

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
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE PEOPLE'S MAGAZINE.

Vol. I.

MONTREAL APRIL 15, 1846.

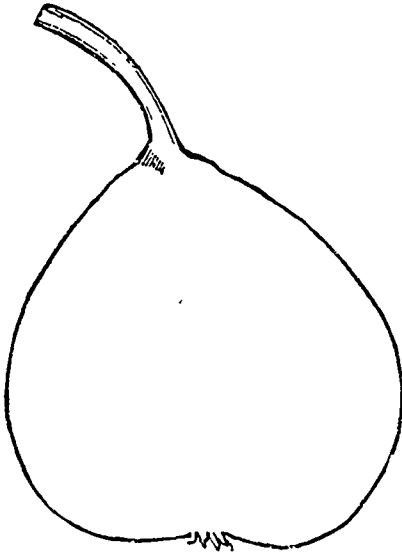
No. 2.

THE PEAR.

THREE FINE KINDS OF AMERICAN PEARS.

BLOODGOOD.

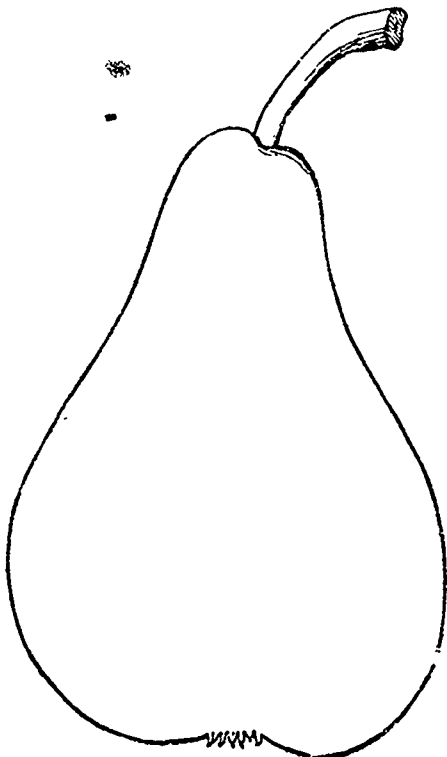
The Bloodgood is the highest flavoured of all early pears, and deserves a place even in the smallest garden.—The tree is rather short jointed, with deep reddish brown wood, grows moderately fast, and bears early and regularly. The fruit, like that of all early pears, is better if ripened in the house. It surpasses every European variety of the same season, and together with Dearborn's Seedling, another native sort, will supplant in all our gardens the Jargonelle, and all inferior early pears.



Fruit of medium size. Skin yellow, sprinkled with russet dots, and net-work markings, giving it a russetty look on one side. Flesh yellowish-white, buttery and melting, with a rich, sugary, highly aromatic flavour. The thin skin has a musky perfume. Core small. Ripe from the 25th July to the 10th August.

ANDREWS.

The Andrews is a favourite native seedling, found in the neighbourhood of Dorchester, and first introduced to notice by a gentleman of Boston, whose name it bears. It has, for the last 15 years, been one of the most popular fruits. It is of the most excellent flavour, a certain and regular bearer, even while young, and the tree, which is very hardy, never suffers from blight.

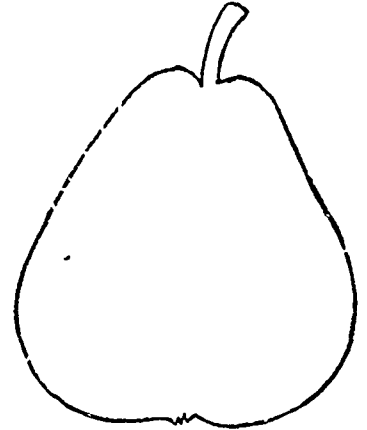


Fruit rather large. Skin smooth, and rather thick, pale yellowish green, with a dull red cheek, and a few scattered dots.—Flesh greenish-white, full of juico,

melting, with a fine vinous flavour. Early in September.—Shoots diverging, light olive.

SECKEL.

We do not hesitate to pronounce this American pear the richest and most exquisitely-flavoured variety known. In its highly-concentrated, spicy, and honied flavour, it is not surpassed, nor indeed equalled, by any European variety. When we add to this, that the tree is the healthiest and hardiest of all pear trees, forming a fine, compact, symmetrical head, and bearing regular and abundant crops in clusters at the ends of the branches, it is easy to see that we consider no garden com-



plete without it. The stout, short-jointed, olivo-coloured wood, distinguishes this variety, as well as the peculiar reddish-brown colour of the fruit. The soil should receive a top-dressing of manure frequently, when the size of the pear is an object. The Seckel pear originated on the farm of Mr. Seckel, about four miles from Philadelphia.

GATHERING AND KEEPING THE FRUIT.—The pear is a peculiar fruit in one respect, which should always be kept in mind, viz., *that most varieties are much finer in flavour, if picked from the tree and ripened in the house, than if allowed to become fully matured on the tree.* There are a few exceptions to this rule, but they are very few. And, on the other hand, we know a great many varieties which are only second or third rate, when ripened on the tree, but possess the highest and richest flavour if gathered at the proper time, and allowed to mature in the house. This proper season is easily known, first, by the ripening of a few full grown, but worm-eaten specimens, which fall soonest from the tree; and, secondly, by the change of colour and the readiness of the stalk to part from its branch, on gently raising the fruit. The fruit should then be gathered—or so much of the crop as appears sufficiently matured—and spread out on shelves in the fruit room or upon the floor of the garret. Here it will gradually assume its full colour, and become deliciously melting and luscious. Many sorts which, ripened in the sun and open air, are rather dry, when ripened within door, most abundantly melting and juicy. They will also last for a considerably longer period, if ripened in this way—maturing gradually as wanted for use—and being thus beyond the risk of loss or injury by violent storms or high winds.—*Downing's Fruits, and Fruit Trees of America.*

EXPENSES OF WAR.—The venerable Albert Gallatin has added to his valuable letters to the National Intelligencer on the Oregon question an appendix, in which he enters at considerable length upon a calculation of the probable and annual expenses of war with England, and the resources for defraying them. From the best data which could be obtained, he estimates the whole Annual expense of such a war at \$65,000,000. Adding \$12,000,000 for other expenses, the whole cost of supporting the government would reach the enormous sum of \$77,000,000. The war would reduce the annual revenue from the customs one-half, and the whole revenue from that and all other sources he thinks would not exceed \$14,000,000. This would leave to be provided for by taxes and loans the sum of \$63,000,000 annually. On whom will this enormous burden chiefly fall?—*Tribune.*

Gunpowder is usually said to have been invented by the German monk, Schwartz, about 1320; but Roger Bacon mentioned it in 1216. The Chinese are said to have invented gunpowder some centuries prior to either of the above dates.

