

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									✓		

W. H. Wood

THE
PEOPLE'S MAGAZINE,
AND WEEKLY JOURNAL.

Vol. I.

MONTREAL, WEDNESDAY, DECEMBER 23, 1846.

No. 12

A CHRISTIAN SLAVE SOLD AT AUCTION.

BY WHITTIER.

A Christian! going, gone!
Who bids for God's own image?—for His Grace
Which that poor victim of the market place
Hath in her suffering won?

My God! can such things be?
Hast thou not said that whatsoever is done
Unto thy weakest and thy humblest one
Is even done to thee.

Grave, reverend men shall tell
From Northern pulpits how their work was blest
While in that vile South Sodom, first and best,
Thy poor disciples sell!

God of all right! how long
Shall priestly robbers at thine altar stand,
Lifting in prayer to Thee the bloody hand,
And haughty brow of wrong?

Hoarse, horrible, and strong,
Rises to Heaven that agonizing cry;
Filling the arches of the hollow sky,
How long—OH GOD—HOW LONG!

THE GRAND DUKE AND THE JEW.

The following singular story, which was current among the English residents in St. Petersburg at the coronation of the present Emperor of Russia, has been narrated to us by a person newly arrived from that part of the continent:—

In the early part of the year 1826, an English gentleman, from Akmetch in the Crimea, having occasion to travel to France on business of importance, directed his course by way of Warsaw in Poland. About an hour after his arrival in that city, he quitted the tavern in which he had been taking a refreshment, to take a walk through the streets. While sauntering in front of one of the public buildings, he met an elderly gentleman of a grave aspect and courteous demeanour. After mutual exchange of civilities they got into conversation, during which, with the characteristic frankness of an Englishman, he told the stranger who he was, where from, and whither he was going. The other, in the most friendly manner, invited him to share the hospitalities of his house till such time as he found it convenient to resume his journey—adding, with a smile, that it was not improbable that he might visit the Crimea himself in the course of that year, when, perhaps, he might require a similar return; the invitation was accepted, and he was conducted to a splendid mansion, elegant without and commodious within.

Unbounded liberality on the part of the Pole, produced confidence on the part of the Englishman. The latter had a small box of jewels of great value, which he had carried about his person from the time of his leaving home.—Finding that mode of conveyance both hazardous and inconvenient in a town, he requested his munificent host to deposit it in a place of security till he should be ready to go away. At the expiration of three days he prepared for his departure, and in asking for his box, how was he amazed when the old gentleman, with a countenance exhibiting the utmost surprise, replied,

“What box?”

“Why, the small box of jewels which I gave to you to keep for me.”

“My dear sir, you must surely be mistaken; I never, really, saw or heard of such a box.”

The Englishman was petrified. After recovering himself a

little, he requested he would call his wife, she having been present when he received it. She came and on being questioned, answered in exact unison with her husband—expressed the same surprise—and benevolently endeavoured to persuade her distracted guest that it was a mere hallucination. With mingled feelings of horror, astonishment and despair, he walked out of the house and went to the tavern at which he had put up on his arrival at Warsaw. There he related his mysterious story, and learned that his iniquitous host was the richest Jew in Poland. He was advised without delay, to state the case to the grand duke, who fortunately happened at that time to be in Warsaw.

He accordingly waited upon him, and with little ceremony was admitted to an audience. He briefly laid down his case and Constantine, “with a greedy ear devoured up his discourse.” Constantine expressed his astonishment—told him he knew the Jew, having had extensive money transactions with him—that he had always been respectable, and of an unblemished character. “However,” he added, “I will use every legitimate means to unveil the mystery.” So saying, he called on some gentlemen who were to dine with him that day, and despatched a messenger with a note to the Jew, requesting his presence. Aaron obeyed the summons.

“Have you no recollection of having received a box of jewels from the hand of this gentleman?” said the duke.

“Never, my lord,” was the reply.

“Strange, indeed. Are you perfectly conscious,” turning to the Englishman, “that you gave the box as stated?”

“Quite certain, my lord.”

Then addressing himself to the Jew—“This is a very singular case, and I feel it my duty to use singular means to ascertain the truth. Is your wife at home?”

“Yes, my lord.”

“Then,” continued Constantine, “there is a sheet of paper, and here is a pen; proceed to write a note to your wife in such terms as I shall dictate.”

Aaron lifted the pen.

“Now,” said the second Solomon, “commence by saying—All is discovered! There is no resource left but to deliver up the box. I have owned the fact in the presence of the grand duke.”

A tremor shook the frame of the Israelite, and the pen dropped from his fingers. But instantly recovering himself, he exclaimed—

“That is impossible, my lord. That would be directly implicating myself.”

“I give you my word and honour,” said Constantine, “in presence of every one in the room, that what you write shall never be used as an instrument against you, further than the effect it produces on your wife. If you are innocent you have nothing to fear—but if you persist in not writing it, I will hold it as a proof of your guilt.”

With a trembling hand the terrified Jew wrote out the note, folded it up, and as he was desired, sealed it with his own signet. Two officers were despatched with it to his house, and when Sarah glanced over its contents, she swooned and sunk to the ground. The box was delivered up and restored to its owner—and the Jew suffered the punishment his villany deserved. He was sent to Siberia.

THE SLAVE-TRADE OF THE GREAT DESERT.

Among the many manifestations of Christian philanthropy in the present day, there is perhaps none more admirable and extraordinary than the expedition of Mr. James Richardson into the interior of Africa, by the route of the Great Desert, in order to ascertain the extent and character of the slave-trade there carried on, with a view to subsequent intelligent efforts for its abolition on the part of the British and Foreign Anti-Slavery Society. This, though the most important, is not the first service rendered to the

society in question by the gentleman above named, who has been for several years engaged in similar investigations in the Moorish States of Northern Africa, and who has more than once exposed the nefarious connivance of some British steam companies, and British employes, with slavery in those countries.

Mr. Richardson's journey, which occupied twelve months, and extended over 2500 miles, will, it is understood, in due time form the subject of a book, but in the meantime he has embodied the most striking particulars in a report to the British and Foreign Anti-Slavery Society, which is published in their Reporter for 2d November last, from which we make the following extracts:—

Of the treatment which the poor slaves receive from their masters, in their painful journeyings over the Great Desert, I have already said much, and it is of no use descanting on the sufferings of these unfortunate beings, the victims of mercantile cupidity and brutish sensuality. I shall only copy two or three passages from my journal, sufficient, I think, for the object I have in view, to prove that the *middle passage* of "the ocean of stone and sand" is equal in miseries and horrors to the ocean of "the mighty waters." I have now, for my own personal advantage, the power to quote from descriptions of scenes to which I was an *eye-witness*, and no longer rely upon the testimony of others; an advantage of which I am willing to boast.

