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# THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

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MONTREAL, WEDNESDAY, SEPTEMBER 8, 1847.

No. 40

## THE LORD PASSETH BY.

[It is due to state that these lines, from the gifted pen of Mrs. Sigourney, were addressed to Rev. Mr. Cook, one of the Secretaries of the American Tract Society, soon after the sudden removal of his only surviving child, Henry Mills Cook, who died at the house of his grandfather, Professor Mills, at Auburn, New York, June 7, 1847, aged ten years.]

When earth is racked by tempests dire,  
And mountains shiver at their ire;  
When midnight hears the conflict loud,  
'Tween wretful sea and volleying cloud,  
While lightnings fire their ebony shroud,  
In chariot sweeping o'er the sky—  
It is the Lord that passeth by.

When unseen hands, with fearful sway,  
Rend from thy breast thy babe away,  
Or darkly sever from thy side  
The loving friend, the trusted guide,  
The true, the tender, and the tried,  
Look upward, lift the gushing eye—  
It is the Lord that passeth by.

When sudden falls in mouldering clay  
The day-star of thy pilgrim way,  
The only child—with buoyant tread,  
Who bore the features of the dead,  
The impress of the early fled—  
Kneel—bow thy heart, suppress the cry—  
It is the Lord that passeth by.

When Conscience smites the trembling soul,  
And sins on sins, like billows roll;  
When pains and penitence awake,  
And prayer will no denial take,  
Till heavenly hopes the darkness break,  
And joy is born from lowliest sigh—  
It is the Lord that passeth by.

—American Messenger.

## THE CONVERSION OF RABBI NAHUM.

The following simple and touching narrative is taken from the letters of the Missionaries of the Free Church of Scotland, at Jassy, published in the August number of the Home and Foreign Missionary Record of that body. The letters commence on 9th June, and are continued from time to time until the 21st, which is the date of last extract. We publish this narrative, as suited to make a good impression not on Jews only, but to shew all who are loving this present world supremely, the importance of coming out and being separated from it—of taking up their cross and following Christ.

Rabbi Nahum Meir Birman was a respectable shop-keeper in the Ober Market, Jassy, an iron-monger. Three years ago, when the whole of that district was burnt to the ground, he escaped, with nothing but the lives of himself and family from the devouring flames. After that calamity he got a certificate from the chief rabbi of his qualification to arbitrate on all questions of the Jewish law, and by that means got himself established as darjın or rabbi-depute in a country town. We have seen the paper, and the rabbi could not have spoken more highly. The rabbi calls him most eminent in the law, and holy from "his birth." Indeed there is not in Jassy a more unblemished moral character than Rabbi Nahum's. He returned to Jassy and commenced business in his former line. My acquaintance with him does not date further back than five months; but Mr. Weiss had had, two years ago, half a day's conversation with him, and it may be that the seed was then sown which has now come forth to the view of all.

This last winter the old man had a severe illness, in which Dr. Mason was called to attend him, who, along with Mr. Weiss,

improved the season to speak impressively to him, and after his recovery got him to attend one of our Thursday meetings. The next day he called upon me, and after that came regularly almost every Friday forenoon. His visits were seldom less than four hours long. From the first we were all deeply interested in him. Here was a man of uncommon shrewdness and sagacity, of most respectable station and character, with an evident leaning to Christ, but that was all. With every interview our former impressions were strengthened, but no progress appeared. We lamented over the want of spirituality and earnestness, such as was corresponding to the awful moment of the matter between us. This was especially manifested by the ground he took whenever the duty of witnessing for Christ in his own family and before the world was adverted to. He said Abraham was set up as the highest example of faith, for having offered up his Isaac at God's command; he himself would need a faith eight times as great as Abraham's to sacrifice the temporal welfare of eight children. The conclusion will show that he was quite justified in his fear that he would be called on to offer them. In vain we showed him, that by refusing to confess Christ, he was taking on himself the burden of providing for his children, whereas otherwise he was permitted to cast the care of them on God; that, by making his family hinderances in his way to God, he provoked God, if he had mercy on him, to remove these out of the way; and that he was caring for the temporal at the expense of the eternal well-being of his children. We had so often urged these considerations without success on those of whom all, but the taking of the cross excepted, we would have judged most favourable, that it was often with misgivings and languid faith we repeated them in this case.

Now he tells us, that since the first visit he was drawn to us much more than we were drawn to him, and that he felt he could not exist without Christ; but we could not know what was going on in him. He was anxious to get some hope extended to him that he would not be left to starve. If we had only given him a word to hang his hope upon, he would have been as ready as Benhadad's messengers to close with it. You can have no idea of the conflict he had to endure. Our proselytes are all poor and destitute, most of them apprentices, so that we could with perfect propriety apply to them Paul's apostrophe in 1 Cor. i. 26; and his wife and children, who dreaded his inclination to Christianity, used to point out all the misery, the torn boots, and shabby clothes of our poor people, as an intimidation. The Russian merchants with whom he had dealings advised him either to join the Greek or Romish Church, but by no means the Protestant. More than once these things so wrought upon him that he became quite estranged, and ceased to visit us. Several times I have felt myself irresistibly impelled to visit him, and although my reception was generally chilling at first, before I departed he always promised to return my call.

One evening he spent in endeavouring to demonstrate the necessity of some human support to lean upon, apart from the Word of God. In his Jewish style he prepared his point by way of a parable—supposing that he was invited by the proprietor of a delightful garden to come and partake of his fruits, would it not be reasonable, he asked, if I was afraid of dogs to be met on the way to the garden, to request the proprietor to give me some escort to bring me thither in safety? I showed him that the Proprietor of the garden offered his own escort, and that he purposely suffered the dogs to be in the way to see whether the invited had due confidence in himself, and such a value for his garden, as to risk the danger in the way to it. He modified his parable, I am certain, nearly a dozen times in the attempt to gain some advantage for himself; and when at last he was brought to perfect silence, and to admit that God gave nothing but the word of Him

who is invisible, on the strength of which such a sacrifice was to be made, his voice after that was hoarse with emotion.

It was a memorable occasion, on which he first showed something like decision—not only inclination to the Gospel, but an all-overcoming determination for it. It had become necessary to send away from Jassy the last baptized of our converts, Naphtali. His relations had first brought against him a charge of theft, and you would have been confounded, as I was, at the pertinacity with which numbers of grey-bearded men adhered to an accusation, which they knew to be without a shadow of foundation. However, we produced Naphtali, and had him justified and acquitted before the Austrian authorities. His relations, however, were using interest to get him recalled for military service, and, we learned, were suborning witnesses to swear to some false charge against him, to have him taken into custody until the order should arrive. In these circumstances we saw it necessary to send Naphtali away from Jassy. But how was the permission to be obtained for his passing the city gate? While we were considering this point, Nahum, still a Jew, of course, came in. At that time the rabbi was repeating his ban with new sections almost every week, and our old friend Nahum only ventured to enter in the night. We had confidence enough in Nahum to entrust him with Naphtali's case. He undertook to obtain the passport—but how? Such things are only to be managed by a series of lies, at which, indeed, no Jew scruples, and of which even a converted Jew does not soon perceive the iniquity. When Nahum heard our condition, that it was to be done without falsehood, he declared it impossible. However, he made the attempt, and returned again and again with one and the other new proposal, each involving a violation of the truth as absolutely necessary to the attainment of the object. Much as we were concerned for Naphtali—for if not sent away to-day, to-morrow might have been too late—we unswervingly waived every one of his proposals. I remember the look of the old man as he, in great emotion, cried out, “Now I seem to be among angels, when I find men, in a case of life and death, refraining to deviate from truth.” The old man saw that we were willing to make any personal sacrifice for the boy's safety, and yet that we durst not forfeit the blessing of God on our undertaking, and take the matter into our own hands by a lie. He went about the business in another and soberer spirit. He said that he felt that it was a sacred transaction he was engaged in, and that if any Jew had asked him what he was about, he would not have ventured to deny it. He went to the commissary, told him simply the facts of the case, and that Naphtali was a young proselyte whom we wished to secure from the machinations of the Jews, and obtained the pass.

