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THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

MONTREAL, WEDNESDAY, JULY 7, 1847.

No. 40

FIFTY YEARS AGO.

BY WILLIAM D. GALLAGHER.

A song of the early times out West,
And our green o'd forest home,
Whose pleasant memories freshly yet
Across the bosom come !
A song for the free and gladsome life
In those early days we led,
With a teeming soul beneath our feet,
And a smiling heaven o'erhead !
Oh, the waves of life danced merrily,
And had a joyous flow,
In the days when we were Pioneers,
Fifty years ago !

The hunt, the shot, the glorious chase,
The captured elk or deer ;
The camp, the big bright fire, and then
The rich and wholesome cheer ;
The sweet, sound sleep at dead of night,
By our camp-fire blazing high—
Unbroken by the wolf's long howl,
And the panther springing by.
Oh, merrily passed the time, despite
Our wily Indian foe,
In the days when we were Pioneers,
Fifty years ago.

We shunn'd not labour when 'twas due,
We wrought with right good will ;
And for the homes we won for them,
Our children bless us still.
We lived not hermit lives, but out
In social converse met ;
And fires of love were kindled then,
That burn on warmly yet.
Oh, pleasantly the stream of life
Pursued its constant flow,
In the days when we were Pioneers,
Fifty years ago !

We felt that we were fellow-men ;
We felt we were a band,
Sustained here in the wilderness
By Heaven's upholding hand.
And when the solemn Sabbath came,
We gathered in the wood,
And lifted up our hearts in prayer
To God tho only good.
Our temples then were earth and sky ;
None others did we know,
In the days when we were Pioneers,
Fifty years ago.

Our forest life was rough and rude,
And dangers closed us round ;
But here, amid the green old trees,
We freedom sought and found.
Oft through our dwellings wintry blasts
Would rush with shriek and moan ;
We cared not though they were but frail.
We felt they were our own !
Oh, free and manly lives we led,
'Mid verdure or 'mid snow,
In the days when we were Pioneers,
Fifty years ago !

But now our course of life is short ;
And as from day to day

We're walking on with halting step,
And fainting by the way,
Another land more bright than this
To our dim sight appears ;
And on our way to it we'll soon
Again be Pioneers ;
Yet, while we hunger, we may all
A backward glance still throw
To the days when we were Pioneers,
Fifty years ago !

MOTHER, HOME, AND HEAVEN.

BY S. D. ANDERSON.

"The three sweetest words in the English language are Mother, Home, and Heaven."

Mother—

The first fond word our hearts express,
In childhood's rosy hours ;
When life seems full of happiness,
As nature is of flowers ;
A word that manhood loves to speak,
When time has placed upon his cheek,
And written on his brow,
Stern lessons of the world's untruth,
Unheeded in his thoughtless youth,
But sadly ponder'd now ;
As time brings back, 'mid vanished years,
A mother's fondest hopes and tears.

Home—

The only Eden left untouched,
Free from the tempter's snare ;
A Paradise where kindred hearts
May revel without care ;
A wife's glad smile is imaged here,
And eyes that never knew a tear,
Save those of happiness,
Beam on the hearts that wander back,
From off the long and beaten track
Of sordid worldliness.
To task those purer joys that come
Like Angels round the hearth at Home.

Heaven—

The end of all a Mother's prayers—
The Home of all her dreams ;
The guiding star to light our path,
With hope's encheering beams—
The haven for our storm-toss'd barque,
From out a world where wild and dark
The tempests often rise—
But still in every darksome hour
This hope will rise with holy power,
And point us to the skies,
Where Mother, Home, and Heaven are seen,
Without a cloud to intervene.

LIFE OF SARAH MARTIN—PRISON VISITING.

(Concluded.)

This appears to have been the busiest period of Sarah Martin's life. Her system, if we may so term it, of superintendence over the prisoners, was now complete. For six or seven hours daily she took her station amongst them ; converting that which, with-

out her, would have been, at best, a scene of dissolute idleness, into a hive of industry and order.

We have already explained the nature of the employment which she provided for them; the manner of their instruction is described as follows:

"Any who could not read I encouraged to learn, whilst others in my absence assisted them. They were taught to write also; whilst such as could write already, copied extracts from books lent to them. Prisoners who were able to read, committed verses from the Holy Scriptures to memory every day according to their ability or inclination. I, as an example, also committed a few verses to memory to repeat to them every day; and the effect was remarkable; always silencing excuse when the pride of some prisoners would have prevented their doing it. Many said at first, 'It would be of no use;' and my reply was, 'It is of use to me, and why should it not be so to you? You have not tried it, but I have.' Tracts and children's books, and larger books, four or five in number, of which they were very fond, were exchanged in every room daily, whilst any who could read more, were supplied with larger books."—(*Life*, p. 32.)

There does not appear to have been any instance of a prisoner long refusing to take advantage of this mode of instruction. Men entered the prison saucy, shallow, self-conceited, full of cavils and objections, which Sarah Martin was singularly clever in meeting; but in a few days the most stubborn, and those who had refused the most peremptorily, either to be employed or to be instructed, would beg to be allowed to take their part in the general course. Once within the circle of her influence, the effect was curious. Men, old in years, as well as in crime, might be seen striving for the first time in their lives to hold a pen, or bending hoary heads over primers and spelling-books, or studying to commit to memory some precept taken from the Holy Scriptures. Young rascals, as impudent as they were ignorant, beginning with one verse, went on to long passages; and even the dullest were enabled by perseverance to furnish their minds and memories with "from two to five verses every day." All these operations, it must be borne in mind, were carried on under no authority save what was derived from the teacher's innate force of character. Aware of that circumstance, and that any rebellion would be fatal to her usefulness, she so contrived every exercise of her power as to "make a favour of it," knowing well that "to depart from this course, would only be followed by the prisoners doing less, and not doing it well."—(*Life*, p. 104.)

The ascendancy she thus acquired was very singular. A general persuasion of the sincerity with which "she watched, and wept, and prayed, and felt for all," rendered her the general depository of the little confidences, the tales of weakness, treachery, and sorrow, in the midst of which she stood! and thus she was enabled to fan the rising desire for emancipation, to succour the tempted, to encourage the timid, and put the erring in the way.

After the close of her labours at the jail, she proceeded, at one time of her life, to a large school, which she superintended at the work-house, and afterwards, when that school was turned over to proper teachers, she devoted two nights in the week to a school for factory girls, which was held in the capacious chancel of the old church of St. Nicholas. There, or elsewhere, she was every thing. Other teachers would send their classes to stand by and listen, whilst Sarah Martin, in her striking and effective way, imparted instruction to the forty or fifty young women who were fortunate enough to be more especially her pupils. Every countenance was riveted upon her; and, as the questions went round, she would explain them by a piece of poetry, or an anecdote, which she had always ready at command, and, more especially, by Scripture illustration. The Bible was, indeed, the great fountain of her knowledge and her power. For many years she read it through four times every year, and had formed a most exact Reference Book to its contents. Her intimate familiarity with its striking imagery and lofty diction, impressed a poetical character upon her own style, and filled her mind with exalted thought. After her class duties were over, there remained to be performed many offices of kindness, which with her were consequent upon the relation of teacher and pupil; there was personal communication with this scholar and with that; some inquiry here, some tale to listen to there; for she was never a mere schoolmistress, but always the friend and counsellor, as well as the instructor.