"*Oasis of Sirdolavs, 10th of February, 1846.*—This morning went to pay a visit to Haj Ibrahim, and seeing a young female slave close by and very ill, I said, 'You had better leave her with the daughter of the Marabout, or she'll die like the other of yesterday.' 'Oh, no; he replied; 'she's a *she-devil*.' Thinking she was sulky, I said no more. A few minutes after I heard the noise of whipping, and turning round I saw, to my great surprise, Haj Ibrahim lashing with a thick whip of bull's hide the unfortunate slave. I was much displeas'd at this; for I thought that even if she did sulk, there was a way of curing her without this brutal whipping. About a quarter of an hour after, I saw Haj Omer, Haj Ibrahim's Moorish servant, going towards the grave-yard of the Marabout shrine, and suspecting something had happened, I followed him. On arriving at the place I said, 'What are you going to do?' He answered, 'Dig a grave.' 'What!' I rejoined, 'are you going to dig a grave for the slave whom your master has just been whipping?' He said 'Yes;' but greatly ashamed and annoyed. Here we have a case of a poor thing whipped at the *point of death*! I only observe that it is extremely difficult to ascertain when a slave really sulks. There is no one to interpret their feelings. If they say 'they are exhausted,' they are not believed. When they drop down from fatigue and utter exhaustion, they are flogged till they get up again, or tied by the waist or the neck behind a camel, and so dragged along. And these cases of extreme weakness and helplessness are always confounded with any innocent tricks a slave may play to get a ride or any other alleviation of his sufferings. But you will be surprised to hear that though the Haj Ibrahim was guilty of flogging a slave on the *point of death*, and so hastening a being to eternity, yet he was one of the best masters that I met with. What, then, may you expect would be done by others?

"*Omm el Aheed, route of Fezzan and Tripoli, 16th of March.*—This evening, just at sunset, a Mandara slave came near to me, to my encampment, and began mumbling to my negro servant. Looking at him, I saw he asked Said to beg me to do something on his behalf. In a few minutes, a slave belonging to another master came up to him and began to comfort him and said, 'Go, go.' They both then took up handfuls of sand and scattered it upon their foreheads and chins, as if performing some incantation to avert an impending evil. This done, they burst into tears, and sobbed aloud. I asked what was the matter, and learnt that Haj Essnousee had sent for the Mandara slave to beat him. I said, 'for what?' They replied, 'Nothing, nothing.' But I could not believe this. Then looking towards the encampment of Haj Essnousee, I saw him greatly excited, and calling to two other slaves, 'Fetch him, fetch him.' These slaves—I cursed them in my soul—immediately sprang up, and running like blood-hounds to my encampment, seized the wretched slave, their brother in bondage, and dragged him off to his enraged master. The poor fellow, from fear and trembling, could not stand upon his legs, and was held up by his captors. On arriving at Haj Essnousee's encampment, this ferocious man took him aside, and having pinned him down, flogged him with a huge slave-whip upon his

naked body, until the desert was literally filled with his cries; continued to flagellate him for seven or eight minutes, till Haj Essnousee himself was exhausted with administering the brutal whipping. The Arabs of the caravan got upon their legs, from the annoyance at the sound of the whip and the cries of the wretched slave, but contented themselves, like cowardly abettors, with looking on silently and motionless. I never felt so much contempt for an Arab before. For myself I was not near enough to Tripoli to make any effectual interference, and was, besides, at the mercy of these slave-dealers. But when the business was over, I went up to Haj Essnousee, and asked him 'for what he flogged the slave in that brutal manner?' He replied, still excited, 'Oh, he'll not eat, he's a devil; it is necessary that there should be one devil amongst my slaves!' His nephew near him said, 'Oh, he's a thief.' This is the only satisfaction I got; and I afterwards learnt that the poor Mandara slave was flogged for no cause whatever, but only to gratify the capricious cruelty of Haj Essnousee, who got into a bad humour that night. 'This Moor was born to be a slave master,' as we say, people are 'born to be hung.' A cunning ferocity, and a genuine Moorish sensuality, are stamped upon the features of his face.

"I shall only trouble you with a short account concerning the *ghiblee*, or hot wind from the south.

"*Route of Fezzan and Tripoli.—April 1st.*—A *ghiblee* in all its force. * * * I never was so astonished in my life, as when I saw the negroes on this day. They seemed as if they could bear any cold better than a hot wind. They got behind bushes, behind the camels, held up their barracans, walked behind the Arabs, crept along the ground, and invented all possible expedients to shelter themselves from the simoon of the Desert. The Arabs certainly bore it much better; and whilst pitying the helpless slaves, I could not forbear admiring the superior physical construction of the white man over the black; for the former kept up his head and faced the furnace blast, whilst the latter shrunk away as if shrivelled up with the heat; and this, notwithstanding that in the native clime of the negro, heat reigns eternally, in all its fiery fervors. . . . But this was an eminently *slave-driving* day, and the poor helpless miserable creatures were driven along by repeated strokes of the lash, with the most extreme violence. Haj Essnousee distinguished himself this sad day by an unusual display of active ferocity, dismounting from his camel, chasing the slaves along the route, and flogging those most unmercifully who happened to loiter behind, or fell to the ground from exhaustion. At length the wind got so furiously choking and stifling—heaven and earth seemed to conspire against the unhappy slaves, that we were obliged to stop.

Personally, I could render the poor slaves with whom I travelled no assistance, or all I could do, was, to allow the weakest to ride upon my camel whilst I walked over the Desert myself. This I did every day. I gave them also occasionally a little water—the greatest luxury in the desert, and now and then a little food. The poor things were puzzled to know how a *Kafir* (infidel) as the Moors and Arabs called me, could be so kind to them. But they soon instinctively collected around my tent, and were always begging some little thing. Whenever they wanted to save a few dates for the morrow, they were always deposited with me, the *Kafir*.

I close this account of the horrors of the slave traffic of the Great Desert with an anecdote or rather significant opinion, of the Bashaw of Mourzuk, respecting this traffic as carried on by the slave dealers of Ghadames. On visiting him one day his Highness said to me, amongst other things connected with this traffic, "I detest the merchants of Ghadames, they are the most miserable wretches upon the face of the earth—they are a nation of Jews! When they die nothing is found in their houses, nor gold, nor silver, nor money, nor goods, nor even anything to eat or drink. *It appears to me that God punishes them and curses them, for dealing in poor slaves, during their whole life-time.* So beware of them, and don't trust them."

USES OF AFFLICTION.

A man who, forgetting his immortal prospects, debases his nature by making himself the slave of avarice: whose earliest thoughts and whose latest cares are engrossed with money; who thinks of nothing, speaks of nothing, cares for nothing, and does nothing, without a reference to the accumulation of a fortune:

who, for this, lives the life of a slave, and stirs not from his place of business, and plies the oar of trade "from shining morn to dowy eve;"—on such a man, what could have so powerful an effect as the total ruin of his fortune, and the scattering of his gains? Cruel, indeed, would such an issue be to all his anxious thoughts, and prudent plans, and industrious habits, and bold enterprises, had he no other than an earthly prospect; but God designs that man for eternity,—he offers him a portion in heaven,—money stands between him and that prospect; and God dashes the cup of prosperity from his trembling hand, that it may not drown his soul in everlasting perdition. And is not this a benevolent deed? Is it not dictated by the highest wisdom as the very discipline which is most necessary, and will be most effectual in such a case?

Again, a man who, losing all relish for the sweets of divine contemplation, and the exercise of his moral affections, gives himself over to the indulgences of his sensual appetites, who finds his highest happiness in the gratification of his palate, or the excitement of intemperance, or the habits of profligacy—on such a man, what would have so powerful an effect as the total ruin of his health, and the visitation of an illness which left him neither the capacity nor the wish for his favorite indulgences? God designs that man, also, for eternity; but he lingers around the cisterns of worldly pleasure, in the fond hope of realizing a happiness which he has long waited for in vain: God shatters the cistern, and dashes the cup of pleasure out of his reluctant hand, that he may no longer deceive himself with the vain hope, but seek to the fountain of living waters which springeth up unto everlasting life. And is not this, also, a benevolent deed,—however painful may be the present disappointment, and however protracted the suffering which it occasions, is it not dictated by the highest wisdom, as the very discipline which is most necessary, and will be most effectual in such a case?