THE VISION.

Poem on the slaughter of Mr. Richard Cameron, and others, at Ayrsmoss, on the 22d of July, 1680. Written by an Ayrshire shepherd lad.

In a dream of the night I was wafed away
To the miltlands of mist, where the martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the minister's home was the mountain and wood;
When in Wellwood's dark valley the standard of Zion,
All bloody and torn, 'mong the heather was lying.

'Twas morning; and summer's young sun, from the east,
Lay in lovin' repose on the green mountain's breast;
On Wardlaw and Cairn-tale the clear shining dew
Glisten'd sheen 'mong the heath-bells and mountain flowers blue.

And far up in heaven, near the white sunny cloud,
The song of the lark was melodious and loud,
And in Glenmuir's wild solitudes, lengthen'd and deep,
Were the whistling of plovers and bleating of sheep.

Then Wellwood's sweet valley breath'd music and gladness;
The fresh meadow blooms hung in beauty and redness;
While its daughters were happy to hail the returning,
And drink the delights of a sweet July morning.

But, oh! there were hearts cherish'd far other feelings,
Illum'd by the light of prophetic revealings,
Who drank from the scen'ry of beauty but sorrow;
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who with Cameron were lying,
Conceal'd 'mong the mist, where the heath-fowl was crying;
For the horsemen of Earishall around them were hovering,
And their bridle-reins rung through the thin misty covering.

Their faces grew pale, and their swords were unsheath'd,
But the vengeance that darken'd their brow was unbreath'd;
With eyes turn'd to heaven, in calm resignation,
They sung their last song to the God of salvation.

The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing;
But the melody died 'mid derision and laughter,
As the host of ungodly rush'd on to the slaughter.

Though in mist, and in darkness, and fire, they were shrouded,
Yet the souls of the righteous were calm and unclouded,
Their dark eyes flash'd lightning, as firm and unbending,
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming,
The heavens grew dark, and the thunder was rolling,
When in Wellwood's dark murlands the mighty were falling.

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended;
Its drivers were angels on horses of whiteness,
And its burning wheels turned on axes of brightness.

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining,
And the souls that came forth out of great tribulation,
Hastily mounted the chariot and steeds of salvation.

On the arch of the rainbow the chariot is gliding,
Through the path of the thunder the horsemen are riding,
Glide swiftly, bright spirits! the prize is before ye,—
A crown never fading, a kingdom of glory!

A VOICE FROM THE GRAVE.—Addison, in one of his beautiful papers in the "Spectator," says that he has been very forcibly struck by this epitaph, written as if by the man for himself, after death had unfolded to him the realities of another world.

What I spent, I wasted:
What I lent, I lost:
What I gave, I have."

AUSTRALIAN SKETCHES.

(From the *Emigrant's Guide*, by Rev. David Mackenzie, M. A.)

THE BLACKS IN AUSTRALIA.

Among the blacks infanticide is and has been frequent. It is sometimes difficult to point out the motives which lead to the commission of this crime. It is not always to be ascribed to the want of affection on the part of the mother, except, perhaps, in the case of half-caste male children. Captain Sturt, while on the journey down the Murray in 1830, witnessed a black fellow kill his infant child by knocking its head against a stone, after which he threw it on the fire, and then devoured it. Here was an instance of infanticide, committed apparently from the want of food, as well as from the want of affection.

The want of affection is beyond all doubt a frequent cause. A black woman, who was seen committing this act by knocking her child's brains out against a tree, was once pointed out to me; and on my asking her why she had committed such a crime, she quickly and coolly replied, "Pickaninny too much cry."

The famous Bennilong, whose society was so much courted in England, assigned a totally different reason for murdering his infant child. Having followed his wife's body to the grave, he astonished the bystanders by placing the living child along with the dead mother, in the same grave, which was instantly filled up by the other native blacks in attendance. The defence which the father (Bennilong) made for this unnatural act was, that the mother being dead, no woman could be found willing to nurse the child, and that therefore it would soon die a worse death.

There is apparently very little trouble in rearing black children. The child is generally carried by the mother on her shoulder, sometimes in a bag of net-work made of bark filaments; and sometimes the child is seen slung over her shoulder, and held by one leg, the little black head swinging like a pendulum athwart the mother's back as she walks. I have been assured by an eminent medical practitioner, who had various opportunities of observing the fact, that there is one part of the original curse which the black mothers are not doomed to experience to the same extent as European mothers.

At a very early age the male children learn a variety of gymnastic exercises. I have seen a boy, whose age, I was told by the mother, was just four times as many moons as she had fingers on both hands, or about three years and a quarter, dance, wrestle, swim, throw the spear and boomerang, and sing their famous national tunes. The happy little fellow had never in his life been subjected to the bondage of wearing any clothing. It is an amusing spectacle to witness half a dozen little boys and girls stark naked, engaged in a sham fight with their yam sticks. They display an amazing degree of presence of mind, agility, and good humour, while they thrust parry, and ward.

There is one respect in which the blacks far excel the Europeans, namely, in the perfection in which they (the blacks) possess the five senses, especially sight, hearing, and smelling. A European would be quite astonished at their sharpness of sight, quickness of hearing, and keenness of smell. They can trace a man or beast over rocks or hard ground, where a white man could see no mark whatever. Among thousands of objects of every shape, size, and hue, the black fellow's quick eye can detect, some hundreds of yards off, an opossum sitting on a limb of a tree. And they put their ears to the ground, and can tell you if there is anything moving within an immense distance of the spot. This quickness of hearing has enabled many of them living among us to pick up many words and phrases in the English language, in an incredibly short time.

Their smell is nearly as keen as that of a Scotch terrier, and they turn this natural qualification to an equally good account, smelling at the cavities of stringy bark trees, when hunting opossums, their favourite food. I have not had equal opportunities of proving whether these people possess the remaining two senses, those of touch and taste, in equal perfection. The necessity which they are under of constantly exercising, at least three of their senses, both in providing their daily food, and in guarding against sudden attacks from their enemies, may have contributed to improve these senses; but these causes are insufficient to account for the very great superiority, in this respect, of the black man over the white. I fully believe that this superiority is partly inherent or natural, not acquired.

At the age of thirteen, the young man has two of his front teeth knocked out. The two fore teeth of the upper jaw are accordingly found wanting in all adult males. It was in order to make a man of him that his friends had inflicted this cruel punishment; which is, however, immediately followed by one great consolation, namely, that he is thenceforward at liberty to *take a wife*, wherever he can find one to his taste; whether he is to her taste or not is a matter of very little consequence.

REVOLTING CUSTOMS OF THE FEEJEE ISLANDERS.

