricot, cluster around its lofty stem. The lions and other beasts of prey, with which poetry has peopled the African wilds, are to be met only in the mountains of the Tell; never in the plains of the Sahara. The robber tribes of the Tuarehs frequent the southern frontier of the Sahara, and the best tracts of habitable land which intervene between these oases and the real desert; but in the Sahara itself, communications carried on after the fashion of the country, are regular and secure. War is, indeed, of frequent occurrence between the neighbouring tribes, either for the possession of disputed territories, or the revenge of supposed injuries; but all that is yet known of these singular communities, shows them to be living in a completely constituted state of civil society; eminently adapted to the peculiar part of the globe which they inhabit; governed by the strong traditions of a primitive people; and fulfilling, with energy and intelligence, the strange vocation of their life.—*Edinburgh Review.*

MUSTARD TREE.—"There was one curious tree," say Captain Iby and Mangies in their "Travels in Egypt," &c., "which we observed in great plenty, and which bore a fruit in bunches resembling in appearance the currant with the colour of the plum. It has a pleasant, although strongly aromatic taste, exactly resembling mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree our Saviour alluded to in the parable of the mustard seed, and not the mustard plant we have in the north; for although in our journey from Bysan to Adjeloun we met with the mustard plant, growing wild, as high as our horses' heads, still being an annual, it did not deserve the appellation of 'a tree,' whereas the other is really such, and birds might easily, and actually do take shelter under its shadow." This discovery will be of much interest to those who are aware of the great difficulty which has been experienced in identifying the tree to which our Saviour alludes, when comparing the kingdom of heaven "to a grain of mustard seed, which a man took and sowed in the earth; which is indeed the least of all seeds; but when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. xiii. 31, 32.—*Natural History of Palestine.*

APPLES OF GOLD.

"In the multitude of my thoughts within me, thy comforts delight my soul."
Psalm xciv. 19. See also 2 Cor. i. 3-5.

A contented man, without affliction, is ready to place his trust, and seek his comforts, in temporal things. Earthly desires crowd upon him, filling his soul with vanity, and he cannot well taste the sweet comforts of God's word but under the burden of the cross. Here we often enjoy more solid rest than if we were without a cross, and then that word is fulfilled which Christ says—Matt. xi. 30: "My yoke is easy, and my burden is light." Thus our hearts are set against the world, reconciled to heavenly things, and easily separated from many idols which we could not resist or forsake before. Well then may we bear these salutary burdens, which, when sanctified, will produce present comfort, and soon issue in eternal rest and glory. And since the Lord has promised to give strength sufficient for the day, that we may not be tempted above measure, there is abundant reason again to say that His burden is light indeed.

THE HORNS OF THE DEER.



It is in the Spring generally that the reproduction of the Horn is begun. From the place whence the old Horn had been separated and cast, and which at first is apt to bleed, but soon is skinned over with a fine film, the new Horn sprouts. At this time there is a strong determination of blood to the head, great in proportion to the demand for such an enormous and ultimately solid secretion. The vessels from the roots swell, the vascular Horn pushes up, protected by a delicate and soft covering. In this its early stage it is nearly cylindrical, and the quantity of animal heat which it contains may be in some degree imagined by gently grasping it with the hand. Gradually the antlers appear; the whole 'head,' to use the sporting term, is developed, and becomes of the firmest solidity; the animal feels its powers, and proceeds to rub off the drying and decaying 'velvet,' which may be seen at this period hanging from the Horn in ragged strips, against trees and other resisting bodies, leaving at last the magnificent ornament and weapon with only the traces on its now hard surface of the blood-vessels which had produced it. Then it is that the deer, conscious of his strength, comes forth in all his grandeur, ready to do battle with any creature, even man himself, who may dare to invade his haunts. Fierce fights ensue, and the strongest male reigns paramount.—*Penny Cyclopædia.*

SCRIPTURE ILLUSTRATION.

THE CAVE OF ADULLAM.