Again, a man of ardent affections has allowed his heart to be estranged from God, by an undue attachment to his wife, or children, or other relatives and friends. Amiable as his kindness to them appears, yet, if they engross that place in his affection which is due to God only, his heart is not in a right moral state, and his happiness is based on a precarious foundation. God takes away the desire of his eyes by a stroke; he is stricken by the shock of bereavement; but, perhaps, even this is not enough; his affections thus violently severed from one object, may only gather into greater strength, and settle on another; that other is also smitten and dies; and it is not till by such strokes, he is impressed with the vanity of every thing, save the enjoyment of God as his chief good, that the afflicting hand of providence shall be withdrawn from him and his house. Painful, indeed, is the breaking up of a family by bereavement, when death smites one, and then another, of the happy household; and desolate, indeed, is the heart of him who is thus left alone in a wilderness where roses had encircled his path; but they stood betwixt them and God, and it was in mercy and faithfulness that God sent a worm into his gourd, till it withered around him and died.—*Dr. Buchanan.*

THE TEAMSTER.

FROM A CLERGYMAN IN MAINE.

In the winter of 18—, I removed with my family from —, in Vermont, to —, in Maine. The long journey was to be performed by land, and household furniture to be transported in the same manner. There still lingers among the hills, a class of men who will soon be swept away by the canal and the rail-road. The wealth of the teamster, for so is he called, consists in his horses and the rude vehicle constructed for transporting heavy loads over the wild mountain passes, and through the deep valleys. His life is a weary and toilsome one. If diligent in his calling, he must be, for the better part of his life, an exile from his home, with little prospect of ease and rest in old age. The profits are small; the accidents to which both he and his horses are exposed, are numerous. Yet are they a hardy and cheerful race; day after day, in storm and in sunshine, they trudge patiently along by the side of their wagons or sleds, alternately whistling, singing, or if, as is frequently the case, three or four are in company, beguiling their slow progress by the joke or tale, coarse and dull perhaps, but yet sufficient to call the merry laugh from hearts willing to be happy. The greatest hardship of their lot however, is, that they are in a great measure, removed from social and religious influences. The Sabbath often overtakes them far from the house of

prayer, and their scanty earnings and the heavy expense attending the rest of a whole day, with a team of six or eight horses, are often made a pretext for disregarding the rest of the holy Sabbath.

The man whom I engaged to transport my household furniture, followed this occupation. The journey was too long to be performed in a single week. Saturday night came, and with his weary horses he sought the shelter of an Inn. Several brother teamsters were there, who were on the same route. The next morning he arose early to attend to the wants of his faithful animals, and found, to his surprise, that the others were harnessing their horses, and preparing to go on their way. "How now; do you travel to-day?" "To be sure," said one, "we can't afford to lie still all day and pay for the keeping of our horses while they do nothing; and look ye, there's a heavy snow-bank in the south; 'twill be heavy doings to-morrow, and if you are wise, you will go too." "I think not," said he dryly. "Why not, pray? I think for my part, the Sabbath was made for man, and poor hard working folks like us, are not required to lose one day in seven." "True; I am of your mind, but I can't afford to do otherwise than rest. I think the Sabbath was made for man, and I mean to make the most of it, by resting and letting my horses rest too; and as to losing the day, I have never found out yet, that I lost any thing by giving the Lord his due, any more than by paying my neighbor what I owe him." A contemptuous laugh, and the cracking of whips followed, and they drove off, leaving our teamster alone.

The short winter day was soon over; but long before night, the snow fell in one continued sheet; and the traveller drew closer to the fire, with the book he was reading, and thanked God in his heart, that the storm had come on a day when it was right for him to rest. The next morning, the storm had passed over; when, thinking the roads passable, he harnessed his horses, and started off at a slow pace. Just before night-fall, he espied a long line of loaded sleighs in advance of him, toiling heavily onward, and a quiet smile passed over his weather-beaten face, as he thought it might be his companions of the previous day. In a short time he overtook them, and it was indeed the same. Weary and jaded, man and horses, they had been all day *breaking paths* for him. He soon passed them, with a kind "How fare ye?" Some looked up at his cheerful face and sleek horses, and scarcely deigned an answer; but the speaker of the previous morning, replied, "Well, parson, I believe, after all, yours was the best policy, for you and your horses look as bright as if you had only just been to a merry-making, instead of dragging at that 'housen-stuff' through the snow."

"Well, neighbor, I feel more light-hearted, I can tell you; and let me tell you, the Sabbath was made for man, and there is never any thing lost in this world by keeping it. Good night;" and with a cheerful "*chirrup*" to his horses, he drove forward, and left his weary companions to adjust with themselves the policy of robbing their Maker.

AGRICULTURAL IMPROVEMENTS OF SCOTLAND.

From an article in last Edinburgh Review, condensed in the New-York Albion.

It is the husbandry of Scotland and the science of agriculture, as there practised, to which we desire to call attention. At this distance from home, and engaged in the pursuits of commerce, many may not be aware of the great and astonishing progress making in the art of cultivating the earth. Of Scottish husbandry, in the Lowlands, we have long had highly favorable notions; but few we imagine, are aware of the wonders which are working in the North and in the Highlands, where a cold, poor and barren soil, is now, by the agency of modern science being transformed into smiling fields teeming with golden harvests. Lest we should be thought exaggerating or speaking in hyperbole, we would direct the attention of any doubter to an article in the last number of the *Edinburgh Review*. He will learn that the principles of scientific agriculture are now carried into the remote Highlands. Glens, which formerly knew nothing but the poor husbandry of the poor Celt, are now filled with the name, theories, and discoveries of Liebig, and exhibiting signs of the best English agriculture. "I was delighted;" says the author of the article alluded to "a year ago, when far up the *Strath Glass*, to meet a cart loaded with bags of guano" Doubtless this was intended to fertilize some formerly barren plain, which had been till then used for the dangerous practice of deer stalking, or the still more dangerous

and mischievous practice of illicit distillation. "And near the same place," says the same authority, "I heard a class of bare-footed boys in a small school by the way side, successfully examined in chemical agriculture." We cannot refuse ourselves the satisfaction of pointing out two or three more remarkable facts. At page 423 the writer says, "Who shall place a theoretical limit to the triumphs of skilful industry? In Glen Urquhart, in the opposite side of Loch Ness, wheat is grown and ripened at a height of 800 feet above the sea; and in Nairn at 1000 feet." In Strathearn a beautiful crop of turnips have been raised at 1200 feet; and in the Wicklow mountains turnips may be found luxuriating at 1600 feet, under the management of a pupil of Glasnevin School. These wonders are wrought in latitude 56, nearly seventeen degrees, or about one thousand miles, due north of the city of New York, a latitude corresponding with Hudson's Bay! We make another extract:—

"We know of few districts in which the outlay of industry in the improvement of the soil presents itself in a more striking light than in the neighbourhood of Inverness. The parish of Urray, on the north of the Beaulieu Frith, has the appearance of the broad river bed. Gravel and stones are the materials on which the cultivator has to work. The slopes of the hills above the head of the lake, are of a similar character,—sand and gravel, and large blocks of stone, with a varying admixture of clay. Above the town of Inverness, again, to the south and south-east, the plains of Culloden resemble a stony pavement; and the slopes of the river Nairn behind it are almost equally beset by huge boulders on the surface, and by earth-fast stones and stony gravel below.