Not only do the natives desire their friends to put them to death to escape decrepitude, or immolate themselves with a similar view, but families have such a repugnance to having deformed or maimed persons among them, that those who have met with such misfortunes are almost always destroyed. An instance of this sort was related to me, when a boy, whose leg had been bitten off by a shark, was strangled, although he had been taken care of by one of the white residents, and there was every prospect of his recovery. No other reason was assigned by the perpetrators of the deed, than that, if he had lived he would have been a disgrace to his family in consequence of his having only one leg. When a native—whether man, woman, or child—is sick of a lingering disease, their relatives will either wring their heads off or strangle them. Mr. Hunt stated that this was a frequent custom, and cited a case where he had with difficulty saved a servant of his own from such a fate, who afterwards recovered his health. Formal human sacrifices are frequent. The victims are usually taken from a distant tribe, and when not supplied by war or violence, they are at times obtained by negotiations. After being selected for this purpose, they are often kept for a time to be fattened. When about to be sacrificed, they are compelled to sit on the ground, with their feet drawn under their thighs, and their arms placed close before them. In this posture they are bound so tightly that they cannot stir or move a joint. They are then placed in the usual oven, upon hotstones, and covered with leaves and earth, where they are roasted alive. When the body is cooked, it is taken from the oven, and the face painted black, as is done by the natives on festal occasions. It is then carried to the umbure, where it is offered to the gods, and is afterwards removed to be cut up and distributed, to be eaten by the people. Women are not allowed to enter the umbure, or to eat human flesh. Human sacrifices are a preliminary to almost all their undertakings. When a new umbure is built, a party go out and seize the first person they meet, whom they sacrifice to their gods; when a large canoe is launched, the first person, man or woman, whom they encounter, is laid hold of and carried home for a feast. When Tanoa launches a canoe, ten or more men are slaughtered on the deck, in order that it might be washed with human blood. Human sacrifices are also among the rites performed at the funerals of chiefs, when slaves are, in some instances, put to death. Their bodies are first placed in the graves, and upon them those of the chief and his wives are laid.

[The dark places of the earth are full of the habitations of cruelty, Ps. lxxiv. 20; and such were many places that are now in consequence of missionary enterprise rejoicing in the light of the Gospel.—ED. PEO. MAG.]

GREAT WORKERS.—Are always tranquil and orderly, and being possessed of incessant activity, they never lose a moment. They apply their whole mind to what they are about; and like the hand of a watch, they never stop, although their equal movements in the same way almost escape observation.

THE NEWSPAPER AND THE TAVERN.—Sir John Herchel expresses the opinion that the most effectual preventive from vice, by keeping men away from ale-houses and taverns, is an interesting newspaper to read at home.

Great efforts from great motives, is the best definition of a happy life. The easiest labour is a burden to him who has no motive for performing it.

Diogenes being asked of what beast the bite was most dangerous, answered:—"Of wild beasts, that of a slanderer; of tame, that of a flatterer."

SCRIPTURE ILLUSTRATIONS.

"They love to pray standing in the corners of the streets." Matt. vi. 5. The practical regulation was, that persons ought to go to the synagogues to pray at the appointed hours: for prayers offered there were thought more proper and prevailing than in any other place. However, it was provided that if the appointed time overtook a man unexpectedly, he should pray where he was at the time. If in the street, there; or a workman, or one upon a tree, or one mounted on an ass, was to descend and pray. Therefore we see that the practice of the hypocrites, to whom our Saviour alludes, was to take care to be surprised by the hour of prayer when in the street or some public place, and, preferably, "at the corners of the streets," or where two or more streets met, for the sake of greater publicity. Sometimes, to convey the stronger impression of their devout character, they made such long pauses, both before they began, and after they had finished their prayers, that very frequently they might be seen in a praying habit and posture for three hours together. Things are exactly the same still in the same country, and in the other countries of Mohammedan Asia. This seems to be one of the many things which the Mohammedans have borrowed from the Jews. Their regulations are essentially the same, and the practice different only in form. Properly, the people should go to their mosques at the hours of prayer: but they may pray wherever they happen to be when the hour overtakes them. Many, therefore, rarely visit the mosques at all except on Fridays. Some neglect them altogether, but are supposed to pray in their own houses: but those who wish to appear devout before men take care to be seen to pray in the streets and public places. The most public places are usually chosen for this purpose. The appearance, which is thus presented to the passers by, of many persons going through, with so much parade of devotion, the varied postures of Mohammedan prayer, in the broad eye of the world, is most distressing to a serious Christian, who has learnt from the Author and Finisher of his faith, how to pray to his Father in secret.—*Pictorial Bible.*

SINGULAR SEA FIGHT.—On board the *Peacock*, they witnessed a sea-fight between a whale and one of its many enemies. The sea was quite smooth, and offered the best possible view of the whole combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavouring apparently to extricate himself from some annoyance. As he approached the ship, the struggling continuing and becoming more violent, it was perceived that a fish, apparently about twenty feet long, held him by the jaw, his contortions, spouting, and throes all betokening the agony of the huge monster. The whale now threw himself at full length from the water, with open mouth, his pursuer still hanging to the jaw,—the blood issuing from the wound, and dyeing the sea to a distance round; but all his flounderings were of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales around. These 'killers,' as they are called, are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them to make out more nearly the description. These fish attack a whale in the same way as dogs bait a bull, and worry him to death. They are armed with strong sharp teeth, and generally seize the whale by the lower jaw. It is said that the only part of them they eat is the tongue. The whalers give some marvellous accounts of these killers and their immense strength; among them they have been known to drag a whale away from several boats which were towing it to the ship.

SANATORY CONDITION OF TAILORS.—I have told you that the master tailors, from sheer ignorance, often treat their men ten times worse than the proprietors of the Zoological Gardens did their monkeys. The evidence before the Health of Towns' Commission contains a graphic description of a tailor's workshop, of which this is a condensation:—Eighty men working together in a room sixteen or eighteen yards long, and seven or eight yards wide, close together, knee to knee—the room, in summer time, what with the heat of the men, the heat of the irons, and the heat of the candles together, twenty or thirty degrees higher than the heat outside—the heat and closeness such, that tailors from the country faint away in the shop, and visitors complain of the heat and smell as intolerable—the men sitting as loose as possible, the perspiration streaming from them. In winter these foul places are still more unhealthy, as the heat from the stoves and candles, and the closeness, is much greater. Cold currents of air streaming in at every crevice—perpetual squabbling—opening windows—the old hands, from long habit inured to the heat, conspiring to stifle the new-comers—in the very coldest nights, the room so hot, that large thick tallow candles (quarter-of-a-pound candles) have melted and fallen over from the heat—the young hands unable to work full time—the old hands losing appetite—thirst taking the place of hunger, and gin of food. Intemperance in this, as in many other instances, a sort of necessity, and not merely a depraved appetite for a destructive poison.—*Lecture by W. A. Guy, Esq., M.D.*

THE FAMILY MEETING.