You will remember that it was in the cave of Adullam where David encamped when he fled from Saul, and where a number of persons to the amount of four hundred, of such as were of broken fortunes and discontented minds, joined David, who became captain over them, 1 Samuel 22. From the same cave, on a later occasion, we read that three mighty men of David, who were probably imbued with the same spirit of confidence in God as their captain, sallied forth, broke through the host of the Philistines, who were then encamped in the valley of Rephaim, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David, 2 Samuel, 23: 13—18. The approach to the cave is so dangerous and perilous, and when once in it, so safe and secure, that it at once explains why David selected it as one of his places of refuge, though the cave was in the face of his enemies, both of Saul and the Philistines. The path leading to the cave runs for some distance over a narrow slanting edge of rock, that projects from the middle of a precipice of some thousands of feet deep, and where only one can pass at a time; so that the one who happens to be at the cave's mouth, if he chooses, may set at defiance an enemy, let his strength and numbers be ever so great, for the least resistance of him who is in the cave would send down his enemies one by one into the great gulf below. The extent of the cave has never been, nor can be ascertained, in which not only four hundred, but a thousand times that number, might hide themselves unperceived and unsuspected. Numberless passages are branching off in every direction, and those passages again ramify to the right and to the

left without any kind of order and regularity, and so on. To venture any distance into the interior of the cave, without having any clue to take you back—which is generally a string, one end of which is secured at the mouth of the cave—is to surrender one's self to a sure and premature death.

We provided ourselves with three thousand four hundred yards of strong twine, and after fastening one end of it at the entrance of the cave, and leaving two armed servants to watch against the probability of its being cut assunder by some straggling Arabs, which would be literally cutting the strings of our existence, we set out on our expedition, with lighted candles, allowing the twine to drag along as we went onward. We alighted in many chambers of various sizes, shapes, and appearances, and which fancy might picture magnificent cathedrals, palaces, amphitheatres, &c., the same being intervened by long, narrow, and low passages, which we had to crawl through; and on many occasions we had to be let down and drawn up again by Arabs, by the aid of ropes. I regret that the lateness of the day obliged us to return after having expended less than one-fourth of our twine, and right glad were we to find ourselves safely back at the mouth of the cave; for should the string have been broken by some accident, we might probably have been buried alive. It would require days, and not hours, to explore the cave, which tradition extends to Hebron, four hours' distant. The cave, evidently, has been formed by the action of water, either previous to or during the Deluge; it implies like that made by water are observable throughout the cave. Probably the apostle, Heb. 11, refers to David, amongst others of the Old Testament saints who wandered in deserts, dens, and caves of the earth; nor is it improbable that David, in this cave, composed Psalms 57 and 142, as the headings imply. What support must David have derived, when driven to look for safety in flight and concealment, from the assurance of God's mercy and faithfulness which he so touchingly celebrates in the close of the former Psalm; "For thy mercy is great unto the heavens, and thy truth unto the clouds." Psalm 57. 10.—*Voice of Israel.*

SELECTIONS.

FRENCH ANTI-PATHY TO TITLES.—A somewhat amusing incident occurred the other day in the Chamber of Deputies. The draught of a bill was read in which the Minister of Finance was designated as "His Excellency." A deputy immediately protested against the title being permitted to stand, for he said that in France a minister had no right to any other designation than that of "Monsieur le Ministre." The Minister of Finance stuck up for his title, and it was supposed that the Chamber would be called to vote upon the matter; but at last a royal ordinance was brought forth, proving that a minister is only to be called "Monsieur le Ministre." Since 1830, France does not allow any of the designations common in other countries. Every one of her Dukes is only "Monsieur le Duc," every Count, or as we should say Earl, "Monsieur le Comte;" every Peer, "Monsieur;" every Judge, "Monsieur;" every Ambassador, "Monsieur." In point of fact, France, in respect of titles, is more democratic than the republican States of America; for Jonathan has "Excellencies" innumerable, and "Honourables" in shoals; but plain simple "Sir" is all that the most eminent personages in France are allowed. Bishops, however, keep the title of "My Lord," and are so addressed; but that, I believe, is only a matter of courtesy, there being a law, which says that they shall only be called "Sir."—*Correspondent of Edinburgh Weekly Register.*

WHAT ONE MAN CAN DO.—It is now eighty years since the celebrated Josiah Wedgewood "converted a rude and inconsiderable manufacture into an important branch of national commerce," by connecting the highest art with his manufactures. In 1760, our porcelain wares could not stand competition with those of France. Wedgewood carefully copied from Herculean vases, employed the immortal Flaxman to design for him, carried notions of grace and beauty to every village throughout the kingdom, was, of course, individually, successful, and earthenware is not now found in our list of imports, whilst our exports of this article average about £800,000 per annum.—*London Weekly Times.*