This incident seems to have been blessed of God to work in the old man, more than a thousand sermons, a sense of the earnestness and reality of religious principle, and of the fear of God. After this he kept no reserve, and opened to us his whole mind. It appeared that he had been in the habit of praying to Jesus throughout the winter, and, latterly, of crying to him, while walking on the streets, to make his way plain, and deliver him. The only deliberation now was how he could prevail on his wife and children to cleave to him in the step he designed to take. In this respect he had been sinfully weak, and notwithstanding our frequent warnings to seek to convey to his wife his own convictions of the truth, it had been neglected.

About this time Nahum was summoned before the rabbi, on a complaint of the Jews, that he, in defiance of the ban, was still frequenting our house. The rabbi, to avoid all insult, sent his own son-in-law, instead of the synagogue servant, with the summons, and endeavoured to soothe Nahum, by assuring him that he would not say to any individual that he (Nahum) had been summoned; and entreating him, for the sake of his own and his children's reputation, not to visit the missionaries. Nahum could not help contrasting the carnal motives with which the rabbi plied him, with those which were wont to be presented to him by the ministers of the Gospel. Still he was anxious to put off the decisive moment; and we, dear brother, could not wonder, acquainted, as we were, with all the circumstances. The nearer the season approached, the more formidable it appeared, and every one felt the necessity of training himself to take his own share of the approaching conflict. It was in Jassy, the stronghold of strict and bigoted Judaism, where the Jews are said to out-number all the sects of Christianity put together. This was one of the best known, and most respected Jewish shop-keepers

—a special friend of the chief rabbi. He was connected by marriage with other families, who would find their honour affected. What had he not to dread from his fanatic countrymen? He had been till this moment a strict Jew. One touching circumstance manifests what his family must feel and suffer. In some business before the rabbi, which he was anxious to wind up previous to the decisive step, he was called on to take an oath. His wife endeavoured to dissuade him from taking the oath (of which, namely, “the great oath,” the Jews have such horror, that even when the cause is good, they would rather make any compromise,) and exclaimed, “If you take the oath you will never be set to blow the trumpet again”—referring to the ceremony of blowing the trumpet on the first day of the year, to which only the most esteemed for sanctity are admitted. It is called “a holy office,” and one who has taken an oath is not eligible to it. Nahum had been blower of the trumpet in one of the synagogues this last year. But we trembled for the man. Satan was at work to prevail on him to protract. He must be plucked as a brand out of the burning. He was anxious that the Jews should be so provoked as to thrust him out, and thus, as it were, his fall be broken, and he be spared the effort of nerving his own mind to it. We represented to him that such a procedure would mar the lustre of his confession. This he saw and acknowledged.

On Thursday afternoon last week, Mr. Edersheim and I, having now full conviction that the old man adhered with his whole heart to Christ, having been long praying for him in the family and in private, met him at Mr Weiss' room, and, with hearts lifted up to Him who can move the hearts of men as the rivers of water, laid before him the sin and danger of tempting the Spirit of God by delay. The old man was overcome: said he had been long prepared to leave wife and children for Christ, and that it was only the desire of making them partakers of the same salvation which induced him to delay. He resolved to take the decisive step on Saturday, 6th of June, 1847, to send his two boys in advance to our house; to come after with his two little girls, to be baptized along with those children who could be admitted into the Church on his responsibility; and then return and seek to prevail on his wife to accompany him, till she also could be instructed in the gospel. Saturday came and we all, as we opened our eyes, felt that it was a day fraught with interest for the work of the Gospel in Jassy. It was a business requiring decision and promptness as well as prayer; for if it once got wind among the Jews, it was to be feared they would rise and at least take possession of the children. We were in preparation the whole day, you may conceive how, for the work of the evening.

Between five and six o'clock, P.M. we began to look out of the window for the arrival of the boys. Our young men apprentices, who came every evening to worship, began to drop in. They could not but notice an unusual stir in the house, and although they knew not the cause, shrewd suspicions (they are all Jews) began to spread from one to another. They, poor fellows, seeing us watch, were as excited as we, knowing that something must be about to take place. Mr. Weiss took his station at the gate, and when he could stand no longer, took out a chair and sat down. We continued at the windows or on the balcony at intervals till hours passed away and it became quite dark. The young men finally went to the chapel, and began to sing hymns. By this time, how could we but fear that some misfortune had happened, or, worse still, that Nahum had shrunk back at the last moment? Between ten and eleven o'clock P.M. Mr. Weiss took a cart, and went to ascertain the real state of the case. He returned between eleven and twelve o'clock, P.M., and reported that Nahum had been quite ready for setting out, when one of our apostates entered, and being supported by Nahum's wife, began to rail against the gospel and missionaries. The matter had in a certain degree become known, friends had collected in the house, and Nahum had not had firmness to carry out his purpose. Nahum desired us to ask counsel of God for him, and send him word how to proceed. We thought that the mind of God was perfectly plain out of his word that no delay should be made, not of a day, after the matter had come so far. Mr. Weiss returned to Nahum with our answer, but could not prevail on him to flee at this moment from the destruction which threatened him.

When we met on Sabbath morning, although our hopes for Nahum were of the faintest, we all felt our spirits reduced to a simple and child-like subjection to the will of God. The old man had a fearful conflict. He called on Mr. Weiss early on the

morning, and Mr. Weiss set before him his unfaithfulness in its true character, he burst into a fit of convulsive weeping, and declared that in the afternoon, whatever opposed him, he would come forward and take on him the vows of the Lord. It was my turn to preach that afternoon, and of course it fell to me to baptize him and his children. We began worship, the prayer, and the sermon, and the old man did not appear. Mr. Weiss was at last summoned out. The boys had come, and their father begged Mr. Weiss to come to his relief. Mr. Edersheim was summoned out. I proceeded with the sermon and we had been already two hours at worship. I gave out a hymn to be sung, and in the meantime Mr. Weiss announced that the old man had come with three of his children, but begged to see me before he came to the ordinance. When I came he burst into tears, and exclaimed that he was come in the full view of all he had to encounter, to offer up himself and his poor children to his Redeemer. I must pass over the sensation which was produced on the Germans present, and our own people especially, when the old man, in answer to one of my questions, broke out into a short but energetic and affecting confession of his faith and motives. Who could have seen his three children still in their every-day Jewish dresses, as they had been hastily carried off by the father, ready to be admitted into the covenant of redemption, without emotion? Every one of our proselytes professed that his heart had been strengthened. They boasted that now the reproach of God's people was, in a great measure, wiped away, and a weapon taken out of the hand of Satan. The high praises of God were in their hearts.

I must pass over the scene with his eldest son, and wife, who came the same evening to our house. The latter lay down on the ground, and declared she would die there. She had been 25 years with her husband and they had been remarkable for perfect harmony. I must hasten to tell you, in few words, the effects of this step, as they have appeared. Next day, Monday, having put off his oriental dress (which we find essential to proselytes,) he proceeded to his shop, attended by three friends. The Jews flocked together out of all the lanes in the neighbourhood. Six individuals testified that no fewer than 1500 must have been assembled opposite his shop. He opened his shop, but was obliged immediately to return. Stones, &c., began to fly, and several of Nahum's party received blows. The Jews scrambled over the paling at the back of his house, and threatened him with death. When the Rabbi (who sent to ask if it was true) heard of the occurrence, he tore his hair and wept bitterly. The Jews have promised to support his wife if she will separate from him. We found it necessary to apply to the authorities to protect him the next day from the Jewish mob. Protection was promised. Several of the German tradesmen accompanied him, to countenance and protect him.