The evenings on which there was no tuition, were devoted by her to visiting the sick, either in the work-house, or through the town generally; and occasionally an evening was passed with

some of those worthy people in Yarmouth, by whom her labours were regarded with interest. Her appearance in any of their houses was the signal for a busy evening. Her benevolent smile and quick active manner communicated her own cheerfulness and energy to every one around her. She never failed to bring work with her, and, if young people were present, was sure to employ them all. Something was to be made ready for the occupation of the prisoners, or old materials to be adjusted to some new use, in which last employment her ingenuity was pre-eminent. Odd pieces of woollen or cotton, scraps of paper, mere letters, things which other people threw away, it mattered not what, she always begged that such things might be kept for her, and was sure to turn them to some account. If, on such occasions, whilst every body else was occupied, some one would read aloud, Sarah Martin's satisfaction was complete; and at intervals, if there were no strangers present, or if such communication were desired, she would dilate upon the sorrows and sufferings of her guilty flock, and her own hopes and disappointments in connexion with them, in the language of simple, animated truth.

Her day was closed by no "return to a cheerful fireside prepared by the cares of another," but to her solitary apartments, which she left locked up during her absence, and where "most of the domestic offices of life were performed by her own hands." There she kept a copious record of her proceedings in reference to the prisoners; notes of their circumstances and conduct during such time as they were under her observation, which generally extended long beyond the period of their imprisonment; with most exact accounts of the expenditure of the little subscriptions before mentioned, and also of a small annual payment from the British Ladies' Society, established by Mrs. Fry, and of all other monies committed to her in aid of any branch of her charitable labours. These books of record and account have been very properly preserved, and have been presented to a public library in Yarmouth.

During all this time she went on living upon her bare pittance; in a state of most absolute poverty, and yet of total unconcern as to her temporal support. Friends supplied many of her necessities by occasional presents; but, unless it was especially provided, "This is not for your charities, but for your own exclusive use and comfort," whatever was sent to her was given away to persons more destitute than herself. In this way she was furnished with clothes, and occasional presents were sent to her of bread, cheese, eggs, fruit, and other necessaries of a simple kind. Some members of the Corporation were desirous that a pecuniary provision should be made for her out of the borough funds; but the proposal was soon laid aside, in deference to her own most strenuous opposition.

In 1841, the question was renewed, and the wife of one of the magistrates wrote to her:

"We consider it impossible, from the manner in which you live, that you can long continue your arduous labours at the jail, &c. Mr. ——— and myself will feel angry and hurt if you refuse to accept it. I must entreat you to do this," &c.

Angry, forsooth! Poor lady! Sarah Martin's answer ran thus:

"Here lies the objection which oppresses me: I have found voluntary instruction, on my part, to have been attended with great advantage; and I am apprehensive, that in receiving payment my labours may be less acceptable. I fear, also, that my mind would be fettered by pecuniary payment, and the whole work upset. To try the experiment, which might injure the thing I live and breathe for, seems like applying a knife to your child's throat, to know if it will cut. . . . Were you so angry as that I could not meet you, a merciful God and a good conscience would preserve my peace; when, if I ventured on what I believe would be prejudicial to the prisoners, God would frown upon me, and my conscience, too, and these would follow me everywhere. As for my circumstances, I have not a wish ungratified, and am more than content."—(*Life*, p. 35.)

Such scruples should have been held sacred. Corporation gratitude should have been exhibited in some way which would not have excited a feeling of self-degradation; but, alas! a jail committee does not enter into questions of feeling. "If we permit you to visit the prison, you must submit to our terms," (p. 36;) and these worshipful gentlemen, who were then making use of Sarah Martin as a substitute for the schoolmaster and the chaplain, whom it was by law their bounden duty to have appointed,

converted her into their salaried servant by the munificent grant of £12 per annum! If the domestic liberality of these gentlemen bears any proportion to their corporate generosity, one would be curious to know after what rate they remunerate their maids-of-all-work and their shop-boys.

Sarah Martin lived for two years in the receipt of this memorable evidence of Corporation bounty. In the winter of 1842 her health began to fail, and it was with pain and difficulty that she continued, day by day, up to the 17th April, 1843, to visit the jail, "the home," she says, "of my first interest and pleasure."

From that day she was confined to her apartments by a painful disease, accompanied by extreme bodily weakness. But nothing could restrain the energy of her mind. In the seclusion of a solitary chamber, "apart from all that could disturb, and in a universe of calm repose and peace and love;" when, speaking of herself and her condition, she remarked, in words of singular beauty:

"I seem to ho
So near the heavenly portals bright,
I catch the streaming rays that fly
From eternity's own light;"

At such a time she resumed the exercise of a talent for the writing of sacred poetry, which had been early developed, and had even been occasionally exercised in the midst of the occupations of her busy life. A selection from her poems is the second of the books named at the head of this article. The publication is a kind, but, as we think, not altogether a wise one. The fact that Sarah Martin wrote such poetry is important in her biography. It is deeply interesting to know, that after some of the most exciting incidents of her life—the establishment of a fund for the relief of prisoners after liberation—the death of her grandmother, and that of the father of a lad whom she had reclaimed—an opposition or a success which she met with in the jail—she could retire to her chamber and pour out her heart in strains of Christian praise and gratitude.

It is, above all things, interesting to be told that this brave woman could cheer the sacred loneliness of her entrance into the dark valley of the shadow of death, with songs of victory and triumph.

The compositions here published not only prove all this, but they evidence the existence in the mind of their author of an unquestionable vein of real poetry. They exhibit some specimens of true poetic ore, and contain separate lines, and occasionally whole stanzas, which evidently came fresh from the mint of a strong mind and fervid heart. But her compositions have those defects which mark the imitative and unpractised artist. They are the poems of one whose time was devoted to the acting of poetry rather than to the writing of it; and it would have been better if the author of the clever memoir which is prefixed to the volume before us, had interwoven such facts and lines as are worthy of being remembered, with a complete biography, rather than have published the whole poems in a separate volume.

Sarah Martin struggled against disease for many months, suffering intense agony, which was partially relieved by opiates. A few minutes before her death, she begged for more of the opiate, to still the racking torture. The nurse told her that she believed the time of her departure had arrived. She clasped her hands together, and exclaimed, "Thank God! thank God!" and never spake more. This was on the 15th October, 1843. She was buried at Caister, by the side of her grandmother; and a tombstone in the churchyard bears a simple inscription, written by herself, which commemorates her death and age, but says not a word of her many virtues. The Yarmouth Corporation ought to erect a tablet to her memory; either in the jail, or in the chancel of the church of St. Nicholas, in which she taught her class of factory girls. Her service, and the debt of gratitude which the whole town owes to her, will not be forgotten, although no marble tell the tale: but such a monument, if erected by the Corporation, would relieve them from the suspicion that they were as ignorant of the moral worth, as they were of the money value, of such labours as Sarah Martin's. Since her death, the Corporation has been compelled to appoint both a jail-chaplain and a schoolmaster.

FASHIONABLE CHURCHES.

From New York Correspondent of National Era.