THE OPHIR OF SOLOMON.—Whether "Ophir" was on the Peninsula of Malacca, contiguous to the China Sea, or at Sofala, on the east coast of Africa, is doubtful. I visited Sofala in her Majesty's vessels Leven and Barracouta in 1824; and Malacca, 1844, in her Majesty's steamer *Spitfire*; my opinion is in favour of Malacca being the true Ophir. There is a large mountain so named, contiguous to the coast of Malacca, and it abounds in gold. In sailing close along the shore at night, the air was perfumed as if with spices and frankincense. The whole country teems with rich and rare products. Sofala, on the coast, is a low, swampy territory; no mountain is visible; gold-dust is certainly obtained there, brought from the interior, but there are no spices, frankincense, or myrrh. Its latitude prohibits the

growth of those articles, while Malacca is specially adapted for them. The transition of the Jews from Malacca, up the coast, to China, was an easy matter; indeed, the Chinese themselves visited the Red Sea and Persian Gulph. About the year A.D. 1150, the Rabbi Benjamin of Tudela visits several eastern countries, for the express purpose of ascertaining the residence of the lost tribes. The Rabbi found some of his brethren in Samarcand, China, and Tibet; in the first city he found 50,000 Israelites.—*Martin's China.*

SINGULAR ANECDOTE.—Several years ago, a charity sermon was preached in a Dissenting chapel in the west of England. When the preacher ascended the pulpit, he thus addressed the hearers:—"My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening, among the hearers came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences, one said, 'D—n him, let us be at him now;' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on, when the second said, 'We've heard enough now—throw!' but the third interfered, saying, 'He's not so foolish as I expected—I'll us hear him out.' The preacher concluded without being interrupted. Now, mark me, my brethren—of these three men, one was executed three months ago at Newgate for forgery—the second at this moment lies under the sentence of death in the goal of this city for murder—the other (continued the minister with great emotion)—the third, through the infinite goodness of God is *even now about to address you—listen to him!*"

SHAMEFUL VENALITY OF THE PRESS.—The *Scientific American* states, that "one of the New York daily papers last week contained an editorial, expressing decided approbation of the Sunday papers, and of the practice of publishing and circulating papers on Sunday, but in answer to some remonstrance on the subject, frankly admitted that the editorial in question was contrary to the principles of the publisher, but was paid for as an advertisement. Mending the matter with a vengeance, thought we. So, then, the publisher, by this rule, would not only sell his own soul, but consign the whole community to degradation and perdition, provided it was paid for."—*Zion's Herald.*

NEWSPAPERS.—The Private Correspondent of the *Glasgow Times*, speaking of the London newspaper press, says:—"The *Weekly Dispatch* is the English working man's preacher. It comes to his breakfast table every Sunday morning as duty as his coffee, and to its page he devotes the sacred hours of worship. A friend of mine says he will never rest till he puts down the *Dispatch*, by giving a more attractive paper for a lower price. If that were done, I should say—"Bring forth bays for such a head!" Clear London of Sunday papers, and you will win a greater victory than that of Waterloo. It seems this noble ambition has swelled many breasts at the same time. I see a proposal in the *Patriot* to carry out an idea of Dr. Campbell in the *Christian Witness*—namely, to establish a weekly paper, at a low price, which shall command a circulation of 50,000! The *New Journal*, it appears, is to issue from the *Patriot* Printing-Office. But another gigantic competitor enters the field next Saturday—a real literary Briareus—a monster newspaper with sixteen heads! If this does not eat up the *Dispatch*, I shall be surprised; indeed, it is a marvel if it does not swallow up scores of the tiny journals to which we have been hitherto accustomed. It is the stupendous project of a very wealthy and a very philanthropic gentleman, Luke James Hansard, Esq., printer to the House of Commons. His intentions are excellent. The title of the journal is—"The Spirit of the Times; or, the Social Reformer." "It will bear the same relation to the rest of the press which Lord Rosse's telescope bears to all that ever preceded it, or that a railway train bears to a coach-and-four."

CONVERSION.—How palpably true is our Lord's declaration, that "except a man be born again, he cannot see the kingdom of God!" Not only he shall not, but he cannot. He has no faculty capable of discerning it. If we know not exactly as to particulars what heaven is, we know to a certainty what it is not. We are sure it is not like earth. There are no routs, assemblies, play-houses or horse-races there; no estates to be bought or sold, no funds to be transferred, no business to be managed upon the exchange, or in coffee-houses. How, then, could they whose hearts are more set upon these things, possibly be happy even in heaven, when separated forever from all they love? Heaven must be a hell to an unhumiliated, un sanctified sinner, even if he could be admitted there. The company, the employments, the enjoyments are of the same kind with what he despised upon earth.—*John Newton.*

INTERESTING VARIETY OF THE BIBLE.—When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the "Poetry of Life":—"With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time.