The same night (*i. e.* of the day after the baptism) Nahum petitioned for the assistance of the police, and a guard of three men was sent to his shop next morning. He himself went along in a noddy. The crowd assembled, but the Cossacks (policemen) beat without sparing amongst them, with their long leather switches. In the afternoon, when I came along, all was quiet, and no insult whatever was offered to me. The rabbi, who was in despair, tearing his beard and hair, had besought Nahum's wife with tears, to leave at once her husband; and, in spite of entreaties and admonitions, she was fast flitting. The youngest child (four years of age) was left to her, as we hoped she would soon come back to a husband whom, even at this moment, she confessed to have been always the best husband and tenderest father. Rabbi Nahum behaved beautifully. He fitted up her new house, and fixed a sum for her support. Returning home it grew late, and we wondered what had kept our friends so long away. Finally, they returned greatly excited. It seems during the preparations for the wife's flitting it had grown dark. Then the mob from all the Jewish quarters collected. The police was soon found inefficient. One of our servants was then seized, but he proved a match for the three who had attacked him; but the crowd was about to surround them, when a large number of German Protestants, who had heard that their new co-religionist was being mobbed, and had assembled to aid the police, arrived, armed with large sticks. The Jews never attempted to resist; and the Germans, with the shouts of, "Down with the persecutors of Christianity!"—"Our religion is attacked," beat them in the most furious manner. Now, a number of soldiers with muskets came, and other policemen, who proceeded to take summary justice, by shooting the Jews (as many as possible) in a circle, and laid them down on the road, one by one, and beat them

without mercy, young and old, rich and poor. Since that time all is quiet.

In spite of these disturbances, as painful to every Christian feeling as they are disagreeable, and over which we mourn, our friend is growing daily in grace and strength. The children are quite happy also; Andrew and William (these are the names Aaron and Gedaliah got in baptism, after the Rev. Messrs. Andrew Bonar of Collyer, and William Grant of Ayr) are looking as neat as possible in their Gentile clothing. Without disparagement to the Scotch children, I may say that these three are the best behaved I have ever seen. Amidst all these varied scenes, I never saw them weeping or dissatisfied. They are punctually obedient, cheerful, confiding, and yet very modest. The depth of feeling, and strength of character, far beyond their years, would lead us to fancy they were men, not children. I could adduce many instances, but what I said above will suffice to prove the position. Of course, with such children, the endeavours of the Jews (who find means of whispering, at least, a few words through the court to them) to excite in them the desire to go and see their mother and other relatives, are perfectly in vain, and the children themselves run away whenever they observe a Jew near them. Meantime, the wife is being wrought upon by Gentile neighbours to return at least as a Jewess; and already she offered to do so, upon condition he would give a written promise not to trouble her about Christianity; which of course he would not do, and she begged a few days more to think about it. In my own mind, I have scarcely a doubt that, by the Lord's goodness, she also will soon come back to her family, and at least be instructed in the doctrines of our holy religion. As for the son, I believe he also will eventually come back to his father. Meanwhile, you can fancy yourself in what commotion the Jews are.

But what I have said does not exhaust the account of God's work here; it seems as if the fire was beginning to spread. Already Jews have come to converse with Nahum about religion; and, as soon as the first tumult will be over, we hope to see by grace, fruits of the work of God in his soul. In fact we know that there are Jews convinced of the truth of Christianity, but who were not so far touched by the Spirit as to enable them to make a first stand. Now, an epoch has come in the history of our mission—a precedent has been given, and, as far as we can judge, no better one could have been chosen. There is a general shake felt in the Jewish community; after Nahum's addition to the Church, every one feels as if not safe of his father, mother, brother, friend, neighbour, or teacher.

June 21.—On Tuesday afternoon (all being quiet) I brought R. Nahum's two sons up to his shop; the people just stared at us through the windows, a few boys ran after us, but no insult whatever was offered, though our people are almost every day insulted. When in the shop, the mother was sent for. She came with her eldest son and infant girl. A very touching scene now ensued. The father and the children entreated the wife and mother not to leave them. I then explained to her some of our principles, and how she would certainly be allowed to remain a Jewess as long, if not longer than she desired herself. Finally, she resolved to come. We returned, immediately, thanks unto God, and the children clung again to their restored mother, while the old man in tears repeated some passages of the Psalms. The same night, at half-past ten, we sent a carriage with three of our people, who, with the assistance of police, got all the things arranged, and the mother, and the eldest son (who to come to us has left his wife) and the infant girl, are now also under our roof. All is quiet in town, and I hope they will be able to go back to their own house next week. The new comers are receiving daily instruction in preparation for baptism, which Mrs. N. and the infant girl will, I hope receive very soon. I have also the joy of reporting the baptism of three other boys, one of nineteen, the other eighteen, and the third fifteen years, who were long under instruction. They were for a considerable time attentive, but in the case of two of them an evening lecture, in which I endeavoured to show the necessity of fleeing at once to Christ, was blessed for their more special awakening. No case, perhaps, presents a more striking example of the mighty power of God than that of these three youths. Pray for us, for there is certainly a great work going on just now here. O! to have a mind like Jesus!

PROMPT LIBERALITY.—The Albany Journal says that Amos A. Lawrence, of Boston, who pledged \$10,000 for an institution of learning in Wisconsin, in case a like sum should be raised in the territory, by lands or otherwise, has paid over the money. The institution has been obligingly located.

## STELLAR ASTRONOMY.

(From the *National Intelligencer*.)

The following extracts are translated by M. Meigs, Esq., of New York, from the *Leçons Professes* of the distinguished astronomer, M. Arago.

M. Arago had designed to publish these lessons in the *Revue Scientifique et Industrielle*, and their appearance was awaited with great solicitude; for no man, now existing, is believed to be more capable than M. Arago, to delight mankind by the exactness, as well as high reach of his knowledge. As soon as his design was known, he was offered fifty thousand francs for the copy-right; but he has declined this, and now intends to perfect his lessons and leave them as a precious inheritance to his heirs.

Therefore, the present lesson is the only one to be expected for some time, and this is just published in the *Revue Scientifique* for April, 1847.

## LESSON—STELLAR ASTRONOMY.

We count, in the northern hemisphere, 3,400 stars, visible to the naked eye. And for the purpose of counting, we proceed in this way; through a narrow slit corresponding with the meridian of the place of observation, we look attentively and note the stars gradually as they appear.

The following approximate calculation will give an inferior limit to the number of stars visible with the powerful instruments of which we have the use.

Observation has demonstrated, that the number of the stars of the *second* magnitude is *triple* that of those of the *first* magnitude; and those of the *third* magnitude is *triple* that of those of the *second* magnitude. In a word, that in general to obtain the number of stars of the given magnitude, we must multiply by *three* the number of stars of a preceding magnitude.

Let us then, admit this law to the *fourteenth* magnitude—to stars which the most powerful instruments render visible: as the number of stars of the *first* magnitude is *eighteen*, then the number of stars visible by the naked eye, and with telescopes as far as the *fourteenth* magnitude will be about *twenty-nine millions*; and if to these *twenty-nine millions* we add those of the *thirteenth* and *twelfth* magnitudes, &c., we obtain the number of *forty-three millions* of stars.