"But on these apparently hopeless materials, human industry is at work. The moor is giving place to the corn-field. An expenditure of labor in draining and trenching, which costs sixteen pounds an acre, is repaid by these gravelly plains and slopes. It is repaid, we infer, because the improvements are constantly in progress; and at each successive visit, we find them further advanced.

"It is in the redemption of such soils as these that the science of agriculture is so conspicuous. It matters not what the soil may be—sand or clay, rock or gravel—modern skill will bring it into profitable use. The notion that any soil is irreclaimable is now exploded; for if it be a bed of sand, deep draining and subsoil ploughing will speedily bring it to a state to receive manure and produce crops. A gentleman, a few years since, purchased 400 acres of sandy waste, yet in two years he made a part of it yield 30 bushels of oats to the acre; and on the third year he raised a fine crop of wheat! A piece of slate land, for instance, which would scarcely produce a thistle, will, under the judicious application of lime, speedily become fertile; because the lime acts chemically on the slate, and creates a soil of exceeding fertility. By a system of irrigation with the water of the common sewers of Edinburgh, meadow land, in the vicinity of that city may be mowed four or five times in the season. Such lands let at £40 and £50 sterling per acre." Again—

"No spot is now safe, by its remoteness, from the access of remedial alteration. The Isle of Islay is fast increasing in agricultural productiveness; light is about to descend upon the smaller Island of Tiree; Mull is beginning to move; the distant Lewis is threatened with a much dreaded agricultural revolution; and in the little heard of Orkneys, the high bred farmers of the Lothians are not disdainful to settle."

Accessibility to the London market, by means of steam vessels, is of the highest importance to the Scottish farmer. In July of last year, one steamer alone carried from Inverness 700 pigs, 200 sheep, and 30 head of cattle, besides many tons of eggs and salmon. Even more than this is constantly done from the rapidly improving country of Aberdeen.

The agricultural schools springing up in so many parts of England and Scotland, is one of the most pleasing and remarkable features of the times. These schools will be productive of general education, and husbandry will not only be raised to the dignity of a science, but husbandmen will become educated persons. In the course of another generation, the tillers of the soil will probably be the best informed class of persons in the kingdom.

INCIDENTS OF THE CHINESE WAR.

From Commander W. H. Hall's Narrative of the Voyages and Services of the *Nemesis*.

The *Nemesis* took the lead in the destruction of the Chinese squadron in Anson's Bay, and during the engagement an incident occurred which produced, on a small scale, the same effect as the blowing up of *L'Orient* at the battle of the Nile: "One of the most formidable engines of destruction which any vessel, particularly a steamer, can make use of, is the congruè rocket, a most terrible weapon when judiciously applied, especially where there are combustible materials to act upon. The very first rocket fired from the *Nemesis* was seen to enter the large junk against which it was directed, near that of the admiral, and almost the instant afterwards it blew up with a terrific explosion, launching into eternity every soul on board, and pouring forth its blaze like the mighty rush of fire from a volcano. The instantaneous destruction of the huge body seemed appalling to both sides engaged. The smoke, and flame, and thunder of the explosion, with the broken fragments falling round, and even portions of dismembered bodies scattering as they fell, were enough to strike with awe, if not with fear, the stoutest heart that looked upon it."

Finding that the war junks were unable to cope with the British ships, the Chinese began to build gun boats on what they considered European models: "But the most remarkable improvement of all, and which showed the rapid strides toward a great change which they were daily making, as well as the ingenuity of the Chinese character, was the construction of several large wheeled vessels, which were afterwards brought forward against us with great confidence, at the engagement at Woosung, the last naval affair of the war, and were each commanded by a mandarin of rank, showing the importance they attached to their new vessels. This, too, was so far north as the Yangtze Keang, where we had never traded with them; so that the idea must have been suggested to them by the reports they received concerning the wonderful power of our steamers or wheeled vessels. To anticipate a little, it may here be mentioned, that the vessels had wooden wheels, very like an undershot mill wheel, which were moved by machinery inside the vessel, worked by a sort of capstan, by manual labor, the crew walking it round and round, just like walking up an anchor on board a man-of-war; the horizontal revolution was turned into the upright one by strong wooden cog-wheels, upon regular mechanical principles."

Chinkeang was one of the last places subjugated, and here was discovered a small pagoda, made entirely of cast iron: "Some have called it Gutzlaff's pagoda, for he is said to have been the first to find it out; and it excited so much attention, that the question was at one time mooted as to the possibility of taking it to pieces, and conveying it to England, as a remarkable specimen of Chinese antiquity."

APPLES OF GOLD.

In returning and rest shall ye be saved, in quietness and confidence shall be your strength. Isaiah xxx. 15. In your patience possess ye your souls Luke xxi. 19.

Christians must suffer patiently, and patience is their armour, while God is fighting for them. But when we are unwilling to suffer, going about to make complaints every where, and to seek human comfort, or to rid ourselves by our own contrivances, we lose the comfort of the Lord's help; we are stirring up the wasp-nest of our unruly thoughts, and bring more trouble upon ourselves and others; nay, we are fighting against God, who hereby intends to cure our impatience, pride, and anger. For the more peevish and wild we are, the more desperate is our disease; and consequently we have so much more need of such sharp but wholesome trials of affliction to mortify these bad passions of the flesh. Therefore we must not presume to murmur or complain, which will only make bad worse: for he who through impatience will flee from one trouble, may run into ten others; and, though it is possible sometimes to rid ourselves out of trouble, yet the help is not so glorious and blessed as if we had waited for the help of the Lord.

Sure I must bear, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word.

Must I be carried to the skies,
On flow'ry beds of ease,
While others suffer'd for the prize,
And sail'd through bloody seas?

—Bogatzky's Treasury.

CHAPTERS FOR THE YOUNG.—No. VI.



HEATHEN BOOKS AND CHRISTIAN TRACTS.

In the East Indies, the Hindoos have their sacred writings, which they call *Vedas*, or the "four books." They are written in Sanscrit, which is a *dead language*; that is a language not now spoken by the people. This is as though our Bible were only printed in Latin. How few would then be able to read it! But, then, the heathen priests do not wish the people to read their sacred books: they say, their writings are only for the priests; and if any of the poorer classes dare to read them, or even *listen* to them when read, they are threatened with eternal death. How unlike is this conduct to the direction given by our Saviour, "Search the Scriptures," John v. 39; and to this text, "The poor have the Gospel preached to them!" Matt. xi. 5.

Next to the *Vedas*, are the *Sub-vedas*, or "inferior writings." The poor may hear these read; but, then, what good can they get from them? There is not a single word to teach men about God, and their duty to him. They profess to treat of war and music; and give many absurd accounts of the sun and moon, and the other heavenly bodies; but these are not the books which a sinner needs, to show him how to find pardon, peace, and eternal life.

Besides these, the Hindoos have other books, called *Shasters*, or "comments." The priests say, that these writings once filled a million of volumes, though only a few have been preserved to the present day. It would have been better for the people if they had been all lost; for those that remain are full of the most unholy stories and songs, and encourage wicked men in their sins. They contain prayers for thieves and housebreakers, that the gods may grant them great success, and give them plenty of plunder! They teach the worship of Kallee, the "goddess of thieves;" whose followers, before they go forth to rob and murder, first offer in her temple bottles of spirits, such as rum and other strong drinks. A missionary has copied from the *shasters* the blessing which robbers say over the instruments they use in breaking into houses! They then hope to have much plunder, and not be found out.