From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the still small voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory,—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible."

NEWS.

The nomination of General Taylor as presidential candidate for 1848, goes bravely on, and is by no means confined to the Whig party with whom he has hitherto been identified. The nomination meetings in the South are called Taylor meetings, because of the fact that both parties unite in them. Appearances indicate the breaking up of the old party organizations, which have contended for the management of the Union since its formation—and the formation of two new parties, which, whatever they may be called, will in reality be pro and anti-slavery.

The Gurrilla war commenced in Mexico, is filling the American public with alarm, and very justly too. It is in fact an almost necessary consequence of the helpless condition of Mexico, and the bloodthirsty and lawless character of many of the troops sent to invade her. They, the troops, practice all kinds of rapine—one of them is put to death, perhaps, under circumstances which justify the act, if ever it is justifiable. The comrades of the deceased proceed to the village where he was killed, and in cold blood massacre twenty or thirty of its inhabitants, without the slightest proof that the victims had any share in the alleged offence. And this single ruthless act makes implacable guerrilla soldiers of all the relatives and friends of the murdered villagers, perhaps two or three hundred in number.

It is said that Santa Anna has issued a hundred commissions to officers to arm guerrilla bands for the purpose of hanging on the skirts of the American army, cutting off provision and ammunition trains, and putting all stragglers to the sword. It is also said that in consequence of the massacre of a large number of defenceless Mexicans at the Rancho of Guadalupe, Canales has declared the whole valley of the Rio Grande under martial law, and (we quote from an American paper) "issued a proclamation commanding every Mexican, capable of bearing arms, to take the field on pain of death, and spare no Americans armed or unarmed, within the reach of their avenging steel. Recent accounts inform us, that large numbers of our troops are sick with the vomito (yellow fever) and other fatal diseases, and that the cities and fields they have captured and won, are being thickly dotted with the graves of those who escaped death amid the shock of arms.—Many a proud young heart which beat high in the roar of the conflict, panting for glory," is now ebbing out its last feeble pulses in the hospitals of Vera Cruz, Tampico and Matamoros, with no friendly hand to close the glazed eye and bear the sad farewell to distant homes."

The most extraordinary intelligence respecting the war, however, is, that a large body of Swiss have enrolled themselves, and sent a message across the Atlantic offering their services to the United States for the war with Mexico, upon the sole condition that they be allowed to occupy part of the territory to be acquired. Should this be true, we cannot think that they would in the event of their services being accepted, be any way differently situated from seamen of other nations accepting commissions from Mexico against the United States, all of whom the American Government has declared she would treat as pirates, i.e., hang without mercy whenever she had the power.

It is said that martial law has been declared in the city of Mexico, and that many inhabitants are moving off on account of the expected attack. Peace is still denounced by the Mexicans.

The agitation for cheap postage is going on in the United States with considerable vigour. We in Canada must also keep at this subject till we obtain it.

The "Great West" is filling up this year as rapidly as formerly by immigration from the older States, and from Europe. The opinions of the Atlantic States, will soon be of little importance in deciding the measures of the Union.

The missing vessels, *Erromanga* and *Bellisle*, are now in port, after being six weeks in the ice; an unprecedented occurrence we believe in the Canada trade. There is no intelligence of the *Albion*.

The accounts from the Quarantine Station are melancholy. The following is from the Quebec correspondence of the *Montreal Herald*.

Friday Afternoon, May 28.

"The steam-ship *St. George* has just returned from Grosse Isle, and I am sorry to say that the accounts she brings are very unfavourable as relates to the sickness and deaths at that place among the poor emigrants. There were no less than sixty-four deaths yesterday at the hospitals and on board the ships lying there. When the *St. George* left this morning, thirty-five vessels, all full of passengers, were detained at Quarantine.

"A medical gentleman, who had come out in the ship *Wardsworth*, and had remained at Grosse Isle to assist Dr. Douglas, died yesterday afternoon at four o'clock, and was to be interred this afternoon. I have not learned his name."

We understand that Mr. Yarwood, the newly appointed Chief Agent for Emigrants at this port, is busily engaged in making arrangements for the coming flocks of people who may now be daily expected. We have every confidence in Mr. Yarwood's experience and acquaintance with the wants of those who come to settle in Canada, and are confident that the office could not be placed in better hands.—*Courier*.