Herschel, in that part of the heavens occupied by the knee of Orion, in a band of *fifteen* degrees long by two degrees wide, has distinctly counted *fifty thousand* stars. And as that band is only the three hundred and seventy-sixth part of the celestial vault, the entire surface of the heavens must contain *fifty-eight million seven hundred and fifty-five thousand* visible with the telescope. And as we must remark, in a great many regions of the heaven the stars are much closer together, and that with our telescopes, we can only reach the least distant celestial spaces and the stars least remote, we must recognize the fact, that the first estimate of their numbers is infinitely far from the truth; and that admitting one visible star in each square minute, we must have a number of distinct stars amounting to one hundred and forty-eight millions five hundred and seven thousand two hundred stars, and yet remain much below the truth.

There are, then, one hundred and forty-eight millions of stars, and our sun is one of them only. The mass of our earth is but the three hundred and fifty-fifth millionth part of that sun; and we are but an atom in relation to the earth; that the place we occupy is then infinitely small, and we more than infinitely little.

## COMPARATIVE INTENSITIES OF THE LIGHT OF STARS OF DIFFERENT MAGNITUDE.

There is in science a great and much to be regretted blank; photometry, or the art of measuring the various intensities of light, is still in its infancy; we have hardly taken the first step.

The division of the stars by the order of their magnitude, was made by the astronomers of antiquity in an arbitrary manner and without any pretensions to exactness, and this vagueness is continued in our modern charts. Those which are accredited now, present a total table of eighteen stars of the first magnitude for the two hemispheres. Why eighteen, and not nineteen or twenty! The stars of the same magnitude are far from having all the same intensity. The sixth order, composed among the ancients, the last visible to the naked eye; and in our day, those of the seventh magnitude constitute the demarcation between the stars visible to the naked eye and the telescopic stars.

We may affirm that there are certainly stars in the firmament whose distance from the earth is three hundred and forty-four, and even nine hundred times greater than that of the stars visible to the naked eye. See what conclusion this leads us to! It is admitted that light, with the velocity of seventy-seven thousand leagues a second, takes three years to reach us from the nearest stars. And there are stars three hundred and forty-four, and even nine hundred times more remote. Then there are stars whose light does not reach us until after two thousand seven hundred years—an infinity in distance as it is in numbers.

## STARS OF VARIABLE INTENSITY OF LIGHT.

Eratosthenes, in the year 275 before Christ, says of the stars in the constellation of the Scorpion; "they are preceded by the most beautiful of all the brilliant of the northern gems." At this time this is less brilliant than the southern, and above all than Arcturus. Then there have been changes since the time of Eratosthenes.

When Newton pronounced the sublime words—"Universal attraction," there was an outcry at its novelty; it was a neologism; it had occult qualities, &c. Now the words fill the world, of which they are its greatest reality.

## DIAMETERS OF THE STARS.

Great diversity of opinion exists on this point. If we should take for their discs such as they appear to the naked eye, certain stars would be nine thousand millions of leagues in diameter, (equal to twenty-seven thousand times greater diameter than the sun—H. Meigs,) and the most moderate calculations would be seventeen hundred millions. Herschel's last calculation was, that Arcturus had a diameter of nearly four millions of leagues, (twelve millions of miles.) If the apparent diameter of two seconds and a half, assigned by Herschel to the *Gout*, was real, the mass of that star must be more than fourteen millions of times greater than our sun, but there is no certainty in this, nor anything to question that our sun is a star.

The sublime idea in the Holy Scriptures, that the Creator has made all with number, weight and measure, is followed by Plato, who called it the geometry of the heavens. Halley, the friend of Newton, believed that all the stars were of the same magnitude—that of our sun—and that difference of distance only caused the apparent difference of size.

## NUMBER OF STARS.

The number visible by means of a telescope of twenty feet focal distance, may be more than five hundred millions.

## DISTANCE OF THE STARS OF SOME NEBULÆ.

We have supposed that the nebula of which we form a part, is not the largest of the three thousand nebulae known to astronomers. Is it not very natural? Is it not as a million to one that it is so? When, therefore, on this hypothesis, and the facts stated by Herschel; that there are, at a medium, in the direction of our nebula five hundred stars, that many nebulae subtend an angle of ten minutes, and the very natural hypothesis that the distance between two consecutive stars among the five hundred is the distance of the earth from the nearest star, we must arrive at the conclusion, that there are nebulae so distant from us, that light, moving at the velocity of more than seventy-seven thousand leagues in a second of time, would take more than a million of years to reach us.

## APPLES OF GOLD.

"Now also, when I am old and greyheaded, O God forsake me not. Psa. lxxi. 18. O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Psa. xxv. 20, 21.—Divine Answer: Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me from the belly, which are carried from the womb. And even to your old age I am He, and even to your hoary hairs will I carry you; I have made and I will bear, even I will carry and will deliver you." Isa. xli. 3, 4.

God never does forsake a true believer, since he is as closely united to Christ as a child to its mother. Yes, a mother may forget her sucking child; but Jesus never forgets his ransomed people. His eyes are upon them for good continually; they are graven on the palms of his hands, and lodged in his pierced side, close to his heart. We may expect every thing confidently from him, and this confidence pleaseth him above all things. Then, O may I "be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, make my requests known unto God." Phil. iv. 6; always trusting that he will as certainly carry me through all difficulties to come, as he has done hitherto; so that I may even give him thanks for it beforehand. O Lord, grant that I may practice this better still!

## SCRIPTURE ILLUSTRATION.



"Two women shall be grinding at the mill.—Mat. xxiv 41."

## GRAIN.

(From descriptive Catalogue of the Quincy Hall Seed Store.)

The operation of grinding corn is generally performed by women, who usually grind every day the quantity required for that day by the family to which they belong. Dr. Clarke says of the custom as still existing at Nazareth: "Scarcely had we reached the apartment prepared for our reception, when, looking into the court yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. They were preparing flour to make our bread, as is always customary in the country when strangers arrive. The two women, seated upon the ground, opposite to each other, held between them the two round flat stones, such as are seen in Lapland, and such as in Scotland are called *Querns*. In the centre of the upper stone was a cavity for pouring in the corn; and by the side of this, an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine." ('Travels', iv. 167, 8.) But although this hand-mill is in general use throughout the East, where wind or water-mills are unknown; yet, as its smallness renders the operation tedious, a fixed mill is sometimes used in large establishments. This differs little from the portable mill except in its larger size. It acts in the same manner as the other, and like that is worked by women, as appears from our present engraving, which shows a Sicilian mill of a similar description. We rather think that the Jews may have had such a mill as this, besides the common small one; and we are supported in this by finding that they certainly had some larger mills than the common; for the Talmud lets us know that, like other nations, they had large mills which were turned by asses. The asses of mills are often mentioned, and notice is taken of a man who worked his mill with wild asses. We mention this merely to show that the Jews had large mills; and that therefore the large and fixed mill was probably in use among them. The large and small hand-mills, together with the large one worked by an ass, mule, or horse, are often found to be in use in the same country. It deserves to be noticed here, that the mill-stone mentioned in chapter xviii. 6, is in the original called an *ass mill stone*, which might suggest that it denotes one of those larger mill-stones belonging to a mill worked by an ass; but this is not quite certain, as it happens that the lower mill-stone of the hand mill was also called the *ass*, on account of the burden which it bore.—*Pictorial Bible*.

**BARLEY**—Grows well on a light, rich soil, but it is probably more tenacious of a fertile clay. Both wheat and barley affect a clayey loam, and contrary to the prevalent opinion in this country, we must believe with antiquity, "Dame Ceres joys in heavy ground, and Bacchus in the light." But the ground for barley should be well pulverised, and be naturally rich, or made so from former years' cultivation. No manure should be added to the crop itself, unless it be a light top dressing of liquid or solid manure after it is fairly up and on its way. The sowing should be done as soon as the ground can be worked advantageously in the spring, at the rate of 2 to 3 bushels to the acre. Poor grounds, heavy clays, and late sowing require the heaviest seeding. A previous soaking in a strong solution of saltpetre materially helps forward the growth. The four or six rowed is the best kind.