If numerous and elegant churches afford any evidences of superior godliness, New York may be justly regarded as a

city greatly abounding in grace. Costly temples are springing up in all directions. The different religious denominations are rivalling one another in church building; and the grand struggle appears to be, not so much which can be most faithful to their professed Lord and Master, as which can erect the most magnificent places of worship. Almost all the old, plain, and unpretending edifices, in which the pious citizens of the last generation prayed and dozed, have been torn down, and their places are now occupied by the stores and warehouses of the children of Mammon; whilst, up-town, in the fashionable *fruhourgs*, new churches, decorated inside and outside like the palaces of kings, open their gates to the genteel children of Zion.

These churches have their various degrees of respectability and gentility, just as the millinery establishments of Broadway and the Bowery have theirs. A fashionable lady would no more patronise one of your vulgar, plain, religious edifices, in a side street, than she would think of ordering a spring bonnet in Chelsea. "Dr. Smith is a very zealous preacher!" "O! as for his zeal, I don't know; but he is such a nice, genteel sort of a man: and his church is so very genteel—very fashionable, I assure you—quite select and exclusive!" "Do you still worship at Dr. Brown's church?" "O! dear me! no! It's rather vulgar, you know; and Mr. Jackson succeeded so well in Wall street last year, that we joined Dr. Muphine's church, up-town!" "And how do you like him?" "Well, the congregation's uncommon genteel, I declare. Why, the Thomsons, and the Johnsons, and the Murphys, and the Van Blivens, go there. O! it's none but the tip-top, I assure you!" And so, my dear friend, on every Sabbath, in this godly city, the genteel churches are well filled; silks and satins rustle bravely in the crowded aisles; in soft and sleepy tones, the rounded periods drop like honey from the lips of the oily preacher; and the fashionable congregation is as cold, as formal, and as dead, as worldly-mindedness can make it! Heaven pities, hell laughs, and the angels veil with their wings their saddened faces and their weeping eyes! Yes; enter one of these "uncommonly genteel" churches, where the members attempt to rival their fellow-men, not in faith, love, purity, and virtue, but in the splendour of the building in which they affect to worship, and in pretensions to fashion and exclusiveness, and you are at once struck with the cold, worldly, Pharisaic character of the whole scene. A commonplace, inflated harangue from the pulpit; a jingling hymn sung by a well-paid choir; a formal, heartless prayer; an eager interchange of compliments and recognitions, as the relieved congregation hurry through the vestibule, and the melancholy scene is over. The sons and daughters of Mammon, the votaries of fashion, go home to dinner, more satisfied with themselves, and farther from God than ever, without having heard anything to disturb or alarm the conscience, with sins unrebuked, follies unrepented, minds unenlightened, hearts as frozen, as far removed as ever from the purifying and ennobling influences of true religion.

HEIGHT AND WEIGHT OF MAN.

The average height of Europeans at birth is generally eighteen inches, female children being of less size in the proportion of four hundred and eighty to four hundred and sixty.

In each of the twelve years after birth, one twelfth is added to the stature each year. Between the ages of twelve and twenty, the growth of the body proceeds much more slowly; and between the ages of twenty and twenty-five, when the height of the body usually attains its maximum, it is still further diminished. This point being reached, it is found that the increase is about three and a quarter times greater than at the period of birth. In old age, the height of the body decreases on the average about three inches. In general, the height varies less in women of different countries than men.

There is a difference in the weight of the sexes, both at birth and infancy. The average weight of a male child is about seven pounds, and of a female child only about six and a half pounds. The weight of a new born infant decreases for the first three or four days after birth, and it does not sensibly commence to gain weight until it is a week old. At the end of the first year, the child is nearly three times as heavy as when it was born. At the age of seven years, it is twice as heavy as at the end of the

first year, and at forty-four years old his weight is quadrupled. The average weight of each sex is nearly the same at the age of twelve, but after that period, taking individuals of the same age, the females will be found to weigh less than males.

When the weight of the body has reached its average maximum, it is about sixteen times heavier than at the time of birth. The average weight of men is about one hundred and thirty-nine pounds, and of women about one hundred and twelve pounds; of adults, without distinction of sex, about one hundred and twenty-six pounds. In cases of individuals of both sexes who are under the height of four feet four inches, females are somewhat heavier than men; but if above this height, men weigh more than women.

Men attain their maximum weight about the age of forty, and women at or near the age of fifty. At the age of sixty, both the one and the other usually commence losing their weight, and the average weight of old persons of either sex is nearly the same as at nineteen years of age.

SUCCESSFUL MINISTERS.—"The old ministers," said Mr. Williams, of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Caernarvon: "Mr. Griffith was to preach one night in a farm house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God." "Nothing brethren," Mr. Williams would say, by the way of applying the anecdote, "is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind."—*London Magazine.*

THE FIG TREE is frequently mentioned in the Holy Scriptures, and is common throughout Palestine and the East generally. Amongst the ancient Hebrews it was known as *Thaena*, signifying the tree of grief, probably from the leaf causing inflammation when applied to the body. It was from this tree that our first parents, after the fall, twisted for themselves girdles or aprons. Throughout the Holy land the failure or destruction of the fig tree was accounted one of the greatest public or private calamities. Hence it is said, "Although the fig tree shall not blossom, &c., yet will I rejoice in the Lord." In ancient Greece this fruit tree was well known, and extensively cultivated. It was the pride of Attica. According to the traditions of the Athenians, figs first grew on a spot not far distant from their city, on the road to Eleusis, thence called *Hiera Suke*, "the sacred fig tree." So much prized were the fruits here produced, that the inhabitants were forbidden to export them. This law, however, was often contravened, and the informers against the delinquents were called *sycophants*, or "revealers of figs;" a word which has since been in use to characterise mean-souled, dastardly persons, such as informers generally are. Naxos, a celebrated country in the *Ægean sea*, was

celebrated for its fig trees, which were especially cherished by Bacchus, who was the chief God of that island. Here this divinity obtained the title of *Meilichios*, "the gracious," because he taught them the use of this fruit. In the procession of this god the fig was carried next to the vine. Throughout *Sussex* the fig is planted as a standard tree.—*Horticultural Magazine.*