We regret to say that the forbiddings of evil with respect to emigrants arriving in the *St. Lawrence*, are at this moment only too sadly verified. We have been favoured with a sight of a letter from Quebec, from which it appears that a very large number of deaths have taken place on board of many of the vessels coming out. On board the *Agnes*, there have been fifty deaths; on board the *Wardsworth*, forty-five; on board the *Jane Black*, ten or eleven; on board the *George*, twenty; in all about one hundred and fifty. There are now, we learn, about two hundred and sixteen patients on shore in the hospital, besides two hundred and twenty others on board four ships, which are still detained at Grosse Isle. The Government, in the meantime, has been engaged in doing all in its power to alleviate the calamity. We understand that the Chief Emigrant Agent at Quebec has engaged two experienced medical men, to go to the Quarantine station to assist Dr. Douglas in taking charge of the sick; and accommodation has been provided for 10,000 persons on the island. He has also given the necessary orders for the erection of a fever hospital, on Wind Mill Point, above the canal. This Hospital will contain two hundred persons. A shed is also to be erected on the island wharf.—*Montreal Herald*.

A correspondent from Quebec writes us under date of yesterday. There is nothing new here, but the manufactures which have just overtaken Mr. Caron and his family. At the very time that he was deprived of his post of Speaker of the Council, he lost also his eldest son (18 years of age) and Madame Caron, after first giving birth to a daughter, two days after was delivered of two sons; in all three children. The boys have died; but the girl still lives.—*Revue Canadienne*.

We are pleased to find that another new steamer is shortly to be placed upon the Kingston Line by the proprietors of the Canada and High Landers; she is to be called the *Passport*, and will exhibit another proof that Canada, like all the rest of the world, is going ahead.—*Herald*.

The Quebec Corporation, at a special session held on the 24th instant, has passed a Bye-Law for the establishment of a Board of health and for other sanitary measures. The Board is to consist of thirty members, five for each ward, and the Clergy are to be ex-officio members. They are empowered to appoint health wardens and officers to visit all houses and premises, and cause cleanliness to be observed. Medical men, and keepers of public houses and boarding houses are to report all cases of sickness, and the Board may send sick non-residents to Hospitals, excepting the Hotel Dieu and General Hospital, and shut up streets, lanes, and other places where contagious sickness may prevail. Fines and imprisonments are imposed in certain cases for disobedience; but we hope they will be rendered unnecessary by the active and judicious discharge of their duties by the persons named in the different wards, and by the co-operation of every inhabitant of the city. The Governor has given full powers, means and assistance to the Medical Superintendent at the Quarantine Station, and we have no doubt but that this officer will faithfully and ably discharge his duty. The number of sick already there is great, and additions are constantly coming in. One vessel had seventy dead on the passage; out of 580. There is more alarm than necessary in town. Calamity is everywhere in all things, and cleanliness, are the best securities against any danger which may exist.—*Quebec Gazette*.

This morning the Chief Agent of Emigration proceeded to Grosse Isle, armed with all the authority requisite to meet present difficulties and future demands. A large number of tents will be despatched to day, which are to be placed at the extremity of the island, for the reception of the healthy and convalescent.—*Quebec Gazette*, 26th May.

The number of emigrants who had arrived at Quebec on the 27th May were..... 5,546
To same period last year,..... 5,332

Increase for 1847..... 216
25 sail of emigrant ships are at Grosse Isle.

From a letter in the *Quebec Mercury*, dated Little Metis, 19th instant, we learn, that the *Rey O'More*, before reported to be in a perilous condition, was not expected to hold together another tide if the wind continued from the eastward. The whole of the cargo was under water. Means were being employed to save all that was possible.

The Board of Trade of Quebec, which had sent during the last winter a petition to the authorities of the Post Office in England, praying a reduction on the enormous postage of letters and newspapers in this province, have received an answer, informing them, that the subject is now under consideration of Her Majesty's Government.—*Minerve*.

QUEBEC, MONTREAL, AND TROY TELEGRAPH, May 22.—We understand that Mr. Cornell, the builder and superintendent of the Buffalo and New-York Telegraph, has been appointed builder of the Telegraph from Troy to Montreal and Quebec.