**BUCKWHEAT**.—This crop is generally cultivated on light land. It may be sown after the middle of May. Some sow it as late as August with wheat, and find that it will frequently mature and yield a good crop without injury to the wheat. It is a valuable crop for family use, farm stock, and poultry. It has heretofore been used to some extent as a fertilizer, being ploughed in green, but the superior quality of clover for this purpose has superseded it entirely of late years. It is sown either broadcast or in drills, at the rate of 1 bushel per acre in the former, and 2 or 3 pecks if in the latter case.

**MILLET**.—This requires a dry, light soil; but a heavy crop can only be realized on a rich one. It is sown 1st May to 20th June to ripen the seed; but a good crop of hay may be secured by sowing as late as the last of July. It may be sown in drills or broadcast. Owing to its ripening unequally, and the consequent loss of harvesting, injury by birds, &c., it is not often raised for grain, but is usually cut while the seed first begins to ripen. It will produce from 1½ to 2 tons fodder per acre, equal in value to grass, and from 20 to 60 bushels of grain, equal to corn for many kinds of feeding. Sow from 16 to 24 quarts per acre. When the ground is in proper condition, and the season favourable, the former quantity in drills and 16 quarts in broadcast will insure a full crop.

**OATS**.—These do best on a very strong soil, and clayey loams are well adapted to them. If ploughed in the fall they may be sown on the field without further stirring the land, as early as the ground will admit of harrowing. They should, like all other grain, be cut as soon as the lower part of the stalk turns yellow. This secures the attachment of the grain to the head without wasting, till harvested, and gives a better quality of fodder for the stock. The common white oat is better than the black, though this last is extensively cultivated. If cut in a green state, the berry in the milk, the straw and grain make a fodder for horses equal to the best Timothy and



clover hay. The imperial and the Bedford oats are considered the best. Sow from 3 to 4 bushels per acre.

**RYE.**—This grain is never advantageously raised unless upon dry, light soils. These may be rich or poor, a crawling sand or once floating bog, if the former is somewhat compacted by ashes or saline or putrescent manures, or by the accumulation of vegetable matter, and the latter has been thoroughly drained and received a coating of sand or loam. It should be sown from the middle of August to the middle of September. Rye is useful for soiling, or feeding off on the ground; and when the soil is good it may be thus fed in the fall and again in the spring, and afterwards allowed to ripen, when it will often produce a good crop of grain. It is sometimes sown between the corn hills in August, and by harrowing between the rows each way, it may be got into quite a state of forwardness by the time the corn is taken off the ground; or the corn may be cut up by the root and shocked on the field, and allow the rye to occupy the whole space. Sow from 5 to 6 pecks per acre.

**WHEAT.**—This is sown from the 15th of August to the 10th of November; but the most suitable time in a northern latitude is from the 5th to the 20th of September. If sown earlier it is liable to attack from the fly: if later it does not tiller so well, and is more liable to winter-kill. Wheat, and indeed all small grains, yield best when cultivated in drills from 6 to 18 inches apart. Large crops have been raised sown in drills 3 feet apart. It is not near so liable to rust or mildew when sown in drills, as the air circulates more freely among it, giving a waving motion to the stalk, which is pretty certain to prevent mildew and rust. These diseases usually attack the wheat in calm weather, when the sun comes out hot after a rain. The grain should be cut when the stalk first changes colour near the ground. The berry is then in its dough state; but if cut then it will be found to be heavier, plumper, and yield more flour of a better quality than if permitted to stand longer, while the straw is more valuable for feeding. Wheat intended for seed should be allowed to stand till it *fully ripens*. A clover ley previously lined or plastered, is the best preparation to turn under for wheat. Calcareous soils, that is, such as have lime in them, are the best for this grain; and where these do not exist naturally, lime, ashes, charcoal, and plaster, in suitable quantities, must be added. Before sowing, the wheat should be thoroughly cleansed, and every particle of foreign seed removed. Then wash it three successive times in the strongest brine, mix with a coating of slaked lime, and spread out to dry. If spread out in the sun it will dry in two or three hours, if in the shade it will require longer. This preparation secures the crop against smut, and promotes the growth. The quantity of seed found most judicious as a general rule for sowing, is 5 to 6 pecks per acre; on the heaviest clay soil two bushels per acre is none too much, the same causes requiring variation as in barley and other grain. Some kinds of seed tiller better than others, which of course should vary the quantity sown. Some pertinaciously adhere to sowing the largest, plumpst berry, when it has been found that a medium size, or even shrunken berry, of a choice kind, will give quite as good a crop. The best kind of wheat is the Improved White Flint.

**SPRING WHEAT.**—This does best on land which has been ploughed in the autumn, and should be sown immediately after the frost has left the ground in the spring, while it is still rough and uneven from its effects. The seed will fall into the little depressions thus formed, and as soon as the harrow can be put on it may be dragged in. It should be brined and limed before sowing, the same as winter wheat. The best varieties are the Italian and the Siberian; but in consequence of these having been more subject latterly to the ravages of the fly, they have given place to the Black Sea wheat. Sow 5 to 6 pecks per acre; on a stiff clay soil 2 bushels per acre.

**INDIAN CORN.**—This should be planted for ripening as soon as the spring frosts are out. The soil must be light, dry, and rich, to produce a good crop. It is always best to soak the seed before planting, in a strong solution of saltpetre. This gives an early, vigorous growth, and if crows and other foragers incline to depredate on the fields, this will give them so rank a condiment that they will hardly go beyond the first crop full. An absurd principle is adopted by some farmers to set up scare-crows, or kill off the birds visiting the fields. Even if they take some of the seed they will probably more than make up

for it by the quantity of worms and bugs they will also destroy. But by soaking in saltpetre, or pouring into a barrel, containing a bushel or so of seed, a quart or more of very hot tar, stirring the whole mass rapidly, every kernel will have become coated, and the plunderers after picking up a few and finding them all of one pattern, will gladly give up the pillage and betake themselves to an extermination of their rival enemies to the corn, the worms, bugs, and beetles. Corn should be planted on well ploughed ground, in hills, with three to six stalks in a hill, according to the kind of seed used: three to four feet apart each way, so as to admit of weeding and stirring the earth both ways with the plough or cultivator. For light land, even cultivation (not hilling) is best. The tops of the corn should never be cut off till the corn is nearly ripened; but instead of the top the whole stalk close to the ground should be cut as soon as the grain is thoroughly glazed and well into the dough-state. It will, if shocked up in the field in this state, fully mature the grain and yield good fodder from the stalk. Sugar or sweet corn is the best for cultivating in the garden for table use. Sowing corn for soiling or fodder has been adopted of late years. This is best done by sowing in drills, say eighteen inches to two feet apart, and quite thick in the rows, or broadcast at the rate of three to four and a half bushels per acre. The best kind for soiling is the sweet corn, as its stalks are the sweetest, most juicy, and tender. Where it has taken well, and the season has proved favourable, an enormous quantity of fodder is thus raised. Every farmer ought to sow at least one acre to every five head of cattle he may design to winter. This will ensure him against drought and the loss of his hay crop.

#### LETTERS FROM THE COUNTRY.

(From Correspondence of N. Y. Evangelist.)

Congress Hall, Saratoga Springs }  
Aug. 5th, 1847

We are here at Congress Hall, enjoying a season of as delightful weather as ever this favoured region experienced. The woods and walks, the air and waters are in their perfection. Congress Hall is crowded with visitors, and will continue to be so every season, I doubt not, as long as it is so admirably kept. Messrs. Collins and Ford need no longer doubt the success of their important experiment for the establishment of a hotel on Temperance principles at Saratoga. Let it be permanently as well kept as it is now, the table and attendance so superior, and it will be preferred to every other house in the place.