BY C. SPROUCE.

We are all here,
 Father, mother,
 Sister, brother,
 All who hold each other dear,
 Each chair is filled—we're all at home!
 To-night let no cold stranger come:
 It is not often thus around
 Our old familiar hearth we're found.
 Bless, then, the meeting and the spot;
 For once be every care forgot;
 Let gentle peace assert her power,
 And kind affection rule the hour,—
 We're all—all here.

We are all here.
 Even they—the dead—though dead, so dear;
 Fond memory, to her duty true,
 Brings back their faded forms to view;
 How life-like, through the mist of years,
 Each well-remembered face appears!
 We see them, as in times long past;
 From each to each kind looks are cast;
 We hear their words, their smiles behold—
 They're round us as they were of old—
 We are all here.

We are all here,
 Father, mother,
 Sister, brother,
 You that I love, with love so dear,
 This may not long of us be said—
 Soon must we join the gathered dead,
 And by the hearth we now sit round
 Some other circle will be found.
 O! then, that wisdom may we know
 Which yields a life of peace below;
 So, in the world to follow this,
 May each repeat, in worlds of bliss,
 We're all—all here!

SOUTH AFRICA.

Extract of a letter from Rev. R. Moffatt, to the Religious Tract Society of London.

"I must now advert to the very important and kind assistance afforded to the Bechuana mission by your generous Committee. The boxes containing the hymn-books, notwithstanding the frequent exposure of African travelling, came all safe, with the exception of a couple of cases slightly injured by water in crossing the Orange River. I need scarcely say that the new hymn-books were most acceptable to our churches. The last edition, which was much smaller, was expended, while the demand for them continued to increase. When first taken out they excited no little admiration, and the eagerness to obtain them was just what was anticipated. However, in a land like this, where commerce is still in its infancy, and where there is little of either silver or gold, and many poor, there was no little difficulty, on the part of some, to obtain the wherewith they might obtain a copy. Some purchased them with corn, some with goats and sheep, and others with cash. Many, who had some of the old edition in good order, offered them in exchange for the new, which we could hardly with justice refuse. One or two having been given to children who had distinguished themselves in learning to read and in good behaviour, this opened a door to many more juvenile applicants, who now feel something like a title to a hymn-book on their being able to read it. A few weeks ago, after preaching at a neighbouring village where there is a schoolmaster, two very little girls came to solicit hymn-books. Their only plea was that they had learned to read. One of them looked so very young that I expressed some doubts as to her proficiency. She smilingly replied, 'Try me.' I handed the book which I had in my hand, and it happening to open at a well-known hymn, she read it clearly. I remarked, 'You know this by rote.' To this she very promptly rejoined, 'Then show me one I do not know.' I turned over to one of

the new ones—an imitation of Montgomery's beautiful hymn on prayer. This she read with nearly the same ease. She got her book, and scampered off home with a gladsome heart. On a late itinerating visit to one of our distant out-stations, after holding a conversational, or Bible-class meeting, with some of the believers, after service I returned to my wagon. Here I found two women whose appearance indicated poverty. I inquired if they wished to speak to me. 'We are come to beg,' said they. 'I hope it is something for your souls.' 'Yes,' was their reply. Seating myself on a stone, I remarked, 'I shall give you what you desire with all my heart.' At this they brightened up, adding, 'It is hymn-books we are come to beg. We are poor widows, and have not wherewith to buy.' On inquiry, I found they were able to read, and were widows indeed. They were accordingly supplied. After a few words of exhortation, they departed, but not before giving expression to the deep gratitude they felt. I thought to myself, how blessed is the privilege to be able to afford means to cause the widow's heart to sing. Some (adults) have purchased hymn-books who scarcely know the top from the bottom of the pages, but the idea of their sitting with a book in their hands, in public worship, made them feel they were something among their fellow-worshippers: nor has it been lost upon them, for not liking to begin their ascent at the lowest steps, (A, B, C,) they have taught themselves to read, becoming in the first instance, by dictation, familiar with the hymns. Yea, more: I met with two instances of persons lately received into our church whose attention was first directed to divine things by hearing others reading and singing hymns. I mention these facts to show that your timely aid is already bringing forth fruit to the glory of God, in the cheering of many a soul where Zion's hymns have usurped the place of heathen songs: and in tuning voices once employed in monotonous rehearsals of the martial, and often the obscene, to accents of peace, purity, and love. A case in point is now transpiring at this very moment within sound of my ears. A party passing from one part of the country to another, have, as many strangers are wont to do, halted on my premises. They have spent the evening in gipsy style, over a fire, singing hymns.

"I am at the present moment dressing Buryan's Pilgrim in a Sechuana garb, and if he does not travel this land through and through I shall be much mistaken. The tracts which are printed have been extensively circulated; but, as rather too many of one kind were turned off, we shall not be able, for a time, to add new ones from want of paper, as we are reserving the twenty-four reams which your Committee kindly granted on my leaving England, for the Pilgrim.

"The cause of our blessed Redeemer is continuing to advance. New missions have been commenced, and at one of these, amidst a dense population, the Lord is blessing the preaching of his own word; readers increasing; and, a few days ago, a supply of tracts was solicited. Many additions have been made to the church in this place, and, indeed, there has been an increase of members at all the Bechuana mission stations. We need more Sechuana literature to expand and raise their yet infant minds, and this we shall, through Divine help, endeavour to supply as soon as possible; but duties are so many and so varied, which devolve on the missionary among a barbarous people, that it is a rare thing for him to have the command over a single day."

PREMATURE INTERMENT.—The *Constitutionnel* states the cases of premature interment prevented by fortuitous circumstances, amount, in France, since the year 1833, to ninety-four. Of these 35 persons awoke of themselves from their lethargy when the funeral ceremony was just commencing; 13 recovered by the affectionate care of their families; 7 from the coffins having fallen on the ground; 9 revived from the needle wounding them while their winding sheet was being sewed; 5 from the sense of suffocation in the coffin; 19 from their interment being delayed by fortuitous circumstances; and 6 owed their restoration to the circumstance of their interment having been delayed from doubts being entertained of the reality of their deaths.

INDUSTRY.—Mr. William Emerson, of North Malden, Mass., now in his 86th year, has made with his own hands during the last three years, two thousand six hundred and fifty-five pairs of men's pumps. It is doubtful whether an equal example of aged industry can be produced.

The aggregate amount of local taxation is, in England and Wales, £11,187,027; Scotland, £530,665; Ireland, £1,561,191; making a grand total of £13,278,883.

RAILROADS.

Scene on the Manchester and Liverpool Railway.



To the reader who is interested in the subject of rail-roads generally, we cannot offer a more instructive and admirable specimen of this mode of conveyance, than that which connects the two great towns of Liverpool and Manchester.