SKETCH IN ITALY.—Our donkey guides are a source of great amusement to me; my sister's pompous, conceited, jabbering *cicerone*, who, with a crimson rose that looked and smelled as if it had been dipped in Burgundy, the very type of the coming summer, stuck in his bonnet, swaggered beside her, discoursing in French, English, German, and Italian, by morsels, and mixing up his local lore and guide-book advertisements with stupendous pieces of his own biography, and certain howls which made the woods resound, which he had caught from some *jodeling* French artists. My protector was a little *Flibbertigibbet* of about fourteen, slight, slender as a greyhound, and as graceful, too, with one of those indescribable southern faces, full of brilliancy, sweetness, and melancholy, a most beautiful countenance, with beautiful features; such a face as one never sees in England or America, or, I suppose, indeed, out of Italy—combining as it does with all this loveliness a capacity for sudden savage expressions of hatred and fierce passion, wonderful and terrible to behold. Hardly anywhere else I suppose, either, would a little ragged donkey boy utter poetical ecstasies about the features of the landscape, or the colours of the sky; or pointing to the sun and moon, which on a rosy summer's sunset stood at opposite sides of the heavens, say, "The sun and moon greet each other; she says 'Good-night' to him, for he is going; and he 'good-day' to her, for she is coming!" Another time he bade me, when I returned to my own country, greet it for him:—"Che l'Italia saluta l'Inghilterra," he added. Thus poetically escorted, we wound our way up to *Rocca di Papa*; at every turn in the road we had splendid views of the *Campagna*, the *Sabine hills*, and all the beautiful forest scenery that was gradually sinking far below us; the village perched like an eagle's eyrie upon a rocky cone, was swarming with people in holiday attire. We made our way up the steep slippery streets through the throng of women in scarlet spencers and head kerchiefs, and men in black or brown velvet jackets, all with some bright-coloured scarf round their waist, or brilliant flowers in their hat; the perfect picturesqueness of them all is not to be described, old and ugly quite as much as young and handsome. I was almost startled by the wonderful effect produced by a hard-featured bronze coloured woman, with a splendid coloured red head-gear, standing a little back from the black aperture of a window without glass, framed in a brown stone house; the whole thing was a perfect *Rembrandt*.—*Mrs. Butler.*

Some people, judging from their aversion to both hot and cold baths, seem to think that dirt is the best security against changes of weather.

PROFANENESS.—Most sinners seem to serve the devil for pay; but profane swearers are a sort of volunteers, who get nothing for their pains.

APPLES OF GOLD.

"For by thy works thou shalt be justified, and by thy words thou shalt be condemned."—*Matt. xii. 37.*

The general turn of a man's discourse will clearly discover the bent of his mind; for "out of the abundance of the heart the mouth speaketh." Other outward marks may be imitated: but not to offend in tongue, to be free from detraction and boasting, to speak the truth in love, to "let no corrupt communication (nothing contrary to peace or holiness) proceed out of the mouth;" this is the finger of God. Here the hypocrite and formalist always fail. Let us earnestly pray for grace to bridle the tongue. "O Lord, set a watch before my mouth, keep the door of my lips," that I may never bring a reproach upon my profession by speaking proud, false, foolish, or censorious words.

The tongue, that most unruly power,
Requires a strong restraint;
We must be watchful every hour,
And pray, but never faint.

Lord, can a feeble, helpless worm
Perform a task so hard?
Thy grace must all the work perform,
And give the free reward.

—*Bogatky.*

CHAPTERS FOR CHILDREN.—No XI.



STORY OF THE ZANAIDA DOVE.

Audubon, in his biography of birds, tells a very interesting tale about a pirate who was reformed by the agency of this little bird. We must give the story in the words of the naturalist :

"A man who had been a pirate, assured me that several times, while at certain wells dug in the burning shelly sand of a well known key, which must here be nameless, the soft and melancholy cry of the doves awoke in his breast feelings which long slumbered, melted his heart to repentance, and caused him to linger at the spot in a state of mind which he only who compares the wretchedness within him with the happiness of former innocence can truly feel. He never left the place without increased fears of fury, associated as he was, I believe by force, with a band of the most desperate villains that ever annoyed the navigation of the Florida coast. So moved was he by the notes of any bird, and especially by those of the dove, the only soothing sound he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence. After paying a visit to those wells, and listening once more to the cooing of the Zanaida dove, he poured out his soul in supplication for mercy, and once more became what Pope declared to be "the noblest work of God," an honest man. His escape was effected amidst difficulties and danger : but no danger seemed to be comparable with that of living in violation of human and divine laws ; and he now lives in the midst of his friends."

SCRIPTURE ILLUSTRATION.

"She went down to the well and filled her picher."—Gen. xxvi. 16.

It would seem that this well had a descending stair. Such wells are not very common in the East, except in India, where they occur frequently enough. Chardin, as quoted by Harmer, is disposed to understand, that where steps to a well are mentioned, a reservoir of rain-water is always to be understood. Such reservoirs being seldom of the great depth of wells, it is convenient to have steps, so that the surface of the water may be reached by the hand as its quantity diminishes. All reservoirs have not, however, such steps, nor are all wells without them. The grand well at Cairo in Egypt, called "Joseph's Well," has a descent of about one hundred and fifty feet, by a winding staircase six feet in width. It is, however, true, that steps to wells occur but rarely in the East. Their greater frequency in India is probably because the Hindoos do not use leathern buckets to draw water, and their earthen vessels would be very liable to be broken if let down into wells by a rope. Neither Chardin nor any other traveller seems to have noticed the existence of steps to streams of running water in the East ; yet in Persia we have ourselves sometimes obtained water from a covered stream, access to which was afforded by descending steps, protected by a vaulted superstructure of brick.

We are, upon the whole, disposed to decide less positively than Chardin, that the present "well" could be nothing else than a reservoir of rain-water, although we must allow the probabilities to be in favour of his supposition.—*Pictorial Bible*,

THE PROPOSED ALTERATION OF THE TARIFF.

From the Montreal Witness.

A question which deeply interests the whole population of Canada is now before the Legislature, and we think one principle may be fearlessly laid down concerning it, viz., that whatever may be the details of the measure, the principle that regulates the great Council of the Province ought to be even handed justice. No section of the Province, nor class of its inhabitants, ought to be oppressed, whether they be many or few. The majority should not be taxed for the benefit of the minority, nor the minority for the benefit of the majority.

It has long been the policy of Canada, as a Colony, to foster trade with the Mother Country, almost exclusively ; and as this trade necessarily made the St. Lawrence its channel, Quebec, Montreal, Bytown, Prescott, Brockville, and Kingston, were fostered incidentally by it. We say incidentally, for we see no ground for the oft-repeated assertion that the country has been taxed in order to benefit Montreal, &c. But now that there is the opportunity and inclination for sweeping away the differential duties, there cannot be a doubt that much of the commerce which supported these cities will be transferred to New York, especially as there seems to be a species of pride or satisfaction among the merchants of Western Canada whenever they can deal with New York in preference to Montreal. That the result will be, in a great measure, to cut off the sources of maintenance from the Canadian cities, which depend upon commerce and forwarding, is clearly seen ; but the answer is :—"We regret the loss to these places, but the whole country cannot be taxed to support one or two cities."

Now, this answer is perfectly just and conclusive, and the only improper feature in the measure is that such an excellent principle is not carried out. The representatives of the agricultural constituencies are demanding that the country shall not be taxed for the benefit of the cities, but at the same time they are with equal tenacity clinging to the principle of taxing the cities for the benefit of the country. They are taking away the resources of Canadian cities to pay for food, and giving those resources to American cities, and no one has any right to complain of this, but they are at the same time forcing the Canadian cities to pay them an enhanced price for food ; and against this our labourers, mechanics, merchants, &c., may most justly protest. The agricultural population must have their supplies from or through the United States upon the most favourable terms ; but the cities must not have what they require from the same quarter—that is to say, there is to be one law for the many, and another law for the few. This is neither more nor less than *class legislation*, which has been the bane of all countries.