Another sacred book of the heathen is the *Zend-avesta*, or "the living word." It is held in much reverence by a people called the Parsees, who also live in the East Indies, and who worship the sun and fire, before which they bow down in prayer. Their sacred book, it is said, was formerly twenty times larger than it is at present, the greater part being lost about two thousand years ago. The portion that is now in use is full of silly addresses to good and evil spirits, which they suppose to exist. In former ages, whole nations paid honour to the *Zend-avesta*, but there is only a tribe that now regard it as sacred.

The Chinese have nine sacred books, which were written by a learned man, named Confucius, and his disciples; besides the works of the "ten wise men," in thirty-two volumes; with many smaller works. They do not profess to teach the knowledge of God, but contain strange accounts of demons, departed spirits, and dragons, along with many good and wise sayings. But these books cannot teach heavenly wisdom, nor lead to true virtue; and, if they did, how could the common people of the land find time to read, and money to buy, forty-one volumes? Only the priests and learned men give much attention to them: the poor are satisfied in offering pigs and rabbits in the temple in honor of Confucius; or burning scented pieces of paper, and knocking their heads on the ground, as a kind of worship presented to their departed friends. One book has been written for the use of females. In it every girl is taught to look upon herself as placed in the lowest rank of the human race, and as no better than a

slave. She must be without a wish or will of her own, and ought to regard herself as property liable to be bought or sold. Surely every English girl will pity her poor heathen sisters in China!

These are some of the sacred books of the heathen; but the time is coming when they shall deceive the nations no more. Missionaries have gone forth with the Christian's Bible; thousands of poor idolaters have received it with gladness, and others are asking to possess it. A missionary says:—"The natives of India are quite astonished when we offer them our Scriptures; they are astonished that our sacred writings are open to all the people, and that we offer them without money and without price. They think it strange that we should press them upon the attention of the people, and invite them to reflect on the truths they contain. When they take the Bible into their hands, and read in their own language the wonderful works of God, they are surprised that our Scriptures are plain and easy to be understood. They become interested in the narratives, the devotional parts, and the epistles. They say they are all excellent; and then again they wonder that we should think of changing their religion through the influence of books. They thus address the missionaries—'When others have come to our country, they took into their hands the sledge-hammer and the axe, and broke down our gods; but you have nothing but the book and the school—you wish to move us by these only. There is truly something wonderful in all this!'"

Christian tracts are now printed in many languages, and are freely sent to nearly all parts of the earth. If you love the little books and tracts which you call your own, will you not pray that God may bless those that are given to the heathen? And will you not help, if you can, in sending these little "messengers of mercy" to them? Who can tell what good a single tract may do? A missionary, on his return home, attended a Tract Society meeting. He had in his hand a tract, printed in the language of Birmah. As he held it up to the meeting, he said, that a copy of that little book had been the means of converting the son of a native chief. "This tract," said the missionary, "cost one cent," (or halfpenny.) *Whose cent was that? It will never be known here, but it will stand recorded throughout eternity, as the offering of Christian faith and love. Let us, then, not forget that a halfpenny may pay for printing a tract, which God may employ to the saving of a soul!*

*Whose cent was that? which gave the word
Of life and love,
To bid the heathen, when he heard,
To look above?
No more to worship idols vain
Of wood or stone,
But trust in Him who death hath slain,
And saves alone.*

*Whose seed was sown in faith and prayer,
And watered well
With tears of love divinely fair?
No one can tell—
Yet in the long, unending day
Beyond the tomb,
'Twill be transplanted where it may
For ever bloom!*

—From a Publication of the Religious Tract Society.

SCRIPTURE ILLUSTRATION.

"The father of all such as handle the harp and organ"—Gen. iv. 21.

It is thought that this mention of the principal stringed and wind instruments only denotes generally that Jubal was the first inventor of instruments of music. The "harp" (*kinnour*) of the Hebrews seems to have resembled the modern instrument in its form. It had ten strings, and in 1 Sam. xvi. 23, David is expressly described as playing upon it with his hand; but it appears from Josephus, that it was also struck or played upon by a plectrum or bow. It seems to have been light and portable, as we find David playing upon it as he danced before the ark. It was called by the Hebrews "the pleasant instrument," and was not only used in their religious solemnities, but also in their private entertainments and occasions of enjoyment. The "organ" (*ougab*) certainly could not resemble the modern instrument of that name. It is concluded to have been a kind of flute, at first composed of one or two, and afterwards of about seven pipes of reeds, of unequal length and thickness, joined together; being nearly identical with the pipe of Pan among the Greeks, or that simple instrument called a "mouth-organ," which is still in common use.—*Pictorial Bible*.

SOCIAL IMPROVEMENTS.

DWELLINGS FOR THE POOR—PUBLIC BATHS AND WASH-HOUSES.

This age is remarkable for many things, but for none more than the efforts which are making on all hands to effect social improvements. Do people need speedy, safe, and economical means of travelling from place to place, whether on calls of business, pleasure, or benevolence? Steamboat and railway companies stand ready in every direction, with facilities for locomotion before unimagined, even in the regions of fancy. Is it desirable to transmit intelligence even faster than it is possible to convey the person? The electric telegraph is prepared, or preparing, on all great routes, to send advices in what may almost literally be called "no time;" so that a robber or murderer who hires an express train, and escapes from the scene of his villany at the rate of sixty miles an hour, finds, to his amazement and confusion, a police officer quietly waiting for him at the terminus!

Does the mind require to be stored with the knowledge of all matters of importance going on in the world? There are expresses, continually bearing correspondence and newspapers from every land into the great hearts of intelligence, such as London, Paris, and New York; and from thence, after an incredibly short time spent in arranging and printing, the news is again propelled by every means of locomotion to all parts of the world.

Does friend need to communicate with friend, or trader with trader? The letters are sent from the one end of Britain to the other for one penny each! Would we could say that a similar arrangement held good throughout the British Empire.

Is it discovered that the great mass of the human family are living in badly ventilated houses, and deserving, as well as receiving, the name of the "great unwashed?" Immediately associations are formed of the most enlightened and benevolent of the community, some of them high in rank and power, to provide dwellings for the working classes, which shall not only be well ventilated, but possess various means of convenience and comfort, such as gas, water, etc., and all for a lower rate of rent than has hitherto been paid for the most unwholesome garrets and cellars. Public baths and wash-houses are also added, where the working man may scour off the external pollutions of his calling, with soap and hot or cold water, at his option, and have a clean towel to dry himself, all for the charge of one penny! And where the housewife can have her weekly washing done much more expeditiously, effectually, and economically, than in the old mode of turning a confined home upside down, and flooding it with suds. Nay, we may add, that all these advantages are sometimes furnished gratuitously, as in the case of East Smithfield, mentioned in another column.

Nor does benevolence stop here. In the most populous cities, such as Manchester, where the overtoiled mechanic had not one inch of public ground upon which to set his foot, except the crowded street or dusty highway; in these crowded abodes of the human family, we say, property has been bought up at great cost, and thrown open, as ornamented parks, for the express purpose of promoting public health, comfort, and taste.