The necessity for an easy and prompt means of communication between Liverpool and Manchester, had long been desirable, not only as a local, but as a national benefit. Liverpool is the port from which Manchester procures all her raw materials, and to which she returns vast quantities of manufactured goods for exportation. Before the construction of the railway, heavy goods had to be first sent up the Mersey to Runcorn, a distance of about twenty miles; and thence by one of the two canals to Manchester; thus making the distance between the two towns fifty miles. In warm weather there was frequently a deficiency of water, in consequence of evaporation, and boats could only go half-loaded; and in cold weather the navigation was often impeded, or suspended, for weeks together by ice: to say nothing of the effects arising from tempestuous and contrary winds, which often arrested the progress of the vessels in the Mersey. The average length of time for the passage was thirty-six hours; but, from the operation of impediments such as those just cited, goods have been known to be longer on the way by water from Liverpool to Manchester, than from New-York to Liverpool!

It will serve as a useful antithesis to these examples, to state that the transit of goods is now effected in about two hours, which is about one-eighteenth part of the average time previously occupied by the water-conveyance, besides a saving of fifty per cent. in the cost per ton of carriage; producing an annual saving in carriage to the cotton manufacturers of £20,000, and rendering it unnecessary for them to keep a large stock in hand to supply sudden orders.

It was, therefore, determined to form a company for the construction of a double railway between the two towns. This was done, and a prospectus issued in October, 1824. In the following February, Parliament was petitioned for leave to bring in a bill, which, however, was soon lost, chiefly through the powerful opposition of the proprietors of the canals in the vicinity of the proposed line. Early in 1826 a second bill was introduced, and passed into a law.

So gigantic and difficult did this work appear to be, that it was declared, in evidence given before Parliament, to be impossible; and some of the opponents of the first bill stated that, from considerations of kindness to the promoters of so wild and impracticable a scheme, the bill ought to be rejected. Let us now consider the nature of the difficulties which were

to be overcome, and trace briefly the progress of the works which were begun in the year 1827.

The whole line, passing through this ground, was to be made as level as possible; and to avoid interfering with the town of Liverpool, it was determined to cut a tunnel under it. The length of this tunnel is 1970 yards; and in some places it had to be carried through solid rock.

Among other works sixty-three bridges were to be constructed: cuttings to the extent of nearly twenty-seven millions of cubic yards; and embankments to the amount of two hundred and seventy-seven thousand cubic yards to be made; which, with tunnelling and other works, "presented a charge," as a modern writer remarks, "which none but British merchants could have ventured to have undertaken, and perhaps only British engineers could have executed."

The tunnel under Liverpool was constructed in about eight separate lengths, each communicating with the surface above by means of perpendicular shafts. During the year 1827, this work was carried on with untiring industry. The excavation proceeded night and day; and the difficulties, which constantly arose, were very great: sometimes a soft blue slate with quantities of water appeared; and at other times wet sand, which required to be supported with much masonic skill. In one part a large mass of moist earth and sand fell in, and choked up the tunnel. Sometimes these formidable obstacles alarmed the miners, and they refused to work; and it required much personal encouragement, on the part of the engineer, to keep them to their posts. However, difficulties did not always occur: they sometimes met with a fine red sandstone easily cut through, and so substantial as to require no props, and no arching of masonry for support.

(To be Continued.)

A TREMENDOUS SCENE.—The hour of man's departure from the present world, often reveals to the neglecter of the great salvation most affecting and tremendous scenes, when the veil of eternity is suddenly rent asunder. Some men die (said a faithful preacher) as stupid and as ignorant of their awful sinfulness in the sight of God, as they have lived. Oh, what a tremendous scene opens upon them in eternity! Others continue to keep their eyes closed, till they lie stretched on a dying bed, and then the truth flashes in upon them in a moment. A few years since, a case of this kind was related to me by a friend, under whose own eye it happened:—One who had lived so as to gain the general esteem of his neighbours, and who had reached a good old age, was at length laid on the bed of death. The thought of going into the unveiled presence of God, to be tried for his soul, awoke him from his spiritual slumbers. He sent for his pastor, and upon his arrival, said to him, "Why have you not plainly told me of my guilt, and laid before me my danger?" The pastor replied, "I have repeatedly in the pulpit, yea, constantly proclaimed the guilt and danger of all unconverted men." "But," said this awakened and dying sinner, "I always thought that you were speaking to others. Now I feel that I am the man: and now it is too late! Oh, what a load of guilt is now on my soul! Threescore years and ten have I lived, and neglected God all the time! I used to think I was ready and prepared to meet Him: but I did not then see the exceeding wickedness of my heart, and now it is too late. Oh, if I could live only one week—only one week—how would I work to save my soul! But I cannot do it—I cannot do it—I am lost, for I feel that even now I am dying!" It was indeed so! The ghastly hue of death sat upon his countenance, and though his pastor sought to direct him to Christ, no comfort dawned upon this aged sinner. In the midst of his distracting fears and bitter anguish, the string of life broke asunder, and his soul was hurried away to the judgment bar to hear the sentence that sealed its everlasting doom.

LAZINESS.—Laziness grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has, the more he is able to accomplish; for he learns to economise his time.—*Hale.*

THE TRUE STIMULUS.—Narrow circumstances are the most powerful stimulants to mental expansion: and the early frowns of fortune are the best security for her final smiles.

A field of coal occupying more than 10,000 acres, and averaging 20 feet thick of workable coal, has been brought to light on the Milland and Thirsk junction, by the traverse of that line through the Howden Cleugh and Cokersdale valleys. There are at present 6000 tons carted weekly; but when the line is completed, it is believed the average weekly supply will not be less than 20,000 tons.

In the United States, such is the love of literature and science, that when Mr. Layall, the geologist, went to Lowell, he received £400 for a course of lectures, and at Philadelphia he received £500.

GERMAN TEMPERANCE.—There are 700 Temperance Societies in Germany. The Germans have heretofore been opposed to Temperance Societies.

CHINA AND THE CHINESE.

(From the London Patriot.)

Mr. Milne, the Chinese missionary, has lately been giving a course of lectures on the Celestial Empire, at the Mechanics' Institute, Bradford. We avail ourselves of a brief report of these lectures, published in the *Bradford Observer*, to furnish a few of the more interesting extracts. Mr. Milne was accompanied by a Chinese friend of the name of Woo, concerning whom he gave the following information:—

"They were thrown into company about the middle of the Chinese war, and since then had been mutual teachers, companions, guides, and friends, each having the utmost confidence in the other; they had travelled in company over three provinces, a distance of 13,000 miles, and they intended to continue their affectionate relation until separated by death. About eighteen months ago, when he (Mr. Milne) was coming to England, the offer was made to Woo to accompany him: he accepted that offer, and he had been more than gratified by what he had seen and heard. He had brought Woo over not so much to be furthered in the study of Chinese, as to let him see the English as they really were, to afford him the means of observation, so that at his return he might promulgate his views among his own countrymen."