Dr. Wayland preached last Sabbath, in the Baptist church, from the text, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' It was an admirable discourse, intended and applied in reference to the present circumstances of our country engaged in war. It was characterized by great freedom and fearlessness in the expression of opinion, with a bold and direct application of the principles of the gospel to politics. Every sentence was listened to with the profoundest interest, and a deep, salutary, and solemn impression, we trust, was produced. We could have wished that every minister of Christ, as well as every politician in our country, could have listened to so plain, Christian, and manly an exposition of duty in the present crisis.

Dr. Wayland remarked severely on the fear, so widely prevalent, of giving utterance to our Christian and moral sentiments on political subjects. He said that this moral cowardice of Christians, in regard to politics, was like a stratum of poisonous gas in the atmosphere, in which every manly sentiment gasped and died. He said that nothing was needed but the open, energetic expression of Christian judgment and opinion, and a line of action consistent with it, and all parties in the country would submit, would be compelled to submit to the Christian party. He spoke of the infamous jugglery of party politics, in cases where great moral questions were at stake; and pointed out the course by which the affairs of our country might be taken from the power of such jugglery, and managed according to justice, conscience, and the will of God.

He dwelt upon the proper objects and limitations of government, and entered into the question of the cases when and how a Christian is bound to disobey and resist the edicts of government, distinguishing between the things that are Cæsar's, and the things that are God's. The object of Government is simply the protection of the rights of the citizen, and the promotion of their welfare, and beyond this it has no right to intrude. The moment it commands a course of wrong doing, either against individuals or nations, citizens or strangers, disobedience becomes a Christian duty. But a Christian's duty does not stop at disobedience. He is bound to use all possible effort, social and constitutional, against the wrong. He becomes accessory to the wrong, and personally guilty, if he does not use all the means, and apply all the influence which God has put in his power, against the evil. He cannot innocently be silent. Above all, the fear of a party or of party politics, ought to have no weight with him. The enactments of government, if unjust, if morally wrong, are null and void, and ought to

he resisted. What is wrong in itself, cannot become right by being the act of a nation. The whole history of the world is made up of a catalogue of enormous crimes and wrongs committed by nations.

The command to render unto God the things that are God's, makes it a Christian's imperative duty to deny to Cæsar the things that are not Cæsar's, and to maintain the principles of God's law above all national enactments, and against all unjust courses and demands. Dr. Wayland applied these principles to the case of war, especially war waged either to acquire territory, or to spread the principles of any particular national policy. The case of such war is one in which government transcends its just limits, and tramples on the principles of righteousness, and therefore ought not to be sustained. The rendering unto God the things that are God's requires resistance against such wickedness in Cæsar.

It is impossible to convey any adequate impression of the power and excellence of Dr. Wayland's discourse. We wish it could be published, and we rejoice to see such a man throwing the weight of his reputation, his abilities, his authority, his eminent station, so freely, unreservedly and plainly, on the side of Christianity in politics, and against war. We wish that the President, his Cabinet, and the whole of our country's Senators and Representatives could have been present, to hear his solemn and severe remarks. He observed that there seemed to be, even among Christians, an ominous and unaccountable blindness and insensibility as to the claims of religion, and a scriptural morality upon public men, and the national policy; so that you may see the strange anomaly of men supporting as politicians and for reasons of political expediency merely, measures which they cannot but condemn as Christians. But it was a disgrace to Christianity, that men should be compelled or willing to lay aside their religious principles as politicians, and to follow in the track of party, right or wrong, "like flogged hounds."

While the services of public worship were going on, the windows of the church being open, there came thundering and hissing past the church the Sabbath-breaking rail-cars. It is disgraceful to Saratoga, and to all concerned in the railroad, that it should run on the Sabbath. And it is most of all astonishing, that women can be found riding in the cars on that day. It seems such a desecration of the female character, to be found openly despising and desecrating the holy Sabbath, that it destroys all respect for either the morals or the manners of those who thus degrade themselves, whatever claims they may think they have to be considered fashionable and respectable. Who would choose a wife or a mother from families in the habit of thus openly disregarding the Sabbath? And what character can be expected of children educated under the influence of such an example?

Our profanations of the Sabbath are all gradual. They steal upon the nation unawares. Public companies for the conveyance of travellers have a tremendous responsibility, a responsibility for which they will have to answer to God. It is no measurable guilt for a single company of stockholders to debauch the public conscience as they must do, by driving their trade for profit in the convenience and pleasure of the public on the Lord's day. There is an account to give. National and social sins will be traced to their sources and aggravating causes. Railroads have been in Scotland, and there is great danger of their being here, the devil's openings or turnpikes to ride over the Sabbath. They diminish the public sense of its sacredness, even in the minds of those who themselves will not travel on the Lord's day. "I have observed," says old Fuller, "that children, when they first put on new shoes, are very curious to keep them clean. Scarce will they set their feet on the ground, for fear to dirt the soles of their shoes. Yea, rather they will wipe the leather clean with their coats; and yet, perchance the next day they will trample with the same shoes in the mire up to the ankles. Alas, children's play is our earnest! We go on in sin up to the ankles, yea, our sins go over our heads!"

Yours truly, G. B. C.

## SELECTIONS.

**IMPROVEMENT OF CLAYEY AND SANDY SOIL.**—Old Boussingault knows a thing or two, (says Abraham Smith in the Western Cultivator) but he has not satisfied practical farmers how he might supply the defect of clay in sandy soil, and sand in clayey soil. May I venture to hint, in homespun language? It is well known that there are certain vegetable matters that are quickly decomposed, such as ripe timothy, rye straw, &c. It is also well known that the defect in sandy soils is, principally, that the land lacks adhesion, and is too quick a conductor of heat and air, while the reverse is the defect in clay. Hence the remedy is indicated. With a clay soil, plough in hard woody substances, as ripe timothy, and plough in the fall. On a soil too sandy, plough under green manure, and plough at the time that the vegetable matter is full of sap, say clover in blossom, or oats just beginning to head. Chemists can tell us why and wherefore, and a practical farmer may see the effect if he will try.

**COMMERCIAL SPIRIT OF LIVERPOOL.**—Fortunes are made here with a rapidity unexampled in any other part of England. It is true that many adventurers fail; yet, with all the ups and downs of commercial speculation, Liverpool prospers beyond all other parts. There is, too, a princely liberality in its merchants, which, even in London, is not rivalled. Let anything be proposed for the advantage and ornament, or honour of the town, however little akin it may be to their

own pursuits, habits, or feelings, they are ready with their subscriptions to any amount. It has lately been resolved upon to have a botanical garden here; a large sum has been raised for the purpose, and ground purchased. "It will be long," said I to our friend, "before this can be brought to any perfection." "Oh, sir," said he, "you do not know how we do things in Liverpool. Money and activity work wonders. In half a dozen years we shall have the finest in England." The instance of their Athenæum is a striking proof of their spirit; by this name they call a public library, with a reading-room for the newspapers and other journals—for all periodical publications, whether daily, monthly, quarterly, or yearly, are called journals in England. Two of the literary inhabitants of the town were talking one day after dinner of the want of a public library in the town, and they agreed to call a meeting for the purpose of forming one. The meeting was advertised—they went to it—and found themselves alone. "What shall we do now?" said the one, "here is an end to the business." "No," said his friend, "take you the chair, I will be secretary; we will draw up our resolutions unanimously, and advertise them." They did so; and in four-and-twenty hours sufficient funds were subscribed to establish the finest institution in the kingdom.—*Southey's Letters of Espritella.*