It has been often shown, and must be admitted by all, that any taxes imposed upon bread stuffs or provisions in Canada, cannot affect the prices of these commodities in England, and therefore cannot benefit the Canadian farmer in the market which mainly regulates the price of his produce. The only effect of such taxes is to enhance the price to the consumers in Canada—and who are these consumers ? Chiefly the hard-working artisans of cities and towns, the lumber-men, and the French Canadian population of Lower Canada, who from disadvantages of climate or otherwise, are not able to raise wheat and pork. It is these classes whose food is taxed, and who are then called upon to compete, the first with American mechanics, the second with the lumberers of Norway and Russia, and the third with all the disadvantages of soil climate, and education, under which they labour.

It may be said that the Canadian agriculturists supply the food as cheap as Americans ; but this has not been the case, for even with the protective duty a large quantity is brought in from the United States. Or it may be said that as the farmer gets whatever the mechanic has to pay, it is no loss to the country, and the farmer will just pay it out again to the mechanic. Just try this logic on the other side—give the Canadian merchant and mechanic a formidable protection in order that they may sell just as cheap as the Americans, and if they do get an extra price, it is not lost to the country, they will just lay it out again among the farmers ! But the money does

not go into the pockets of the Canadian farmers, the price of the flour and pork goes to the American farmer, and the duty goes into the public purse. Yes it is stated in Parliament that a revenue of thirty thousand pounds is derived from the food brought in for consumption in Canada. In other words, the bread and meat of the mechanics, lumbermen, &c., of Canada, is taxed one hundred and twenty thousand dollars a year, which we suppose may amount to two or three dollars a head, actually paid annually by each of them into the public treasury, besides the enhanced price they pay upon what is not imported. Better would it be for their interests, and the interests of the country, if a poll tax of five or six dollars a head were laid upon every individual of those classes, and the amount divided between the farmers and the Receiver-General.

The only semblance of an argument which we have ever heard, to justify the duties upon food is, the allegation that, but for these duties, the price in the United States would just be so much higher, and therefore it is the American producer that pays the duty, and not the Canadian consumer.

In reply to this statement we will not urge the maxim in political economy, though we believe it to be a correct one, that no country or nation can tax the inhabitants of another country or nation, but that all the taxes imposed by any government fall ultimately upon its own subjects. The actual facts of the case furnish a more convincing answer. The supply of bread-stuffs, pork, &c., in the United States is so great, that any demand for mere Canadian consumption could produce no sensible effect in advancing prices; that is to say, prices there will be regulated by the demand of the whole world, of which the Canadian demand would form a scarcely perceptible element. That a sudden demand from Canada might give a temporary start to the Cleveland market may be admitted without invalidating this position, for, were that market proportionally raised above that of New Orleans, for instance, the stream of produce would just flow northward instead of southward, until prices were equalised.

We cannot close this article without alluding to Mr. Merritt's reciprocity resolutions now before the house, for the repeal of our protective duties, conditionally upon the admission of our agricultural produce free by the United States; and stating our fears that they are not likely to produce any good result. The United States will not be governed by what we may do, or not do; as any regulations they might make with Canada would instantly affect their relations with all other countries. Let us not chaffer and higgler. If it be right to do away with restrictive and protective laws, let us do right; and leave them to do the same as soon as they become sufficiently enlightened on the subject. Their agricultural protection is one of the greatest delusions ever palmed off upon an enlightened people. As well might Canada require a protection against the importation of white pine timber!

Free trade should by no means, however, be confined to food. All protection of Canadian merchants, manufacturers or mechanics, should, as a natural result of the same principle, be abolished; and in that case every one would have just what every one should claim—a fair field, and no favour. Then all would have equal justice, and if they had to sell cheaper, they would buy as much cheaper as would more than make up for the difference. A protective system, on the other hand, is begun in selfishness, carried on in wrangling, and must end in national inactivity and poverty.

If, however, the revenue is to be raised from customs' duties, a policy, the propriety of which we more than question, the only fair way is to impose an equal *ad valorem* duty upon all articles imported, whether they come under the head of produce or manufactures.

THE PUBLIC HEALTH.

From the same.

Great efforts continue to be made to provide accommodation for sick emigrants. Since our last, a new shed of great length has been completed, and immediately filled with the convalescent cases from the other hospitals. This makes 12 extensive sheds, or buildings, only two of which are occupied by, we shall not call them healthy emigrants, but those who are not upon the doctor's list; and of these there are continually some falling sick, besides many who arrive in a diseased or dying state from below. The number of patients is not, therefore,

decreasing, though many are dead and many discharged or convalescent.

There are one or two additional sheds in process of erection, and this immense lazaretto will soon have the appearance of a considerable village.

We cannot help suggesting, in this connexion, the liability of these dry wooden houses to take fire, more especially as straw for bedding is necessarily used to a great extent, and is in many cases lying loose about the ground, whilst many of the emigrants are addicted to smoking. The effect of a fire sweeping over wooden hospitals containing thirteen or fourteen hundred patients, most of them perfectly helpless—besides, perhaps, two or three hundred children, many of them in the same predicament, would be horrible beyond description. And we think the emigrant department, or civic authorities, should not only enforce the strictest regulations respecting smoking, lights, &c., but keep a fire engine constantly on the spot in case of need. With such combustible materials, it might be too late to wait for engines from town.

There is not a doubt now that the fever, which is the prevailing malady among these immigrants, is highly contagious. The physicians, nurses, priests, &c., at Gresse Isle are not the only parties who have suffered. Mr. Yarwood's death has been already mentioned, and we are sorry to add that two or three of the doctors here are ill, including Dr. Liddell, the chief emigrant physician. Nineteen of the nuns are said to be more or less sufferers from the prevailing malady, and many of the other nurses have been laid down by fever. The disease is spreading also through the city, being in most instances traceable to intercourse with emigrants, or with persons who had caught the disease from them. Such a state of things demands great caution; and though it should by no means deter any who are urged by religious or benevolent motives to minister to the poor sufferers, yet it should effectually check all the intercourse which is merely prompted by idle curiosity.

Notwithstanding all the cases that have occurred, however, the sanatory state of the city is, we are informed, good upon the whole, comparing, in fact, favourably with many past summers.

We are sorry to see very painful accounts of destitution, disease, and death among emigrants at Lachine, and hope that the poor sufferers there will no longer be neglected by the authorities.

NEW AND FATAL FAMINE DISEASE.

(From the Dublin Freeman.)

We place before our readers extracts from two letters, from two different and distinct counties in Ireland—the one from the north, and written by a non-professional gentleman, the chairman of a relief committee, to a gentleman of large landed property, and of the highest social and professional distinction in this city: the other letter is from an accomplished physician, eminent for his professional and other attainments, in extensive practice in a southern city, and was written to ourselves.

The writer of the communication from the north, after alluding to the general condition of the country, speaks of the constant occupation of a friend in superintending the daily relief of about 1000 or 1500 persons, most of whom, he adds, must perish; he then thus writes, as if to render intelligible the fearful prediction:—

"I am so well accustomed to this form of distress, that I know it immediately when I see the people: I find that when their feet are swollen—which is the result of want of food—they scarcely ever get the better of it. I meet hundreds daily that I know will die, though they are walking about, and don't think of it themselves."

Very often, when I am applied to for assistance, and see, from the appearance of the people, that nothing can be of any use—when I say to them, prepare for the other world, for you will not be long here, they appear surprised, as if it were not to be the case; but in a few days I hear of the death of those very persons."