FEMALE CUSTOMS.

"The females of China were described by their own people as 'chalk-faced creatures,' for to obtain the colour of the English they applied to their faces a mixture of white lead and chalk; and 'oily-headed creatures,' from the glossiness of their hair. They were also called 'silkworm eye-browed ladies' or 'willow leaf eye-browed ladies,' for it was their aim to appear, when in full dress, with their eye-brows so shaded as to resemble the willow leaf or the appearance of the silk-worm. The hobbling gait of the women was remarked by all strangers in China: this arose from the custom of compressing the feet, so as to form what are called 'small feet.' Up to about seven years of age the female children were allowed to romp and play about, with their feet free, but then the torture was applied, the smaller toes were forced under the sole, and thus bandaged for life. The custom was only prevalent among the ladies, and was not universal with them: obtaining more in some provinces than in others; in one province, containing 28,000,000 of people, he did not see a single compressed foot—in another all the women, even the beggars, had them. The occasion of this custom was the following:—About 1,100 years ago an emperor of China had a favourite concubine, who had been brought up in a dancing school, and had had her feet compressed by the master. On one occasion she danced before his Majesty, who was so pleased with her, that he intimated to the empire his gratification at seeing such small compressed female feet, and every lady who had not feet small enough already had them instantly compressed to about three inches long as a general average. The ladies were fond of smoking; each lady carried a pipe nearly as long as herself; and they had a particular manner of showing attention and honour to guests—that of taking their pipes from their mouths and putting them into the mouths of those they desired to distinguish."

CURIOUS MANNERS AND FOOD OF THE CHINESE.

"A very general feature in Chinese manners was the contrariety to English customs. To go to a party we choose the thinnest pumps for our feet, they the thickest white-soled shoes, say an inch and a half thick. If the sun were shining in the street, a person so visiting would take off his hat and give it to a servant, contenting himself with the use of a large fan to shade off the sun; arrived at the threshold of his friend's mansion, he claps his hat on his own head, and walks into the drawing-room, where he stands till his host appears; they curtsy, (the ladies bow;) and he sits down with his hat on; instead of shaking hands with each other, as we do, each shakes his own hands in compliment to his friend. Dinner, when served, would consist of dessert first, then meat, and end with fish and soup. Chop sticks (a corruption of the Chinese word for 'quick sticks') were used to eat with; utensils more like ladies' ivory knitting needles; but, awkward as they might seem, the Chinese eat with them with great rapidity. Their

food consisted of fish, pork, mutton, and sometimes beef, (but the believers in the Buddhist religion were forbidden to eat beef and rice.) Among their dainties were birds' nests, and the palm of an ape or baboon's hand, and donkey's head! At one entertainment he was invited to, there was a covered dish on the table, which, when opened, was found to contain several live crabs; these quickly crawled to all parts of the table, when the cover of the dish was removed, and each guest then employed himself in picking up the fish, immersing them in a dish of vinegar which stood by his side, in order to make them more lively, and then, throwing them into their mouths, they crushed and swallowed them. On each table stood one dish, out of which all were expected to eat at the same time, and, as in the custom of the ladies' pipe, that guest was most honoured who had a morsel thrust into his mouth by the host with his chop sticks. The study of these habits had been of great use to him during his residence in the country."

HONORARY DEGREES.

"The degrees are 'Elegant shoots of fine talent,' equal to our B.A. 'Elevated men,' equal to M.A. 'Advanced scholars,' equal to LL.D.; and 'Man of the forest of pencils.'

CHARITABLE INSTITUTIONS.

"Among the charitable institutions they had foundling hospitals established in many cities, alms-houses for old men and for widows, who, in common with all aged people, were treated with the greatest respect; provident or relief institutions for the halt, the lame, the maimed, and the blind; educational charities for poor scholars, medical dispensaries, blind hospitals, leprosy hospitals, and vaccine institutions. The 'Practical Benevolent Society of Ningpo' was an institution having no less than nine objects—to take cast-off children, to provide raiment for the weather-bitten poor in winter, to give coffins to the poor when dead, to bury those found dead, to gather the scattered bones found in grave yards, and to take care of what were called 'charity hills,' where the unclaimed dead were interred, to dispense medicine to the sick poor, to provide the poor with tea in summer, and, in accordance with a superstition, to gather all pieces of paper found in the street and burn them. Mr. Milne denied the charge of infanticide brought against the Chinese, and asserted that it was as true of England as it was of China. The number of foundling hospitals might be regarded as some argument against the habitual prevalence of the crime."

RELIGION.

"The religions of China are the Confucianist, the Tawist, and the Buddhist. The former, the political religion, was established in the sixth century before the Christian religion, by Confucius, who, after spending fifty years in his country's service, died, aged eighty years; and consisted of a number of trite sayings, truisms, and proverbs arranged, and over the whole the sanction of antiquity was thrown. Its propounder was now worshipped as the Supreme. Tawism originated at the same time; and was, in a great measure, a system of mental abstraction, with much of alchemy intermingled. The Buddhist came from the north-western provinces of India, and taught the entire absorption, after death, into Buddh. These had, by an unnatural coalition, worked their way, and now held in thralldom the minds of the people of China."

ANTIQUITY OF THE CHINESE EMPIRE.

"He said there was a burning curiosity to ascertain whether, in that distant and wonderful country, China, under all the rubbish in which they were buried, any resemblance could be found of the details of the Mosaic revelation. Some time since the lecturer had undertaken to study this subject. The Chinese divided their history into three parts—authentic, traditional, and mythological. At the present time they had amongst them a very correct and distinct mode of counting their historical periods by cycles of fifty years. Now, looking at the authentic period, and taking the cycles at the present time, and reducing those cycles to the entire number of years since the commencement of the authentic history, and the time at which the first real character sat upon the throne, he found that that individual mounted the throne 2,200 years before Christ. This was 139 years after the flood, and about the age of Peleg, in whose days,

according to the Mosaic record, was the earth divided. Compared with Scripturo chronology, that gave us the thirty-second year after the dispersion or confusion, as the date of that emperor, Yu, sitting upon the throne, which was just time enough for such an increase of family as to admit of immigration. The lecturer then gave a brief sketch of the traditional and mythological period, showing the coincidence of many of the events related, with the statements given in the Mosaic record, and proving that the first king of China must have synchronised with the immediate descendants of Noah. The Chinese empire was founded 2,200 years before the Christian era, and was contemporary with the establishment of the Babylonish and the Egyptian monarchies. China had seen the rise and fall of fourteen dynasties, and 236 emperors had swayed the sceptre over the people of that empire."