These, it will be seen, are only physical improvements, but they have a direct and powerful moral bearing, obvious enough in the case of newspapers, rail-roads, and telegraphs, but not less real in the case of parks, baths, and wash-houses. The human system, for instance, if constantly irritated by dirt without, has an intolerable craving for the momentary vigor created by intoxicating drinks within, a truth illustrated by the old saying, that the blacksmith has always "a spark in his throat."

It would surpass the limits of a newspaper article to enter upon the moral and religious instrumentalities at work for the improvement of the human race, such as civil legislation, church organisations, Bible, tract, and missionary societies, as well as associations for the suppression of intemperance, the better observance of the Lord's day, prison discipline, moral reform, the extension of peace principles, and an almost endless catalogue of other good objects. To many of these we have, on former occasions, directed attention, but we specially refer to the class of physical ameliorations at present, for the purpose of asking what are we doing in this respect in Canada?

While the railway maps of Britain, France, and Germany, are fast assuming the appearance of spiders' webs, we are talking about rail-ways. While electric telegraphs are partially surrounding us, we are apparently contented to get our news at second hand. While efforts

of the most benevolent and successful kind are made to elevate the scale of comfort among the working classes in Britain, we have neither well constructed and economical dwellings for them, nor baths and wash-houses; and, what is perhaps worse, such improvements are not even talked about among us.

Cities have their inconveniences and disadvantages, but they also present very great facilities for comfort, at the most economical rate. A house may be constructed, for instance, of three stories, each story having two or three dwellings of two or three rooms each, and each dwelling accommodated with gas, water, and other essential conveniences for a much more moderate charge to each tenant in a city, than the same advantages would cost in a village or in the country; and public baths or wash-houses would, in the latter situation, be out of the question.

These and other considerations induce us earnestly to wish that building societies would undertake the construction of buildings for the laboring classes upon scientific principles, and that our corporations would provide public baths and wash-houses at the most economical rates, for the benefit of the poor; and, we think, there is no doubt that investments of this kind would not only greatly promote the physical and moral welfare of the people, but, if judiciously managed, would yield a good return to the capitalist.—*Montreal Witness*.

CANADIAN EDUCATION.

Education is still a subject of prominent interest, and must ever continue to be so. At the present time it claims more than ordinary attention from the civilized world, because the minds of men are not in all respects made up, as to the best course for making it universal. The Prussian system has been recommended by the present superintendent. That system is compulsory, and provides penalties for those who disobey the law. We would employ force on no account in giving education, and allow no monopoly. Education must be voluntary, and the profession must be free to all, or the work will soon cease to be well done. The Prussian government is arbitrary in every department, and the same principle pervades her school education. Why did the Jesuits educate? Not that they might instruct the youthful mind in a liberal course of study, such as would enable all to judge for themselves in after life, but to bring them under the dominion of a crafty and wicked priesthood. Why does the king of Prussia educate his people? That he may give them, through his compulsory system, such an education as would lead them to unqualified submission to arbitrary power. Austria, the sworn foe of liberty; Austria, which stands like a huge jailer over poor Italy, ready to clap the chains on her, if she moves from her cell; Austria, which prohibits the Protestant Bible in her dominions, also educates. It is the soldier's education. "Eyes right, or eyes left," her pupils must look through the spectacles which prince Metternich has provided for them.

The subject of school education will receive a full and searching discussion, both within and without the houses of our provincial parliament next session. But while we guard with jealous care against the introduction of an improper system, let us not remain contented with discussing systems. Another year must elapse before any change can be made on our school law. In the meantime the present system should be administered with all due vigilance. Before any change can take place, two hundred thousand pupils will have added another year to their existence, and have received many impressions, for good or for evil. The school elections take place in January. Let every father of a family, let every minister of the gospel, let every educated man, let the friends of true religion, let the lovers of the rising generation, let the patriots of the province, in every township and in every district, be at their posts, and see that they choose the best qualified men for trustees. We fear this duty has been sadly neglected. It has been treated as an inferior matter to the choosing of members of parliament, or of district councillors. Let no man think so. The tone of the next generation must, to a considerable extent, depend on the goodness of the education the youth may receive, and on the heads of the risen generation must rest the responsibility, if they neglect this great duty. Too much care cannot be taken in regard to the teacher's qualifications. Cheapness has been too much studied. But let our friends be assured, that they who will work very cheap as teachers, are the dearest bargains they can have. No steady and qualified teacher will labor below a fair salary, such as will support him respectably, and he will be found the cheapest teacher at the end of the season. Canada wants good teachers. Hundreds could be employed; but the people must be liberal, or they will never get the proper class of teachers either here, or from the mother country. It is precisely the same with ministers. When they freely communicate to them in spiritual things, is it not their duty to deal liberally with them in "carnal things?"

To return to the schools, the day of election of trustees is early in January. Any elector who does not wish well to the rising generation or to the interests of the province, let him stay at home. If he loves his brethren of mankind, and desires their best interests in time and eternity, let him attend and support the very best men he can find on the occasion.—*Toronto Banner*.

SELECTIONS.

POINTS OF HONOR.—Colonel Montgomery was shot in a duel about a dog; Captain Ramsay in one about a servant; Mr. Fetherstone in one about a recruit; Sterne's father in one about a goose; and another gentleman in one about "an acre of anchovies." One officer was challenged for merely asking his opponent to enjoy a second goblet, and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith, for declining a glass of wine with him at dinner in a steambot, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieutenant Crowther lost his life in a duel, because he was refused admittance to a club of pigeon-hunters.

TO PARENTS, GUARDIANS, AND TEACHERS OF YOUTH.—If God should place in your hands a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your thoughts and feelings, what caution would you exercise in the selection of that sentence! Now this is what God has done. He has placed before you immortal minds more imperishable than the diamond, on which you inscribe every day and hour by your instruction, your spirit and example, something which will remain to be exhibited for or against you at the judgment-day.—*Rev. Dr. Payson.*

THE PRESENT STATE OF PALESTINE.—Palestine is a country for which Providence has done everything—we should say, rather, the "Holy Land," that is, Palestine and Syria. We behold her now in the days of her desolation. She is groaning under the yoke of a hard master, and we can form no idea, by what we now see, of what she once was, and of what, we have the strongest assurance, she will again become. Unquestionably, she has no need of foreign aid, she possesses all the germs of greatness within herself, and requires only the genial influence of the Sun of Peace to resuscitate her; the once rich plains of Jordan will then look green again, the pastures of Mamre will team with lowing herds and bleating flocks, and the happy days of Abraham and Isaac will return to bless the industry of man. The shell which produced the Tyrian dye may still be found. Hermon and Taber are still moistened with the balmy dew of heaven; the plains of Esdraelon and the heights of Carmel are still bedecked with roses; at Sechem the swarthy Bedouin drinks of the same spring with Jacob, and his great progenitor Abraham, and feeds his flocks, like him, on the flowery banks of Jordan and Tiberias. Then, if we turn to the east and north, the Haouran and the Bekas are still rich in corn. The seven-eared wheat of Egypt, too, is sometimes seen. Lebanon is laden, as heretofore, with the luscious fruits and herbs, cedars and stately pines. Mount Cassius is clothed with lofty sycamores and oaks, and other forest trees, from the summit to the waters of the Mediterranean, which sparkle at its base. The finest silk is annually exported from Suedia, and the shelving shores of the Orontes produce gums, cotton, indigo; and sugar, oil, rice, and other grain; there is excellent pasturage for cattle, and the neighbouring districts abound in stone, coal, and iron—in fact, there are the same germs of prosperity and wealth now as at any former period. The climate is healthy, the diseases few, the seasons are well marked, and there are no fogs; the scenery is the finest that can be conceived; communication with Europe is easy, and the people are talented, hospitable, and brave, and for the most part well disposed; but the country is distracted by political and religious intrigues, which compromise the happiness of the rayahs, and curtail the resources of the Government.—*Dr. Yates's Lecture at the Syro-Egyptian Society of London.*