**ORIGIN OF THE MARSEILLAISE.**—The "Marseillaise" preserves notes of the song of glory and the shriek of death; glorious as the one, funeral-like the other—it assures the country, whilst it makes the citizen turn pale. This is its history. There was then a young officer of artillery in garrison at Strasbourg named Rouget de Lisle. He was born at Lonsle-Saunier, in the Jura, that country of reverie and energy, as mountainous countries always are. This young man loved war like a soldier—the revolution like a tinker. He charmed with his verses and music the slow dull garrison life. Much in request from his two-fold talent as musician and poet, he visited the house of Dietrick, an Alsatian patriot (*in ire* of Strasbourg), on intimate terms.—Dietrick's wife and young daughter shared in his patriotic feelings for the revolution was advancing to the frontiers, just as the affections, of the body always commence at the extremities. They were very partial to the young officer and inspired his heart, his poetry, and his music. They executed the first of his ideas hardly developed—confidants of the earliest flights of his genius. It was in the winter of 1792, and there was a scarcity in Strasbourg. The house of Dietrick was poor, and the table humble, but there was always a welcome for Rouget de Lisle. This young officer was there from morning to night, like a son or brother of the family. One day, when there was only some coarse bread and slices of ham on the table. Dietrick looking with calm sadness at De Lisle, said to him: "Plenty is not seen at our feasts; but what matter if enthusiasm is not wanting at our civic fetes, and courage in our soldiers' hearts. I have still a bottle of wine left in my cellar. Bring it," he added, addressing one of the daughters, "and we will drink to liberty and our country. Strasbourg is shortly to have a patriotic ceremony, and De Lisle must be inspired by these last drops to produce one of those hymns which convey to the soul of the people the enthusiasm which suggested it." The young girls applauded, fetched the wine, filled the glasses of their old father and the young officer, until the wine was exhausted. It was midnight and very cold. De Lisle was a dreamer; his heart was moved, his head heated. The cold seized on him, and he went staggering to his lonely chamber, endeavouring by degrees to find inspiration in the palpitations of his citizen heart; and on his small clavicorn, now composing the air before the words, and now the words before the air, combined them so intimately in his mind, that he could never tell which was first produced, the air or the words, so impossible did he find it to separate the poetry from the music, and the feeling from the impression. He sang everything—wrote nothing. Overcome by this divine inspiration, his head fell sleeping on his instrument, and he did not awake until daylight. The song of the overnight returned to his memory with difficulty, like the recollections of a dream. He wrote it down, and then ran to Dietrick. He found him in his garden. His wife and daughters had not yet arisen. Dietrick aroused them, called together some friends as fond as himself of music, and capable of executing De Lisle's composition. Dietrick's eldest daughter accompanied them. Rouget sang. At the first verse all countenances turned pale; at the second, tears flowed; at the last, enthusiasm burst forth. The hymn of the country was found. Alas! it was also destined to be the hymn of terror. The unfortunate Dietrick went a few months afterwards to the scaffold to the sound of the notes produced at his own fireside, from the heart of his friend, and the voices of his daughters. The new song, executed some days afterwards at Strasbourg, flew from city to city, in every public orchestra. Marseilles adopted it to be sung at the opening and the close of the sittings of its clubs. The Marseillaise spread it all over France, by singing it everywhere on their way. Whence the name of "Marseillaise?" De Lisle's old mother, a royalist and religious, alarmed at the effect of her son's voice, wrote to him: "What is this revolutionary hymn, sung by bands of brigands who are traversing France, and with which our name is mingled?" De Lisle himself, proscribed as a royalist, heard it and shuddered as it sounded on his ears, whilst escaping by some of the wild passes of the Alps. "What do they call that hymn?" he inquired of his guide. "The Marseillaise," replied the peasant. It was thus he learnt the name of his own work. The arm turned against the hand that forged it. The revolution, insane, no longer recognised its own voice!—*Lomartine's History of the Girondists.*



NEWS.

REPORT FROM IMMIGRANT HOSPITAL SHEDS.

Deaths.—Monday,	31th August	20
Tuesday,	31st .....	28
Wednesday,	1st Sept. ....	26
Thursday,	2d .....	23
Friday,	3d .....	20
Saturday,	4th .....	25

\* In each of these cases 4 individuals were included who had been admitted in a dying state.

The whole number of patients at last date, was 1150. The deaths for the 5th were 28. The number of immigrants forwarded last week is 1620.

Lord Elgin visited the new sheds erected for the immigrant sick, at Point St. Charles, on Wednesday. His Excellency passed through the different wards and offices erected for the attendants, and expressed himself exceedingly pleased with the order and arrangements, remarking that "he wondered what there was to be found fault with."—*Transcript.*

T. A. Wilson, Esq., Secretary of the Board of Trade, has entered into a long correspondence with Mr. Begly, the Secretary of the Board of Works, urging on the Government the necessity which exists for repairing the roads in the neighbourhood of the canal, and covering the wharves from the weather; also, the necessity of opening the Lachine canal as early as possible. To which Mr. Begly has replied: that the Commissioners of the Board of Works, have no funds for the purpose intimated, and that they do not consider it their duty, as the roads have been given up to the Corporation, and that the Lachine canal will probably be open before the 25th instant.—*Gaz.*

Snows.—We are glad to hear that the Annual Exhibition of the Montreal Horticultural Society, is honoured with the patronage, and is to be graced with the presence of His Excellency the Governor-General and the Countess of Elgin. The weather of late has been highly propitious for the ripening of fruit, and the enormous quantities with which the orchards and trees, in all directions, are loaded, will be very favourable for making a fine show. Indeed we look forward to this exhibition with considerable interest, as affording an opportunity never before enjoyed, of seeing really what our fertile island can produce. And, if we may be allowed, we would venture a suggestion to some of our Horticultural friends:—Montreal has long been celebrated for the fine apples with which the island abounds, and, what we would like to see is, a full and accurate description of the several varieties, with specimens of each particular detail of their qualities. This would be very advantageous to those planting orchards, and highly interesting to those at a distance desirous of obtaining new sorts. We hope this matter will receive attention. We learn from a gentleman, recently from Saratoga, that extensive preparations are in progress for the Annual State Exhibition, to be held on the 14th, 15th, and 16th of this month. A lot of ground of twenty acres, is being enclosed, and several large buildings of two hundred feet in length, are in course of erection for the show of fruits and flowers, manufactures, cattle, and agricultural products.—*Id.*

Suicide.—A person named Sanscartier, sixty years of age, residing in Panet-street, Quebec Suburbs, committed suicide on Wednesday night under the following circumstances:—The deceased, who was a blacksmith, had been in the service of the Hudson's Bay Company, and within the last day or two had been re-engaged in the same employ. He had been to Lachine on Wednesday, and returned home in a state of intoxication, telling the cab driver who brought him home to call for him at five o'clock the next morning, to take him to Lachine. After his return home he drank a quantity of raw spirits, and shortly afterwards went up stairs to lay down upon a sofa, where he remained all night. It appeared, from the evidence on the inquest, that his wife slept in a room down stairs, and did not go into the room in which he lay at all. When the cab driver came at five o'clock in the morning to take him to Lachine, on going up stairs to rouse him, he was found lying on the sofa dead, and the room completely inundated with blood. He had severed the brachial artery of the left arm with a razor, which was discovered lying on the floor near the sofa. He was quite rigid when found, and life had apparently been extinct for several hours. An inquest was held in the course of the morning, and we believe the jury returned a verdict that "deceased had committed suicide, whilst labouring under temporary derangement, produced by excessive drinking."—*Montreal Gazette.*