ON THE IMPORTANCE OF EDUCATION.

BY THE REV. R. H. THORNTON.

The commencement of our course in this life is characterized by ignorance and weakness. A child while endowed with faculties, which, if duly trained, will fit him to traverse the universe of truth, yet begins his course a helpless stranger—a stranger alike to himself, to the world, and to God. But these faculties, yet in the germ, open daily, and bring him constant intelligence from the world without. The more intelligence the mind receives, the more it yearns for, and through the live-long day, except when "tired nature seeks repose," it is busy seeking or receiving with unalloyed delight new acquisitions of truth. Now what the individual appears in infancy, he is essentially, and it is the province of education to give direction to this spontaneous desire for knowledge—to take this restless little spirit, and conduct it along the paths of true wisdom, and by drawing out its rapidly increasing powers, fit it for the unending work of self-development. "The senses must be trained to observe accurately, the memory to register carefully and recall readily, the reason to compare, reflect, and judge, without partiality." How justly, then, has it been said that "it is education which makes the man." Its province is to infuse into the soul a principle of enduring activity and curiosity, so that it will ever be going forth in quest of light, never considering itself to have attained, but pressing forward to higher truths, and a larger knowledge.

Here it may be well to advert to a theory, which conflicts with these views. It is held by many, and is this, that *children are averse to mental exercise*. It is a theory, however, which, while it libels a most interesting portion of the human family, is founded upon the most profound ignorance of the human mind. The aversion affirmed of the child, however, has been but too often *true of the instructor*. From incompetency for his own department, or from indolence to perform its duties aright, he has attempted to *drive* rather than to *lead* the young. Hence the yearnings of the youthful mind after knowledge have been checked, and while its appropriate aliment has been withheld, its education has not been stopped, but carried on according to a system which, while it is notoriously unsuitable, is generally, as by instinct, rejected. Hence the supposed aversion to mental exercise.

It is alike true, whether viewed physically or intellectually, that "the young of all animals *delight* in exercising their faculties." And the young of our own race if only properly aided, are as much disposed to exercise their *minds* as their *limbs*, and it may be added that the exercise is accompanied with a similar pleasure and a corresponding improvement. And every one entitled to fill the responsible sphere of a teacher, has often seen this manifested by the beaming countenance, and the eager eye of the pupil, when some difficulty has been surmounted, or some new acquisition made to the mental stores. And here let it be carefully remembered, that to whatever extent the mind of an individual receives such an acquisition, it is thereby furnished with means for enriching itself the more. Sound knowledge expands the whole mind, refines the taste of pleasure, and opens up numerous sources of intellectual enjoyment. The individual thereby becomes less dependent for enjoyment upon appetites and gross enjoyments, and made the more easily to feel the superiority of the spiritual to the material part of our nature.

Now, if such be the effect of education, its tendency must be to raise man to his exalted place in the world, and of course, therefore, to free him from the ensnaring errors and enslaving prejudices which beset him on every hand; and which often so completely overwhelm the minds of the uneducated. And no more obvious mode of exhibiting the benefits of education can be adopted, than to glance briefly at the errors and prejudices by which the individual is beset, when destitute of its blessed influence.

Under the reign of ignorance, "the higher faculties of man," says Dick, "not only remain in a great measure unexercised, but the reasoning faculties are in a great measure suspended." Hence the individual in such a case, instead of being guided by the dictates of his rational nature, will vacillate between the conflicting opinions of others who may have power to sway him, or will blindly give in his adherence to "those false maxims which constitute the philosophy and guide of the uneducated." To illustrate this, the well known fact may be alluded to, that an eclipse, in comparatively recent times, was an occasion of no small concern to many, living at no great distance from the light of science and revelation. And such an occurrence *still* strikes terror and dismay into many a darkened tribe in the heathen world. In many places those eccentric bodies called comets are even still regarded as the precursors of some dire calamity. And not long ago, the appearance of one in the Canadian horizon, was regarded by many of the ignorant as giving surer token of the speedy overthrow of this mundane system, than all the prophecies of the Holy Book—prophecies which, notwithstanding all that these individuals have affirmed, the Deity is taking his own time to accomplish. Thus while man in his best estate is "born to trouble," under the influence of ignorance he is continually borrowing imaginary evils. Where knowledge is instilled, not only do such imaginary ills cease to influence the mind, but the very *means of distress and consternation* become the objects of exalted contemplation, and to the devout mind furnish occasion of praise. The comet is then understood to revolve in its eccentric orbit, and the eclipse to occur, under the influence of those settled laws by which He who "hath garnished the heavens by his Spirit" hath bound all creation. In the absence of mental light nothing is too insignificant to affect the mind. It has found distressing fears from the ticking of an insect in the stillness of the night, which has been called "the death-watch," whereas education distinctly informs us, that it is *the call of love*; and most disastrous calamities are occasionally foreboded from a fancied unusual sound in a boiling tea-kettle!!

Besides the evils of an imaginary nature to which ignorance and credulity give being, there arise from the same source, a great variety of foolish opinions, which pass current for truth with a large part of society, and exert a greater amount of practical influence than is often supposed. It is quite current in Canada, for example, that the last Friday of the month foretels the weather of the following; that winter is colder than summer because the sun is farthest from the earth. And in the fall many a Canadian farmer is most careful not to leave his plough-point *toward the north*, because of the almost certainty of all being *frozen up* by next morning! To many such things, *destitute of one particle of truth*, have ignorance and credulity given in their assent, and not without receiving most serious injury. For while the mind thus receives falsehood for truth, and folly for wisdom, it is rendered gradually unfit to reason accurately upon any subject. We may laugh at such things as whims, as harmless in themselves, but there is both a great *moral* and *intellectual* evil connected with them, which must not be overlooked. For the moment that the mind gives way to the idea, for example, that one day is *more lucky* than another; from that period it must overlook the fact, that *all things* are controlled by Him "with whom one day is as a thousand years," &c.; or if from ignorance of those laws by which He has bound the universe, alarm be excited by any phenomena creation may present, the mind then loses some of the best opportunities for perceiving and admiring the wisdom of Him, "who upholdeth all things by the word of his power." Such is the *moral* injury which ignorance in such things inflicts upon the mind. But there is also an *intellectual* evil, inasmuch as the tendency of all such assumed and ill-founded maxims is, to suspend and sink the reasoning powers. Were they allowed to come into exercise and put

suppositions to the test of observation, they would speedily shake off the enslaving chains of tradition and prejudice.

And what is it but the same root of bitterness, ignorance, and prejudice, that have ere now filled the earth with violence and covered it with blood—these have kindled the fires of persecution, and infused the spirit of demons into “those whom love had knit, and sympathy made one.”