Speaking of the tenantry on the estates of the gentlemen to whom he writes, he adds (and why should we not name, even at the risk of appearing to transgress the limits of confidence, the benevolent individual of whom such could be said—Master Litton?) "None of your tenants have been permitted to come to this, though many of them have gotten thin." It will be observed that the southern physician says that one of the characteristics of the famine disease is, that the affected do not thin, but bloat and swell.

The following is an extract from the letter of this eminent physician, allowing for the difference between the minute accuracy of a professional man, and the rough outline of a layman, the descriptions are identical:—

"The fever embraces various types—the simple, the petechial or typhoid, and the purpuric with or without hæmorrhage. But with these is wedded up a disease more deadly still—it precedes, comes on

or follows as a sequel, upon the fever, more frequently it comes alone; painless and mild at first, slow but sure in its mission, it is death inevitable. It is not, properly speaking dysentery—with which it seems to be sometimes associated, and without it at all there is a good deal of dysentery.

"This disease is at first a mere laxity of bowels—everything taken runs off; no pain—appetite continues, with a great thirst, the patient does not thin, he bloats and gets dropsical. His face and feet are anasarous (i.e. dropsical)—his eyes bright and glassy; bright blood is no longer visible in his cheeks, or even in his lips; his colour becomes that of a dirty tallow candle, he loses all energy, though the intellect continues clear. At length he crawls to the hospital, or he crawls to his garret, and there dies. Once he becomes bloated and sallow, and he rarely applies till he is so, his room is sealed. Medicine and nutriment palliate, may for a while suspend, but at last with terrible certainty he dies.

"Of this disease I have seen hundreds of cases, but as yet have met no case of it amongst the wealthy or well fed. It appears peculiar to the class which has been for months imperfectly nourished upon food bad in quality—deficient in quantity. It is a famine disease."

SELECTIONS.

A GREAT FACT.—At a recent meeting to establish a Juvenile Refuge, in Manchester, the Archbishop of Dublin said they could educate fifty children at the same cost that they could keep one soldier.

THE PUNISHMENT OF FLOGGING.—A single comment upon the practice, common, we believe, to both services, of inflicting corporal punishment for offences committed by drunkards.—We are aware that deaths in consequence of military punishment are exceedingly rare, and it is possible that robust soldiers and sailors, who have been long accustomed to excess in the use of ardent spirits, escape for a longer period than do the over-wrought, ill-fed, and dissolute inhabitants of large cities from the extreme constitutional effects of this kind of debauchery. But we have no hesitation in saying that wherever habits of intemperance have produced those organic lesions of the abdominal viscera to which the immoderate use of alcohol invariably causes a tendency, every kind of laceration, however slight, inflicted upon the body of a person thus diseased, seriously imperils his life. No crimes can be considered more brutal or more unpardonable than those committed by men in a state of frantic inebriety; but to administer a severe flagellation to a confirmed drunkard is to place his life in imminent danger—a danger which is certainly not inevitable, but which is as assuredly invariably menaced. Unless it be intended to render the offence its own punishment, and to inflict on the culprit a penalty of the most fearfully uncertain nature, some new means of correcting offenders of this class should at once be devised. The question, it will be perceived, does not regard the degree, but the nature of the punishment. The fifty lashes which the Commander-in-Chief humanely proposes to render the limit of corporal punishment in the army will, in such persons as these, prove, as Mercurio says, "enough;" and although such a result may not occur in more than one case out of a thousand, the executive officers of the two services will from time to time continue to find that they have most unintentionally inflicted the penalty of death upon some unfortunate delinquent whom they merely intended to visit with severe chastisement. We conclude this painful commentary with a word of serious caution to the medical officers of both services. No man can be considered in a fit state to be submitted either to flogging, or to any other operation involving extensive separation of organised tissues, until it has been observed that the liver is not perceptibly enlarged, and that it appears to perform its functions naturally; that the heart and lungs present no evidences of organic lesions, and that there are no indications of splenic disease.—*Med. Gaz.*

BREAK THE CRUST.—Every observant farmer must have noticed the crust which forms on the surface of newly stirred soils, after lying a few days to the action of the dews. A much heavier crust is formed by each shower of rain which falls. Good and successful cultivation requires that this newly formed crust should be often and repeatedly broken by the hoe, harrow, or other instruments. A striking instance in proof of the importance of this practice has just been stated by an extensive farmer. He planted a field of broom-corn, and by way of banter, told the man who assisted him, that each should choose a row, and the measured amount of crop on each should be the proof which was hoed best. Our informant stated the result in substance as follows:—"Determined not to be beaten, I hoed my row, well, once a week, the summer through. I had not seen my assistant hoe his at all; but had observed for a long time he was up in the morning before me. At length I found him before sunrise, hoeing his broom corn, and I asked him how often he hoed it;—he answered, 'Once a day regularly.' The result of the experiment was, his row beat mine by nearly double the amount.—*Cultivator.*

BROWN BREAD.—The Queen's household bread is the most wholesome bread which man, especially he of sedentary habits, can eat. The following are the proportions, and manner of making the same:—Obtain a dozen pounds of flour such as is now being retailed for 3s. to 3s. 2d.; moisten barm, and let the same rise as usual; knead the dough well in this state, add to which at this stage a fourth or fifth of bran, the coarser the better, if sweet; see that it be equally blended, and the eater will find this a very superior thing to the stuff sold as digestive bread.—*English Popcr.*

BUTTER.—In all cases where it is made from cream, it should be churned before the delicious flavour is lost, or any bad flavour is induced; avoid too much heat in the process, as this causes the butter to be soft, and of fine grain, bordering on a waxy character. Never fail to extract every particle of milk before it is laid down; season it with fine, rectified or ground solar salt, and work in no more of it than will be dissolved—where any of it is left undissolved, it destroys that delicate, rosy flavour which renders the article most desirable, and its value diminishes in proportion to the excess of salt. Both firkins and tubs should be soaked with a strong pickle, in order to saturate the wood before the butter is laid down, (but never put any salt on the bottom or on the butter.) Great care should be taken to put it down solid; never tilt the packages so till as to have the head or cover touch the butter. It has been found that the best and most delicious butter is obtained when the cream is about the temperature of 55°, and if it is over 60°, the quality is inferior and the quantity diminished. Every dairy should have a thermometer.—*Ohio Cultivator.*

CHEAP AND EXCELLENT BREAD.—The following receipt has been forwarded to us by a correspondent, who has tried it and found it very successful:—Take 14 lb. of rice, and boil it gently over a slow fire in three quarts of water about five hours, stirring it, and afterwards beating it up into a smooth paste. Mix this while warm into two gallons (or 14 lb.) of flour, adding at the same time the usual quantity of yeast. Allow the dough to work a certain time near the fire, after which divide it into loaves, and it will be found when baked to produce 28 lb. of 30 lb. of excellent white bread, thereby saving more than half the flour that would otherwise be required. Patna rice at 3d. per lb. will do.—*English Paper.*