CONSEQUENCES OF INTEMPERANCE.—On Monday week, on going on board the steamboat *St. Louis*, we were witnesses to one of those terrible scenes so often caused by drunkenness. A man named Augustin Lebeau, of the *St. North* line, was asleep on board the vessel in a state of comatose and insensibility; he awoke suddenly, and finding his great coat missing, tried, and chattered in a frightful manner, charging the passengers with the theft, and threatening them to fight. A man near him pointed out his coat done on his part, thus to result to the above, adding—have you no love for God? I love him. The man quickly replied, "I have I love for God!—You shall see how I love him." He then ran to the side of the vessel, placed his hands on the guard board, vaulted into the water, and was immediately carried astern of the steamer. The Captain stopped the engine, the boat was lowered, but it was of no avail; the man tried to swim for a short period and then disappeared beneath the water. Lebeau was a blacksmith, and was going to seek work in Upper Canada; he was 33 years of age, and has left a wife and seven small children. The same day, on board the same vessel, these shameful scenes? And are they not enough to make all persons join heart and hand with those who are striving to combat against this brutal passion?—*Echo des Campagnes*.

MELANCHOLY CASUALTY.—It is with feelings of peculiar distress that we announce the death of the Rev. Thomas Fuller, Missionary at Fencion Falls, who, as we have just learned from a correspondent, came to an untimely end by a most appalling accident. Whilst engaged with two men in removing his boat,—an article in that neighbourhood essential to common sense, as well as to the discharge of duty,—to some by lower down where it would be in a more secure position, they were drawn into the rapid at the last cascade, the bodies had not been found.—*Church*.

FIRE AND INCREASING TERRORS.—Between Saturday night and Sunday morning for many weeks past fires have occurred so regularly as to be accidental but not unusual. This is not placed beyond all doubt by the circumstances attending the fire of last Sunday morning. About four o'clock, a wagonman's shop, in rear of the tavern known as the "Tyronne Arms," near the corner of Adelaide and Yonge streets, was found to be on fire, and with its contents, we believe, was wholly consumed, although by the vigorous exertions of the firemen no other damage occurred. We hope some energetic measures will at once be taken by the Corporation to protect the lives and property of the citizens; and as a means of protection, that a law will be passed requiring each yard to be properly fenced in, and closed. The insurance companies are deeply interested in this matter, and should unite with the authorities of the city in adopting some efficient measures for which abound in our streets, are a disgrace to the city, and are, we believe, the source of the most of the crime which prevails. A poor wretch who had been drinking in one of the taverns adjoining the town, upon which was burned down, and is now under arrest for threatening to burn the tavern, was, we are told, turned out into the street without his coat, about midnight on Saturday, in a state of intoxication, and was thus prepared by the tavern-keeper and his associates to commit any crime.—*Examiner*.

NEW ORLEANS, May 13.—The whole valley of the Rio Grande is under martial law, and every one capable of bearing arms is called upon to rally under penalty of a traitor's death. This does not exclude even the clergy, number of volunteers are leaving here, but the close of their term of service. Those already returned to New Orleans are in wretched plight, sick, and their apparel worn out.

An incidently accident occurred, on board one of the Champlain Canal Boats, by which two unfortunate men lost their lives. It appears the boat was excessively crowded both in the cabin and on deck, and crowd to head the customary warning to avoid the bridge, with which, before a collision could be rendered were both drowned. One of the men with a young lad was coming from Philadelphia, to settle in Canada. One-third part of the garbison in the castle of San Juan are prostrated with disease. Several cases of cholera had appeared.

The clergy of Mexico are now said to be opposed to the defence of the capital, because of the damage likely to accrue to the Church property.

It was reported in Vera Cruz that General Olivarria was marching from the South of Mexico with 30,000 men, whom he will scatter in guerrilla parties, covering the plains of Puebla and the country as far as Chalapa. The inhabitants of the villages, generally, are reported as arming themselves and forming guerrilla parties.

SLAVE TRADE.—The slave trade is carried on at present to an unexampled extent chiefly in vessels built in the United States, and protected from having no power of examining American vessels, they are used by all the slave-traders of the West Indies and South America.

STEAMBOAT EXPLOSIONS.—FIFTEEN LIVES SUPPOSED TO BE LOST!—The Little Rock Arkansas Gazette says, about forty miles below Little Rock, the steamboat New Hampshire had her boilers burst, causing a complete wreck of the whole boat, and killing nearly all her officers.

SHIP FEVER.—Information was yesterday sent to the Police, that a couple of young persons just from Ireland, were at the point of death at No. 110, 19th street, and we are informed by the officers of Police, that the city has a large number of cases of this malignant disease, besides the large number confined at Bellevue.

The typhus and ship fevers are prevailing among the emigrants who have landed in the different parts of the United States. More especially at New York and Staten Island some of the medical and health officers have fallen victims.—At New York this violent disorder is said to be spreading through the city.