HORRORS OF WAR.—Hungry and cold, I crept to one corner of the fort to get in the sunshine, and at the same time to shelter myself from the bombs that were flying thick around me. I locked out, and some two or three hundred yards from the fort, I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow—give him water, and then take the handkerchief from her own head and bind up his wounds; attending one or two others in the same way, she went back for more food and water. As she was returning I heard the crack of one or two guns, and the poor good creature fell; after a few struggles all was still—she was dead. I turned my eyes to heaven and thought, "Oh God! and this is war!" I cannot believe but that the shot was an accidental one. The next day, passing into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a shell or twelve pounder, and expecting every moment to have another grave to dig for one of ourselves.—*Letter from Monterey.*

THE FREE BATHS AND WASH-HOUSES.—The committee have just issued a statement, which contains some most interesting details relative to the working of the Free Baths and Wash-House Establishment in Glass-house-yard, East Smithfield, near the London Dock-gate, since it was opened to the public. The establishment has now been open for twelve months, and the success attending the experiment has proved two important facts:—First, that the poor are anxious for cleanliness when the means are within their reach; and secondly, that the means may be rendered them at a very trifling expense. In the course of the year 27,622 bathers, 35,180 washers and dryers of clothes, and 4,512 ironers have made use of the premises. The working expenses have been under 1½d. a head, although soap had been allowed to each bather, and a portion of soap and suds to each

washer of the clothes. Quiet, orderly, and civil conduct has universally prevailed amongst those frequenting the establishment. Several of those applying to bathe and wash their clothes are so destitute that their entire clothing is that which they have on. Such applicants are provided with gowns whilst they wash, dry, and mend their scanty attire. The water has been supplied gratuitously by the East London Water Works Company. Upwards of 9,000 came a distance of from two to five miles, and above 1,300 bathed and washed who on the preceding night slept at places from five to twenty-five miles distant. From the financial statement it appears that the amount of subscriptions received was £648 3s. 6d., of which a balance of £38 4s. 9d. remains.

VITAL STATISTICS OF ENGLAND.—The population of England increases more rapidly than that of Scotland or Ireland; but, taking the three kingdoms together, the annual increase, deducting the loss by emigration, is 1.03 per cent. The population of the British Isles at this moment may therefore be estimated in round numbers, at 28,500,000. In January, 1852, it will be 30,000,000; and the period of doubling, corresponding to an annual increment of 1.03 per cent., being 68 years, it would amount to 60,000,000 in 1920. It is not probable, however, that the rate of increase will continue the same through so long a period. To us it appears by no means incredible that youths now at school may live to belong to a community embracing sixty millions of souls in the British Isles. The present population of France is 35,000,000. The rate of increase, according to Monsieur Mathieu, is only one 200th part per annum (rather less than one half of that which prevails here), and the period of doubling 130 years. If the scale of increase were to continue uniform in each country, the population of the British Isles would equal that of France about 40 years hence. The table of the Registrar-General states:—"About 291,000 people will be added to the population in the year from Midsummer 1845 to 1846. The statement, so often repeated, that the population of the United Kingdom increases at the rate of 1,000 a day, is an error which has arisen probably from using the annual rate of increase in England (1½ per cent.) instead of the lower rate of increase (1 per cent.) for the United Kingdom. At the present time it is probable that 800 persons are added to the population daily. The births exceed the deaths by about 1,057 daily, but emigration from the United Kingdom keeps down the increase."

A MISSIONARY AND ALCOHOL.—It is stated, on what is believed to be unquestionable authority, that the Montreal, which left this port last week for the Sandwich Islands, and which took out Mr. Levi Chamberlain, a missionary of the American Board, has also on board a cargo of gin and brandy to demoralize the people of those Islands—a people which have just emerged from the lowest grade of savagism, and have taken their place among the nations as a Christian republic. The government of the Islands have declared their unwillingness to have any intoxicating drinks sold there, and yet we have among us here in Boston—in this enlightened and professedly Christian city—a class of men who are so lost to all ideas of propriety, to all sense of moral obligation, to all regard for the amelioration of the semi-civilized state of the Sandwich Islands, that they can, for the mere love of gain, send out these large cargoes of intoxicating liquors to depress the rising civilization of the people, and to counteract the elevating moral influence of missionary exertions. For the honor of Boston, I would not record such a fact, were it not in the hope that the abominations of this traffic in alcohol would be more glaringly presented before the eyes of the public, and the lightning of popular indignation more quickly overwhelm the guilty and the hardened, who cannot be reached, and who will not be moved by any arguments addressed to their sense of propriety, or their moral sense.—*Boston Cor. of Evang.*

THE LARGEST CITY IN THE WORLD.—So: Tchou is a large city in the interior of China, the largest silk market in that vast empire. To Europeans it has been unknown since 1718, when the Romish missionaries were driven out. The Paris correspondent of the National Intelligencer says, that M. Hedde, completely disguised as a Chinese trader, obtained ingress to Sou Tchou. M. Hedde says its population is five millions, and that within a radius of four leagues around, there is a population of ten millions. Peking has four millions. M. Hedde brought to Paris many samples of the domestic silks of China, of all colors and all prices. One of them, exceedingly fine, is called the Flower of the Gardens. It comes from the interior, and until now has not been seen in France.—*Observer.*

INCREASED CONSUMPTION OF MILK.—The farmers in Cheshire and Lancashire have nearly discontinued making cheese and butter, in consequence of the increased demand for milk, which is attributed to the increased consumption of rice, Indian meal, and oatmeal, owing to the scarcity of potatoes.—*Liverpool Times.*

THE CAMEL AND THE NEEDLE'S EYE.—Lord Nugent, in his recent publication, *Lands, Classical and Sacred*, has given an application of the words which at once proves the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle," in other words, the small side gate. This his lordship conceives to be a common expression, and explanatory of our Saviour's words; for, he adds, the sumpter camel cannot pass through unless with great difficulty, and stripped of his load, his trappings, and his merchandise.

NEWS.

The *Cambris* arrived at Boston in 12½ days, bringing dates to 4th December.

The decline in bread stuffs has been checked, and a slight advance on last quotations realized. Provisions are still dull.—Timber of all kinds is declining. Staves are especially dull.

Doubts are entertained that the peace of Europe may not be long preserved. Russia and Austria have, it is said, taken advantage of the misunderstanding between Britain and France relative to the Spanish marriage, in order to annihilate the small republic of Cracow and annex the city to Austria. France wishes Britain to join in a protest against this infraction of treaty stipulation, but Lord Palmerston, though disposed to protest, does not seem willing to join in so doing with a state which has just been engaged in violating treaties herself.

Lord Elgin and Sir Benjamin d'Urban are, it is said, to leave about the 19th December in a *Man-of-War*—but Lady Elgin, according to accounts, is not to accompany her husband at present.

There is much agitation for a reduction of the tea duties.

Rumours of divisions in the Cabinet prevail but nothing certain is known.