SALSIFY, OR OYSTER PLANT.—*TRAGOPOGON-PERRIFOLIUS*.—This vegetable much resembles the parsnip. It is raised annually from seeds, and requires no more care, and about the same kind of soil as the carrot. The plant is a native of Great Britain—a hardy biennial—the root long and tapering, of a fleshy white substance—the herb smooth, glaucous, and rising three or four feet high. There is a very intimate resemblance in many respects between the leaves of the salsify and those of the leek. It bears beautiful modest flowers of a dark purple colour, which close soon after midday. It is stated in Ree's Cyclopaedia, that the roots of this plant may be cut and dressed like asparagus, and that cooked or prepared in this way they eat very tender and well. The tragopogon requires early sowing and a soil rich, warm and moist. Solon Robinson remarks that it is surprising so few persons cultivate this delicious vegetable. They are planted and cultivated, says he, similar to carrots or parsnips, and like the latter may be suffered to remain in the ground during the winter, and dug in the spring, as soon as the frost is out. They are cooked in different ways. One is to boil them in clean water, and wash them, and mix with flour into batter and fry them. Another is to cut them into small mouthfuls and after boiling soft, make a gravy of flour, butter, etc., and add to them, and really they are a rich substitute for oysters.—*Maine Farmer.*

WIT AND JUDGMENT.—Wit is brushwood; judgment is timber; the first makes the brightest flame, but the latter gives the most lasting heat.

Truely and beautifully has it been said, the veil which covers futurity has been woven by the hand of mercy.

You can do anything if you can only have patience; water may be carried in a sieve—it you only wait till it freezes.

Sir Robert Peel, in his speech against the factory Bill, said he knew ten persons, at least, who are now worth £100,000 each, who had at one time only 20s to 30s a week.

SINGULAR CEMETERY.—Miss Catharine Sinclair, in her Shetland, gives the following strange discovery of a place of burial: "A family who had hired a country residence near Edinburgh, some years ago, and where they had enjoyed many cheerful hours round the fireside, having occasion once to lift the drawing-room hearth-stone, were startled and shocked to find immediately underneath, the ghastly spectacle of a skeleton in chains! The house had belonged to Chesly, of Dalry, who was hanged for assassinating Lockhart, of Carnwath, the President of the Court of sessions, and the criminal's own family having stolen the body from the gallows, had privately buried it there.

RELIGIOUS EDUCATION OF CHILDREN.—How commonly do we see more regard paid to every kind of instruction or trifling embellishment than to the religious principle and conduct of young persons, so that too often the education given to children leads them to those habits, notions, or connexions which make way for their subsequent ungodliness, infidelity, dissipation, licentiousness, or avarice, by which they ruin themselves, and propagate impiety, vice, and misery, in an accumulating progression. Seek for your children as well as yourselves, "first the kingdom of God and his righteousness," and steadily subordinate all regard to temporal advantage and external accomplishment, and even proficiency in learning, to this great concern. Desire an aim first of all that your children may be true Christians; and form all your plans in entire subserviency to this main object. Whereas they whose chief anxiety seems to be, that their children may be wealthy, polite, learned, or accomplished, whatever be the event to their souls; or who suffers these things materially to influence their plan of education, and to interfere with their children being "brought up in the nurture and admonition of the Lord," can have no scriptural ground to expect his blessing upon them.—*Scott.*

NEWS.

EMIGRANT REPORT FOR WEEK ENDING, JULY 5.

Number arrived last week	6015
" remaining in Sheds about	2500
" on Doctor's list	1300
" of deaths daily during the past week, 30 to 40	
" yesterday,	51.

The mortality at the Sheds is increasing at an appalling rate, and unless some effort can be made to find employment for those who are not yet sick, but are detained on account of sick relatives, we fear most of them will soon be in hospital. If such persons could be scattered into various services, it would probably be the saving of their lives, but we cannot deny that the community would be endangered. The emigrants arriving latterly are, upon the whole, better circumstanced, and more healthy, than those previously.

The place of Mr. Yarwood, late emigrant agent for this port, has been taken up by the appointment to that office of Captain Weatherly, a gentleman from whose experience in the East and West Indies we would anticipate much benefit at the present crisis to the suffering emigrants.

The proprietors of the John Mann have, it seems, decided to continue to land emigrants at the Island Wharf; preferring to pay the penalty of £10, which the law authorises, rather than take such a large boat up to the mouth of the canal. This has occasioned much bad feeling, and we do not know how the matter will be settled.

We regret to learn that the Rev. Mr. Willoughby, and Lieutenant Lloyd, R. N., are ill of the emigrant fever, in consequence, doubtless, of their Christian philanthropy in ministering to the emigrants at the sheds.

It is a circumstance which calls for the most serious consideration, how far the admission of sick emigrants into the General Hospital should be permitted. That institution is in the most crowded part of the town. There are perhaps fifty applications daily, and three-fourths of the poor creatures have to be sent back again for want of room, many of them in the cabs which the citizens use. We learn, with some alarm, that sheds are being erected in the hospital yard for the convalescent; thus making room in the building for just so many more new cases. This fever should certainly be kept as far as possible out of the heart of our cities.

The Emigrant Committee have made a most important suggestion to Government, viz., that all emigrants should be landed henceforth on Boncherville Island, or some of the numerous islands immediately below the town, where they would be effectually isolated from the citizens, have plenty of fresh air, and water, for purposes of cleanliness; and whence they might be taken by the forwarding barges or small steamers at very little extra cost. We trust this suggestion will be well received.

The *Cœur de Lion*, from Montreal to Liverpool, with a valuable cargo of flour, wheat, &c., was totally wrecked on the 6th ultimo, on Langlois Island. Crew and passengers saved.

QUEBEC, FRIDAY AFTERNOON, JULY 2.—If the official accounts from Grosse Isle are more favourable, I am sorry to say that things are getting somewhat worse here; for we have to record the death of Captain Christen, of the ship *Sisters*, who died this morning, of ship fever, after a few days' illness, at Point Levi, where he had gone at the commencement of his illness. The *Sisters* brought out 567 passengers, and I am informed that several of her crew are sick. The captain of the *Paragon*, at Grosse Isle, died yesterday. I am informed that two or three persons have been slightly attacked with fever here since yesterday. The weather fine, with a light easterly wind.—*Correspondent Montreal Herald.*

THE COMING CROPS.—Since we last alluded to this important subject, we have received fuller accounts from our exchange papers. We find that the fly has been discovered in some districts, where a week or two ago, no one knew of its existence. The *Woodstock Herald* actually mentions its appearance in a *postscript*, at the bottom of an article previously written, which says that they had seen nothing of it. The *Belleville Intelligencer*, and *Picton Sun* notice its appearance, but we have no accounts from the districts further East. From all the statements, we believe that in the front Townships nearly one half of the Fall Wheat has been afflicted by the Fly, but that in the back Townships the evil is not nearly so great. Most accounts speak well of the state of the Spring crops; and the crop of Hay particularly will be very large. We have had more favourable accounts from the Niagara District than before.—*Toronto Banner, Friday.*

END OF A MURDERER.—A man who went by the name of Broughton, was recently executed at Wilmington, North Carolina, for the murder of a man named Silver, and in an interview which he had, a few hours previous to his execution, with the Editor of the *Wilmington Chronicle*, he stated that his real name was Thomas Bonfield. He was a native of Northampton, England, spent his boyhood in indolence, his youth in vagrancy and dissipation, and his more mature age in more serious crimes. He entered the British Army at the age of 19, and deserted from Kingston, in this Province, a few years afterwards. From thence he went to the United States, where he has at last expiated his crimes upon the gallows.—*Toronto Colonist.*