While education is so necessary to guide the mind past those errors and prejudices to which it is thus so much exposed, it is not less essential to preserve us from many of those diseases and accidents, which are so often occasioned by ignorance of the laws of nature. All those who are educated are aware that there are certain laws, upon the observance of which, under God, health depends. And as they have been instituted by Him, it is the duty of every one to seek a knowledge of them, in order to obeying them. And, like all divine regulations, in the observance of them “there is a reward.” Similar remarks might be made in reference to mechanical laws.

OVERTHROW OF NAPOLEON.

BY J. S. ANNOTT.

When Napoleon was in his career of successful conquest through Europe, he overran Prussia with his victorious troops, and quartering his soldiers in the capital, took possession for himself and his suite of the sumptuous apartments of the Prussian king. After dismembering the empire, and exacting enormous tribute from the people, he left the king of Prussia humbled to the very dust, with an impoverished treasury, an army nearly annihilated, and with but the fragments of his former territory. The Prussian queen, upon her knees and with bursting tears, pled with Napoleon not to plunge the Prussian monarchy into such deep disgrace and ruin.—Her grief and prayers were utterly unavailing. “The tears of a beautiful woman,” said this most singular of men, “unquestionably are very pathetic, but surely they are unworthy of any consideration in the great affairs of state.” This reminds us of the remark of Josephine, that there were not more than two or three days in the course of a year, in which a lady could have any influence whatever over the mind of Napoleon. The Prussian queen soon died of mortification and a broken heart. The great and powerful empire of Prussia was thus reduced to the most abject weakness.

“I have always observed,” said one of the veteran generals of Napoleon, “that Providence favours the heavy battalions.” But before the wintry storms of Russia, with which God frowned upon the armies of France, it was found that there was a power superior even to Napoleon’s heaviest battalions. As this imperious conqueror was fleeing, with the freezing and starving fragments of his demolished army, from the disastrous campaign of Moscow, the enfeebled Prussian king saw that there was a chance, in the final defeat of Napoleon, of his regaining his former territory and power. He issued a proclamation to his subjects, informing them that he had no army and no money to pay for troops. But he promised that if they would volunteer their services, and vanquish their conqueror, he would, as a reward, confer upon them a constitution securing to them many civil rights. Universal enthusiasm pervaded the nation. Volunteers, by tens of thousands, flocked to the Prussian standard. At the battle of Waterloo, when the result of the terrible conflict was in suspense; when Napoleon had claimed the day as his own, and Wellington was uttering the anxious wish, “O that Blücher or night would come!” Blücher with his ‘heavy battalions’ of Prussians rushed upon Napoleon’s already exhausted squadrons, and effected the rout. The Prussian army marched with the allied forces to Paris, and having secured the imprisonment of Napoleon upon the rock of St. Helena, returned in triumph to Prussia, now reinstated in all its pristine grandeur.

INTRODUCTION OF THE GROWTH OF THE TEA PLANT INTO FRANCE.
—M. Lecoq, the author of a brochure, published in 1845, on the culture and preparation of tea in France, has succeeded, not only in acclimatizing this precious plant, but in giving it the character and qualities of Chinese tea. Some difficulties yet remain to be solved as concerns Pekoe and Souchong; still success has crowned the efforts of M. Lecoq, so that all who wish to try the experiments may do so in all security. Every variety of tea in use is gathered from a single shrub, the green tea-plant (*thea viridis*.)

TWO EXTREMES IN DOMESTIC GOVERNMENT.

BY CATHERINE BEECHER.

Next to the want of all government, the two most fruitful sources of evil to children are unsteadiness in government, and over-government. Most of the cases, in which the children of sensible and conscientious parents turn out badly, result from one or other of these causes. In cases of unsteady government, either one parent is very strict, severe, and unbending, and the other excessively indulgent; or else the parents are sometimes very strict and decided, and at other times allow disobedience to go unpunished. In such cases, children, never knowing exactly when they can escape with impunity, are constantly tempted to make the trial.

The bad effects of this can be better appreciated by reference to one important principle of the mind. It is found to be universally true, that, when any object of desire is put entirely beyond the reach of hope or expectation, the mind very soon ceases to long for it, and turns to other objects of pursuit. But, so long as the mind is hoping for some good, and making efforts to obtain it, any opposition excites irritable feelings. Let the object be put entirely beyond all hope, and this irritation soon ceases. In consequence of this principle, those children who are under the care of persons of steady and decided government know, that, whenever a thing is forbidden, or denied, it is out of the reach of hope; the desire, therefore, soon ceases, and they turn to other objects. But the children of undecided or of over-indulgent parents never enjoy this preserving aid. When a thing is denied, they never know but either coaxing may win it, or disobedience secure it without any penalty, and so they are kept in that state of hope and anxiety which produces irritation, and tempts to insubordination. The children of very indulgent parents, and of those who are undecided and unsteady in government, are very apt to become fretful, irritable, and fractious.

Another class of persons, in shunning this evil, go to the other extreme, and are very strict and pertinacious in regard to every requisition. With them, fault-finding and penalties abound, until the children are either hardened into indifference of feeling and obtuseness of conscience, or else become excessively irritable or misanthropic.

It demands great wisdom, patience, and self-control to escape these two extremes. In aiming at this, there are parents who have found the following maxims of very great value:—First, avoid, as much as possible, the multiplication of rules and absolute commands. Instead of this, take the attitude of advisers. “My child, this is improper; I wish you would remember not to do it.” This mode of address answers for all the little acts of heedlessness, awkwardness, or ill-manners so frequently occurring with children. There are cases when direct and distinct commands are needful; and, in such cases, a penalty for disobedience should be as steady and sure as the laws of nature. Where such steadiness and certainty of penalty attend disobedience, children no more think of disobeying than they do of putting their fingers in a burning candle.

A BRIEF REPORT.—A committee on the state of religion in one of the New England Associations, deviating from the usually prolix style of documents on that subject, presented the following:—

“That the state of religion in the churches composing this Association is lamentably low, needs no argument to prove; but to prescribe a remedy is a task more difficult—let your Committee make an attempt. Therefore—

Resolved—That the shepherds of the several flocks repent of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service.

Resolved—That the flocks follow their shepherds.”

This number of the PEOPLE'S MAGAZINE will be sent gratuitously to many Post-masters and Merchants, in the hope that they will take an interest in the effort, and order such a number of copies as they are likely to be able to sell.

THE PEOPLE'S MAGAZINE is printed by JOHN C. BECKET, 211½ St. Paul Street, for the proprietor, JOHN DOUGALL, and published semi-monthly, by R. D. WADSWORTH, to whom all orders should be addressed, post-paid.

TERMS:—1¼d. per Single Copy, or 1s. per Dozen. Semi-Annual Subscription, exclusive of Postage, 1s. 3d., payable in Advance.