NORFOLK, May 19.—EMIGRANT PASSENGERS.—From the 1st of January, to the 17th of May inclusive, 44,627 stowage passengers arrived at the Quarantine Station, while 527 died on their passage during the same period;

Of those who arrived, 795 were admitted into the Marine Hospital, suffering with fever, and of whom thirty-five died. The whole number admitted into the hospital with "disease general," was 1,115.

New York papers, of Tuesday, bring a few additional items from Mexico. Six thousand American troops had marched to the city of Mexico—Santa Anna was in Orizaba, preparing with energy for an attack on Vera Cruz. Sickness was prevailing, by the last accounts, among the U. S. troops and volunteers in Mexico, who were dying in great numbers.

Early in 1848 there will be sixteen steamships regularly plying between New-York and Europe, by which means a weekly communication will be kept up with England, France, and other countries in the Old World, independently of the Boston line of Commodore Cochrane.

It is said that there are in Paris four hundred acres of burying-ground for less than one million of inhabitants, while in London there are but one hundred acres for two millions.

The accounts brought by the Levant mail are of a most gratifying character, as they quote a fall of 10 per cent. in the price of grain in Egypt, and hold out expectations of immense supplies from Odessa and the Russian ports, where they have already arrived, and only wait a sufficiency of tonnage to convey them to England. According to advices, all the ports of Ireland are crowded with grain laden vessels, including twenty-one with cargoes from the United States, the produce of the subscriptions generously contributed for the relief of the distressed by our trans-Atlantic brethren. The rice at Mark Lane has been attributed to renewed purchases for shipment to France, in several departments of which the price of grain is represented as on the decline.

CULTIVATION OF TEA IN INDIA.—The Indian papers lately received contain an important dispatch from the Court of Directors relative to the capabilities of the valley of the Dhoon and the adjacent district for the cultivation and the manufacture of tea. As several reports have recently appeared in the local journals of the success attending Dr. Jameson's efforts to introduce the plant in the north-west, the public were, it appears, in a measure prepared for the intelligence communicated through this medium. But the most satisfactory circumstance yet mentioned consists in the opinion given by parties in the London trade, that the sample presented for their inspection was "equal to China tea of a superior class, possessing the flavour of the young peckoe, but more than the usual strength of that tea, while, in other respects, it resembled the description imported under the name of "mong yong." The article, it is stated, is as much esteemed in the district in which it is raised as it is in our own market, for 173 sers of it were not long since sold at Almorah, fetching from four rupees to five rupees the ser—a price equal to the best China produce sold in the capital of Bengal. According to the calculations made by Dr. Jameson, the cost at which it can be raised is so low as to afford considerable encouragement to the application of capital to that purpose. It is estimated that if cultivated on a sufficiently large scale, the leaf could be delivered in Calcutta at a figure of little more than 8 annas per ser, or about one-eighth of the present price. "Supposing, however," it is remarked, "that the cost of cultivation, manufacture, and transport, were to reach double the estimate, a sufficient margin of profit would remain to amply repay for the outlay." The capacity of the mountains of Kinnon and Guriall for the production of tea does not appear to be limited in any degree to particular localities. The last report furnished to the Court intimated that 176 acres were under cultivation, containing 322,579 plants.—Times.

EXPLANATION CONCERNING A PROPOSED ADDITION TO THE SIZE OF THE WITNESS.

The proprietor of the *Witness* has frequently felt it exceedingly desirable to insert more matter of immediate interest, such as important speeches, or articles from leading journals, than can be contained in the space at present devoted to news; and yet he cannot deem it right in any way to diminish the literary character of the paper. The only alternative, therefore, if both advantages are to be combined, is to add an additional page, on a separate sheet, to which the prices current, commercial circulars, shipping list, etc. etc., may be transferred, leaving in the body of the *Witness* one or two additional columns for reading matter, and thereby rendering it more valuable for the family.

This is not, however, the only reason for the addition in question. It is felt that the commercial intelligence should be given more fully than there has hitherto been room for; and it is therefore proposed to extend the prices current, give commercial circulars more frequently or more at length, and add lists of all commissions of bankruptcy, advertisements of dividends, dissolutions of partnership, etc. etc., throughout the province of Canada. The said notices to appear once in the *Witness*, on the Monday following the Saturday on which they shall first appear in the *Gazette* by authority. To these commercial notices will be added any important appointments made, or commissions issued by the government, as well as any applications for acts of parliament, or other legal notices, which may be deemed of general interest.