We again refer, with pleasure, to the quarterly statement of the transactions of the Provident and Savings Bank, showing an increase in the amount deposited of nearly £16,000, and making, with upwards of £15,000 in the three months ending the 31st March, an increase in the last six months of £31,000. We understand that the new accounts opened during that time, exceed 560 in number.—*Transcript.*

ST. LAWRENCE AND ATLANTIC RAILWAY.—We learn from the *Sherbrooke Gazette*, that the works on the St. Lawrence and Atlantic Railway are to be rigorously prosecuted during the present season, and that the directors have resolved to open to the public the first fifteen miles from Montreal at the month of May next, and a further section of fifteen miles to St. Hyacinthe in the month of August following, the remaining distance to Acton being completed the same autumn. The necessary engines and cars are contracted for in Montreal—at least we believe the negotiations for that purpose are completed.—*Transcript.*

We learn that eighteen Grey Nuns have fallen sick in consequence of their attendance at the Emigrant Sheds. The Sisters of "Providence" have

replaced them, and the Bishop of Montreal has permitted the Nuns of the *Hotel Dieu*, to leave their Cloister, in order to aid the unhappy Emigrants.—*Mélanges Religieux.*

We are happy to hear that the five Roman Catholic clergymen who lately returned sick from Grosse Isle are now considered out of danger. Two of those who replaced them have since been taken ill, namely, the Rev. Mr. McDonnell, of St. Giles, and the Rev. Mr. Robson, of St. Thomas. The Rev. Mr. Beaumont, of St. Jean-Crysostome, and the Rev. Mr. Sax, of this city, went down to the island on Tuesday last, and the Rev. Mr. Jean, of Point Levey, on the preceding Friday. We should have mentioned that a circular was addressed some time ago, by His Grace, the Archbishop, to all those of his clergy who are sufficiently acquainted with the English language, intimating to them that they should hold the services in readiness for this painful service, which they accept with an alacrity proportioned to its dangers and fatigues. Robert Syms, Esq., who had been some time at the Island, also returned sick a few days ago.—We are happy to learn that he is doing well. Three additional medical men, Drs. Jamieson and Robillard and another Canadian gentleman, went down last week. The third hospital on the Island was to have been finished on Saturday and filled yesterday. The heavy rain of last week had proved a serious interruption to the arrangements going on. Three hundred sets of bedding, which had been washed and put out to dry, had been rendered useless until the setting in of the fine weather. We are told to day that the number of deaths on Friday amounted to 140, and that seven or eight other vessels had arrived with sickness on board. We also learn that all, or nearly all, the steamboats that go down to the Island for passengers have had more or less sickness among their crews. The Rowland Hall has lost one man.—*Quebec Gazette 28th ult.*

SABBATH-BREAKING, INTEMPERANCE, AND DEATH.—On Sabbath afternoon last a resident of this city, by the name of Maloy, living in Nelson street, accompanied by his wife, a neighbour's son, and a brother-in-law, the latter having arrived a few days ago from Ireland, crossed the bay in a small boat to the peninsula opposite the city. While on the peninsula they indulged in drinking, and became so ungovernable that the lad, about twelve years of age, refused to return with them, and took passage on the horse-boat, thereby, in all probability, saving his life. The others of the party entered the boat and proceeded towards the city; but before they reached the shore, owing to some mismanagement the boat was upset; and the two unfortunate men were drowned. The female continued floating until she was reached and rescued by some persons from the shore who had witnessed the disaster. Thus, to the account of Sabbath-breaking and intemperance—an account already fearfully great—must be placed the death of two additional victims. When will men be fully alive to the melancholy consequences of violating the holy Sabbath, and of indulging in intoxicating drinks?—*Toronto Guardian.*

We regret to say that yesterday afternoon, about six o'clock, as Thomas Preston, employed as an ostler in the *Green Bush Tavern*, was attempting to stop a team of horses just starting, the pole of the wagon struck his breast, and knocked him down, and the wheels passed over his body, producing almost instant death. The deceased was in the prime of life, from York-shire, England.—*London (C. W.) Times.*

SUPERSTITIONS IN 1847.—A few days since an unusual circumstance (says the *Monmouth Mercur*) was observed at Pillywenny, Newport. A patient ass stood near a house, and a family of not much more rational animals were grouped around it. A father was seen passing his little son under the donkey, and lifting him over its back a certain number of times, with as much solemnity as if engaged in the performance of a sacred duty. This done, the father took a piece of bread, cut from an untasted loaf, which he offered the animal to bite at. Nothing loth, the Jerusalem pony laid hold of the bread with his teeth, and instantly the father severed the outer portion of the slice from that in the donkey's mouth. He next clipped off some hair from the neck of the animal which he cut up into minute particles, and then mixed them with the bread, which he had crumbled. This very tasty food was then offered the boy who had been passed round the donkey so mysteriously, and the little fellow having eaten thereof, the donkey was removed by his owners; and the father, his son and other members of his family were moving off, when a bystander inquired what all these goings on had been adopted for. The father started at the ignorance of the inquirer, and then, in a half-confident, half-condescending tone, informed him that "it was to cure his poor son's whooping cough, to be sure!"

PRODUCE PRICES CURRENT — MONTREAL, July 5, 1847.

ASHES—Provincial duty 1 per cent.		FLORISSONS—Provincial duty 2s per cwt.	
* Pots, per cwt	25 0 a 25 3	Best, Mess, 100 lbs 00 0 a 00 0	
Peas, do	25 3 a 25 6	Prime Mess, do	60 0 a 00 0
FLOUR—Provincial duty 0.1, Imp. 2s.		Prime, do	50 0 a 00 0
Canada Superfine	37 0 a 37 6	Cargo, do	60 0 a 00 0
Do Fine	35 0 a 35 3	Prime Mess, per	
Do Middlings	none	tierce of 304 lbs	90 0 a 92 6
Do Pollards	none	Park, Mess, 100 lbs 100 0 a 102 6	
MEAL—Provincial duty 2s per 136 lbs.,		Prime Mess, do	60 0 a 62 6
Imperial 2s per 100 lbs.		Prime, do	72 6 a 00 0
Indian Meal	25 0 a 00 0	Cargo, do	62 6 a 00 0
Oatmeal	36 3 a 37 6	BACON, &c.—Provincial duty 2s, Im-	
GRAIN—Provincial duty 4s per quarter		perial, 3s per cwt.	
on all except Oats 2s.		Bacon,	none
Wheat, U C best 60 lbs	8 0 a 9 6	Hams,	00 7 1/2 a 00 7 1/2
Do do mid. do	7 6 a 8 0	BUTTER—Provincial duty, 2s, Imp. 2s,	
Do Red	7 0 a 7 3	trial, 8s per cwt.	
Barley per nunot	3 9 a 4 3	Prime	0 0 a 0 0
Oats do	2 9 a 3 0	Grease	none
Pease do	5 3 a 5 6		
Indian Corn, 58 lbs	none		

THOMAS M. TAYLOR, Broker.

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