The controversy respecting Sabbath travelling on the Edinburgh and Glasgow Railway continues to rage. The Edinburgh Town Council has, by a large majority, memorialized the directors against discontinuing Sabbath trains. The Church Courts, both Established and Free, are equally active in approving the course of the directors, who, by the by, seem to be really in earnest in the matter, as they are petitioning Government for leave to give up transporting the mail on Sabbath.

Portugal is still in revolution, but the accounts of proceedings in that Popery-desolated country are extremely confused.

The news from the Punjaub are by no means favorable to the peace of that country.

The Caffre war continues with no incident of consequence. Two Chiefs had submitted to the Colonial authorities.

It is reported on the authority of letters from Constantinople, that Beder Han Bey, a ferocious Mountain Chief, has massacred the Nestorian Christians of 35 villages, to the number of about 3000, and that the remainder of that persecuted race are flying with their herds and flocks in all directions into Persia. It is understood that this massacre has taken place because the Ottoman Porte and the Christians were on too friendly terms for the Bey's safety, who sets both at defiance.

The American Congress, now in session, is busy with the measures recommended in the President's Message, but nothing definite is accomplished.

There are no news of moment concerning the war.

MISCELLANEOUS NEWS.

EARLY SHOP SHUTTING.—A number of the most respectable grocers, tea-dealers, and warehousemen in Edinburgh, have agreed to close their places of business during the winter season, at eight o'clock (Saturdays excepted) commencing on Monday last.

The Queen has been paying a visit to Arundel, the seat of the Duke of Norfolk, who fills an office under her Majesty, and the daily newspapers contain long details of the circumstances connected herewith.

AMERICAN ORDERS.—The orders for British goods, brought by the *Caledonia*, are unusually large, and that there is every prospect of a very extensive trade with the States when once the new tariff has come into operation.

SHORT TIME IN LANCASHIRE.—It is understood that about five hundred of the largest mills in Lancashire, have now commenced working short hours. Many thousands of operatives will thus feel the pressure of the times in a very painful manner; but, after all, when production has exceeded the demand, or when the demand has fallen off through unforeseen circumstances, it is better to curtail the hours of working in time, than to continue running long hours, until a crisis be superinduced, and the mills have to be stopped altogether.

The Duc de Bordeaux was married, on the 5th inst, to the Princess Maria Theresa Beatrice, sister to the reigning Duke of Modena. The Princess numbers among her other charms 300,000,000 francs, or twelve millions sterling! This marriage cannot, of course, fail to annoy Louis Philippe, not so much on account of any immediate danger from the elder branch of the Bourbons as from the better position in which it will place the pretender hereafter, to take advantage of whatever the chapter of accidents may turn up.

THE LATE FLOODS IN FRANCE.—The French Minister of Public Works has received a general report of the ravages committed by the floods, from which it appears that it will require upwards of 65,000,000 francs to repair the bridges, embankments, roads, &c. The number of houses destroyed or carried away, at Roanne alone, amounts to two hundred; and the record of the number is daily augmented. Not fewer than two thousand persons are without food or raiment, and to this amount must be added sixty families belonging to the neighboring communes. The little commune of Epercieu St. Paul, near Feurs, has lost forty-two houses out of ninety-one. Of ten floods recorded between 1755 and 1845, none equalled in height and

force the recent one. The King, Queen, and Royal Family, have placed 12,000 francs at the disposal of the Minister of Commerce for the use of the sufferers. The journals publish many liberal subscriptions, including one from the Bank of France of 25,000 francs. The Archbishop of Paris has called on the clergy of his diocese to make collections in their churches.

FACTS FOR SMOKERS.—German physiologists affirm that of twenty deaths of men between 18 and 25, ten originals in the waste of the constitution by smoking.

THE GREAT BRITAIN STEAMER.—In consequence of a statement which appeared in a morning paper of Thursday, we have made inquiries, and learn that the attacks of the sea upon the noble ship, in the gale of wind and the high tide alluded to were such as seriously to injure her hull, to wash away the temporary breakwater, to alter her position upon the rocks, and to put her more broad-side to the sea and altogether a in worse position. At the same time we learn that her hull is entire, and, to the eye, that little or no alteration is perceptible. We learn, also, that everything movable is ordered on shore; and we augur from this that the underwriters and directors have abandoned all hope of bringing her away from the scene of her sad disaster. The Irish papers are full of accounts of the damage done to the small ports and towns in the neighborhood of Dundrum bay by the same gale, in which the tide rose higher than it had ever been known before. We can only express our wonder that, under such circumstances, the ship should have held together, or that it should have been safe for such of the crew as are engaged to have remained on board.

Frederick Douglass is now free, the anti-slavery friends in this country having raised, within a few days, more than has bought his freedom.

The Custom-house officers have seized three vessels lying in the Thames which form part of an expedition that is being secretly fitted out by General Flores, in this country, with the intention, by hostile means, to effect a revolution of government in a state of South America, with which we are on terms of peace and friendship. It is said they are in possession of information concerning them, that leaves no doubt of all the three vessels being ultimately condemned as forfeited to the crown. Two of them are large class steamers.

Numerous persons are preparing to emigrate from Sweden to America, under the guidance of Erich Junson, a fanatic, it is said, who has set himself up as a prophet, and who has thousands of followers.

We learn from Munich that Lieut. Weiss, of the Bavarian Artillery, has invented a compression globe or ball, the effects of which are said to be tremendous. It is under examination by a military commission.—*Gahgnani*.

By recent experiments it has been proved that cast iron lock gates on canals are superior to wood, or any other description of lock gates hitherto introduced in France and England.

THE ASHES OF CHRISTOPHER COLUMBUS.—The Sardinian Government has, it is said, entered into a negotiation with Spain for the restitution of the ashes of Christopher Columbus. The mortal remains of this great man, after having been first deposited at Seville, were removed to St. Domingo, where they remained till 1795, when they were taken to the cathedral church of Havana, where they now are. As the King of Sardinia has no ambassador at Madrid, it was through the representative of the Two Sicilies that the application was made to the Spanish Government.

DISTRESS IN THE HIGHLANDS AND ISLANDS.—Private letters give a very melancholy account of the destitution which prevails in several of the remote districts of the Highlands. In Long Island, numbers are represented as being in a state of actual starvation; Barra and South Uist are equally ill off; neither is Benbecula, North Uist, or Harris, in a good condition. Parties competent to form a good judgment in the matter have stated that several parts of the Highlands are worse off than Ireland.

ANTI-RENT CONSPIRACY.—It appears that a very dangerous anti-rent conspiracy has been entered into in some parts of the country by the tenants. On several properties not a farthing has been paid this year. In some cases they offer one-fourth of the rent, and demand a receipt for the whole, threatening, in event of refusal, to pay nothing at all.

No change in markets.

PROSPECTUS TO SECOND VOLUME

OF THE

MONTREAL WITNESS

WEEKLY REVIEW & FAMILY NEWSPAPER.

The Second Volume will begin on the first Monday of January next, and be conducted substantially as heretofore, viz., in five departments.

1. Original articles and Communications.
2. Review.
3. Editorial Department.
4. Miscellaneous.
5. News.

The aim being to furnish a literary and religious newspaper for general circulation, party politics and sectarian discussions will be, as heretofore, excluded.

Each number will be embellished with a wood cut.

TERMS:

The "Montreal Witness" is published every Monday afternoon, for the Proprietor, John Dougall, by R. D. Wadsworth, Exchange Court, Montreal.

Annual Subscription, exclusive of Postage, 17s. 6d.—Do., if paid in advance, 15s. 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.