It will at once be seen that the addition contemplated must involve a considerable additional expense of paper, printing, and labour; and the only way of meeting this increased expenditure will be to insert advertisements; an addition, by the way, which has been desired by many subscribers to the *Witness*, who wish to see advertisements as well as other news.

This addition to the *Witness*, which, it is presumed, will much enhance the value to subscribers, will, it is to be distinctly understood, cost them nothing, either in the way of increased subscription or of postage; and therefore, as the whole that was promised, and even more, will be given in the body of the paper, and the additional page to the bargain, the insertion of advertisements in it cannot be considered, in any point of view, as a breach of faith.

For the reasons above explained, the proprietor now requests the attention of the advertising public to the following recommendations of the *Witness*, as an advertising medium.

First: It has a respectable circulation in the city, and very generally over the country, being regularly directed, in larger or smaller parcels, to 240 post offices. The whole circulation is about 1500 copies.

Second: It goes, generally speaking, into the hands of a highly respectable class of subscribers, among whom are not a few merchants and traders.

Third: As it is not intended to put in gratuitous or underpaid advertisements for the purpose of filling up, it is likely that the advertisements which do appear will be better read than if they were, so to speak, lost in a crowd.

Fourth: The terms will be as customary, namely, 4d per line for first insertion, if over six lines, and a penny per line for each subsequent insertion. If under six lines, 2s 6d for first, and 7d for each additional insertion. But it is to be remarked, that the line of the *Witness* is nearly half as long again as that of ordinary advertising papers, so that in reality its charge is much less.

The terms for all Advertisements will be cash, in advance, or in the first demand, and they must be sent in by TEN o'clock, on Monday forenoon; if from the country, free of postage; and either with a remittance, or an order on some house in town.

The above described change will take place in next number, and parties inclined to advertise in the first number issued on the new plan, will oblige by sending in their advertisements as early in the present week as convenient.

PRODUCE PRICES CURRENT—MONTREAL, May 27, 1847.

	s.	d.	s.	d.		s.	d.	s.	d.
ASHES, Fols. per cw 28	0	0	0	0	BEEF,	nominal.			
Pennis,	23	0	00	0	BEEF, Primo Mess,				
FLOUR, Canada Su. ..					per brl, 200lbs.	60	0	00	0
per fine, per brl.					Primo,	50	0	00	0
196 lbs.	37	6	38	6	Prime Mess, per				
Do. Fine,	37	0	37	6	tierce, 304lbs.	90	0	92	6
Do. Extra,	37	6	37	9	PORK, Mess, per brl.				
Do. Middings, ..	none				200lbs.	92	6	95	0
Indian Meal, 108lb.	none				Prime Mess, ..	72	6	75	0
Oatmeal, brl. 22 1/2	34	6	35	0	Prime,	62	6	65	0
GRAIN, Wheat U.C.					Cargo,	00	0	00	0
Best, 60lbs. ..	8	3	8	6	BUTTER, per lb. ..	0	0	0	0
Do. L.C. per min.	7	6	7	9					
Barley, Minot, ...	3	9	4	0					
Oats,	2	8	2	9					

May 31.

FLOUR.—The activity of the market has been rather checked by the receipt of less favourable advices from New York. Sales of best brands on Saturday for June delivery at 37s. To-day no sales, and the market nominal, but not less firm.

WHEAT.—Is equally affected; good quality was sold on Saturday at 81 1/2d; to-day nothing has transpired.

FRIGITS.—Not quite so firm, but without change in the quotations.

THOS. M. TAYLOR,
Broker.

TERMS OF THE MONTREAL WITNESS:

The "Montreal Witness" is published every Monday afternoon, for the Proprietor, JOHN DOUGLASS, by R. D. WADSWORTH, Exchange Court, Montreal.

Annual Subscription, exclusive of Postage, 17s. 6d.—Do., if paid in advance, 16s. Shorter periods in proportion. To Agents or Clubs remitting in advance for five copies the price will be 14s. per copy.

To enhance the value of the "Witness" for preservation, an index will be given at the end of the year.

All orders and remittances are to be addressed to the Publisher, Mr. WADSWORTH. All literary communications to the "Editors of the Montreal Witness,"—in both cases, post-paid.

THE PEOPLE'S MAGAZINE AND WEEKLY JOURNAL is Published for the Proprietor, JOHN DOUGLASS, every Wednesday Morning, at 5s. per ANNUM, payable in advance. Orders to be addressed, post-paid, to Mr. R. D. WADSWORTH, No. 4, Exchange Court.