Another fire broke out this morning about one o'clock, in the brick shop of Mr. Hardie, Painter, St. John street. It was at a time when the inhabitants are in deep sleep, and little assistance could be had for a long time, and there was a scanty supply of water after the Firemen, Militia, and Police arrived. The fire communicated to Mr. Laurie's large dry goods shop opposite, and the stores in the rear, also to several houses and out-houses on Angele and Ursule streets. Six houses and a number of out-houses have been destroyed. The principal sufferers are Mr. Hardie, insured for £300; Mr. Prendergast, butcher, owner of the house, not insured; the Hon. Mr. Masson, owner of the house occupied by Mr. Laurie, both of whom are insured; Widow Droht, proprietor, Mr. McDonnell, shoemaker, Mrs. Widow Inglis, Mr. Grant, Ordnance Department, S. Cornick, painter, Mr. Scott, tailor, Miss Bouth, dress-maker, are also among the sufferers, and several of the neighbours have lost considerably in the injury to their dwellings and loss of effects, by their removal. This is the fourth destructive fire of valuable property at Quebec since the 29th July; three in the Upper town on the Main Avenue within the gates; and one in Champlain Street on the road to the Coves. The frequency of these occurrences would require that a suggestion, which has frequently been made, that a judicial enquiry should be instituted on the origin of every fire that occurs, that the cause may be ascertained, and steps taken to prevent, as far as possible, their recurrence. The enquiry ought also to extend to the precautions required by the regulations for preventing the extension of fires. Cases of theft at fires, of course, fall under the criminal law; but where a discretion is allowed, the punishment ought to be as severe as the law will allow.—*Quebec Gazette.*

DESTRUCTIVE FIRE AT MANCHESTER.—Another destructive fire has occurred at Manchester. The amount of damage in the first pile destroyed, and in Messrs. Cunliffe's property, is estimated to be not less than £30,000. The origin of the fire is unknown.

At Castleton, near Dundalk, there is a splendid crop of two acres of wheat, the seed of which was taken from an Egyptian mummy, in which it was computed to have lain 3000 years. The stalks are a foot higher than common wheat, and present a luxuriant appearance.

An English paper shows that in the diocese of St. Asaph, Wales, which abounds in poor curates of long standing, "£7000 per annum is held in sinecures, by Englishmen, who do not speak a word of the language of the parishes from which they derive their incomes."

ROYAL VISIT TO SCOTLAND.—Her Majesty and Royal Consort, with the Prince of Wales and Princess Royal, and son, left Osborne Creek, Isle of Wight, on the 11th ultimo, for their tour through Scotland, which is expected to occupy about five weeks. The royal squadron consisted of the Victoria and Albert, Black Eagle, Undaunted, Garland, Fairy, and Scourge. At night the squadron will anchor during the voyage at Plymouth, Falmouth, Milford, Douglas, and Loch Ryan. Great preparations are making in Scotland to give the royal party a true Highland welcome.

Lieutenant Munro, who killed Colonel Fawcett in a duel at Cam'ers Town, in July, 1843, was tried at the Old Bailey, and found guilty. Sentence of death was recorded against him; but probably a commutation of punishment will be granted by the Crown.

THE ROCHESTER HEROINE.—The noble act of Sarah Rogers, an orphan girl, who will be remembered, rescued a child, the infant son of Mr. Tucker, a clerk on board the *Pocahontas*, by descending into a well, 63 feet deep at Rochester, has received from the Queen a donation of £10, as a mark of Her Majesty's gracious approval of her courage and fidelity; and her Majesty the Queen Dowager has also been pleased to forward £25. The money raised for the poor girl will either be invested in the funds or purchased a life annuity.

EXECUTIONS ON CAPITAL CONVICTIONS.—By an official document printed by order of the British House of Commons, it is shown that in five years to 1826, there were 5286 persons convicted on capital charges, and 307 were executed; in the next five years, 7077 persons were convicted, and 304 executed; in the next, 3637, out of which 175 were executed; in the next, 767, out of which 41 were executed.

WRECK OF THE NEW SHIP MAMLOUK.—LOSS OF FORTY-TWO LIVES.—This ship sailed from this port on the 9th inst., for Liverpool, with four cabin passengers, 32 in the steerage, and a crew of 24, officers and men. She received her first injury on the night of Sunday, August 15, in about latitude 38 N., and longitude 67 W. She was then lying to in a violent hurricane, under the main spencer, and fore top mast stay sail. About ten minutes before 12 o'clock, she was struck by a heavy squall, and careened so much that the cargo shifted, and she immediately fell upon her beam ends, the water rath on the quarter deck being within a few feet of the water. The main and mizen masts were immediately cut away and the ship righted, but the cargo burst open the hatchways, and floated about, creating much confusion, and increasing the impending danger. Within a very short time, the vessel filled and she became water-logged, the starboard rail being under water. In this condition the crew and passengers remained until day-light on the next morning, the 15th, when the dreadful truth became apparent to them, that out of 64 souls, only 22 remained alive, the others having been washed overboard. *New York Paper.*

LATER FROM MEXICO.—Apprehensions were entertained of a night attack on Tampico. General Scott was to have left Puebla on the 7th, with the intention of marching upon the Capital. General Twigg was also to have left on the 7th; General Quitman on the 8th, General Worth on the 9th, General Pillow on the 10th, and General Childs was to have remained in Puebla. Reports also say, that Santa Anna's army of 15,000 men, were marching towards Puebla. In New Orleans, the Yellow fever is very alarming, and still on the increase. Sickness is increasing in Tampico, but on the decline in Vera Cruz. There have been several skirmishes between parties of American troops and guerrillas.

DEATH OF THE HON. STAS WRIGHT.—Ex-Governor Wright, died at his residence in Canton, St. Lawrence county, N. Y., on Friday, by apoplexy. Mr. Wright was born in Amherst, Mass., and was but 52 years of age. His father removed to Vermont when he was a child. He graduated at Middlebury College, and commenced the practice of law in Canton in 1819. Mr. Wright was one of the prominent leaders of the Democratic party. He was a man of great mental power and of rare integrity.

CHOLERA IN RUSSIA.—The *Paris Constitutionnel* states that the cholera is raging with intense severity amongst the Russian army of the Caucasus. It has already carried off the General, Major Kowalewski, and Colonel Prince Orbelan. The malady has diminished in some detachments of the army and increased in others. It is added that the cholera has appeared in some of the mountain districts not under the dominion of Russia.

PRODUCE PRICES CURRENT.—MONTREAL, September 6, 1847.

ASHES—Provincial duty 1 per cent.	PROVISIONS—Provincial duty 2s per cwt. Imp. 3s per cwt.
Pots, per cwt 27 0 a 27 6	Beef, Mess, bbl 200 lbs 00 0 a 00 0
Pearls, do 32 0 a 32 6	Prime Mess, do 00 0 a 67 6
FLOUR—Provincial duty 1 per cent.	Prime, do 02 6 a 65 0
Canada Superfine 27 6 a 00 0	Cargo, do 00 0 a 00 0
Do Fine 26 3 a 27 6	Prime Mess, per tierce of 301 lbs 100 0 a 00 0
Do Middlings none	Pork, Mess, bbl 200 lbs 95 0 a 100 0
Do Pillsbury none	Prime Mess, do 77 6 a 80 0
MEAL—Provincial duty 2s per 196 lbs., Imperial 2s per bbl.	Prime, do 00 0 a 67 6
Indian Meal none	Cargo, do 00 0 a 67 6
Oatmeal 26 0 a 27 0	BACON, &c.—Provincial duty 6s per cwt. Imp. 7s per cwt.
GRAIN—Provincial duty 3s per quarter on all except Oats 2s.	Bacon, .. .. none
Wheat, U.C best 60 lbs nominal	Hams, .. .. 00 6 a 00 7
Do do mid. do do	BUTTER—Provincial duty, 2s. Imp. 3s per cwt.
Do Red do do	Prime .. .. 0 6 1/2 a 0 7
Barley per munit do do	Grease .. .. none
Oats do do	
Pease do do	
Indian Corn, 68 lbs none	

THOS. M. TAYLOR Broker.