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# THE PEOPLE'S MAGAZINE, AND WEEKLY JOURNAL.

Vol. I.

MONTREAL, WEDNESDAY, MARCH 24, 1847.

No. 25

## WAIT A LITTLE LONGER.

BY C. JACKAY.

There is a good time coming, boys,  
A good time coming:  
We may not live to see the day,  
But earth shall glisten in the ray  
Of the good time coming.  
Cañon balls may aid the truth,  
But thought's a weapon stronger;  
We'll win our battle by its aid;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
The pen shall supersede the sword,  
And right, not might, shall be the lord,  
In the good time coming.  
Worth, not birth, shall rule mankind,  
And be acknowledged stronger;  
The proper impulse has been given;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
War in all men's eyes shall be  
A monster of iniquity,  
In the good time coming.  
Nations shall not quarrel then,  
To prove which is the stronger;  
Nor slaughter men for glory's sake;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
Hateful rivalries of creed  
Shall not make their martyrs bleed  
In the good time coming.  
Religion shall be shorn of pride,  
And flourish all the stronger;  
And Charity shall trim her lamp;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
And a poor man's family  
Shall not be his misery,  
In the good time coming.  
Every child shall be a help,  
To make his right arm stronger;  
The happier he, the more he has;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
Little children shall not toil  
Under, or above, the soil,  
In the good time coming;  
But shall play in healthful fields,  
Till limbs and mind grow stronger;  
And every one shall read and write;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
The people shall be temperate,  
And shall love instead of hate,  
In the good time coming.  
They shall use and not abuse,  
And make all virtue stronger,  
The reformation has begun;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
Let us aid it all we can,  
Every woman, every man,  
The good time coming.  
Smallest helps, if rightly given,  
Make the impulse stronger:  
'Twill be strong enough one day;—  
Wait a little longer.

## MEMOIR OF JOHN B. GOUGH.

The following condensation of this celebrated man's history is from the *London Christian Witness*, the paragraphs in small type being our own.

John B. Gough was born at Sandgate, on the coast of Kent, England, in 1817, and was brought to America when twelve years of age. He shortly afterwards obtained a place as errand boy in the Methodist book store, New York, where he learned book-binding.

His affairs soon began to look prosperous, and he sent for his father, mother, and sisters. The latter came, but his father was unable to leave England, on account of his receiving a pension. "Oh! how happy did I feel," says he, "that evening when my parent first made tea in our own home. Our three cups and saucers made quite a grand show, and in imagination we were rich in viands, although our meal was frugal enough." But this happiness was not destined to last long. In the summer of 1834, his mother was suddenly removed by a stroke of apoplexy; and here began his ruin. His key-stone was gone—the arch soon followed. His sister separated from him to board near where she worked, and he was left alone. Having a fine voice and a good stock of songs, his company was courted by dissipated young men, with whom he laughed, sang, and drank, till both character and money were gone. He then joined a company of strolling players, as an actor in low comedy; but they quitted the town without paying, and so left him as poor as ever. He then returned to his trade, but left it from the love of drink: then took to the sea, of which the first voyage was enough: and he once more returned to the bookbinding at Newburyport. Here he married, and might have lived comfortably enough but for his invincible love of drink, which returned upon him with such power that in a few weeks he sunk as low as ever. And here a generous Englishman perceiving that he had talents, and those of no common order, assisted him to set up in business for himself; and he was again on the high road to prosperity, but his old enemy conquered; he shall speak for himself:

"Five months only did I remain in business, and during that short period I sunk gradually deeper and deeper in the scale of degradation. I was now the slave of a habit which had become completely my master, and which fastened its remorseless fangs in my very vitals. Thought was a torturing thing. When I looked back, memory drew fearful pictures in lines of lurid flame, and whenever I dared to anticipate the future, hope refused to illumine my onward path. I dwelt in one awful present. Nothing to solace me—nothing to beckon me onwards to a better state."

His business declined—he grew poorer and poorer—his days dragged heavily on; life itself was a burden. He could not sit alone without rum, and drank glass after glass till he became stupified. After drinking without intermission for three days at one time, he could not sleep until he deadened his nervous excitement by smoking; but the ashes from his pipe set fire to his bed, and he was exposed as a drunkard to the friends who came to his rescue. What followed is best described in his own language.

"The fright produced by this accident, and very narrow escape, in some degree sobered me: but what I feared more than anything else was the exposure. Now all would be known, and I feared my name would become more than ever a by-word and a reproach. Will it be believed that I again sought refuge in rum? No sooner had I recovered from the fright than I sent out, procured a pint of rum and drank it all in less than half an hour? Yet so it was. And now, cramps attacked me in my limbs which raked me with agony, and my temples throbbed as if they would burst. So ill was I, that I became seriously alarmed, and begged the people of the house to send for a physician. They did so; but I immediately repented having sum-

moned him, and endeavoured, but ineffectually, to get out of his way when he arrived. He saw at a glance what was the matter with me, ordered the persons about me to watch me carefully, and on no account to let me have any spirituous liquors. Everything stimulating was rigorously denied me, and then came on the drunkard's remorseless torturer—dolorium tremans, in all its terrors, attacked me. For three days I endured more agony than pen could describe. Who can tell the horrors of that hereditary malady, aggravated as it is by the ever-abiding consciousness that it is self-sought. Hideous faces appeared on the walls, and on the ceiling, and on the floors; foul things crept along the bed-cloths, and glaring eyes peered into mine. I was at one time surrounded by millions of monstrous spiders, which crawled slowly over every limb, while the beaded drops of perspiration would start to my brow, and my limbs would shiver until the bed rattled again. Strange lights would dance before my eyes, and then suddenly the very blackness of darkness would appal me by its dense gloom. And then the scene would change. I was falling—falling swiftly as an arrow far down into some terrible abyss, and so like reality was it, that as I fell I could see the rocky sides of the horrible shaft, where mocking, jibing, fiend-like forms were perched; and I could feel the air rushing past me, making my hair stream out by the force of the unwholesome blast. Then the paroxysm sometimes ceased for a few moments, and I sank back on my pallet drenched in perspiration, utterly exhausted, and feeling a dreadful certainty of the renewal of my torments. By the mercy of God I survived this awful seizure; and when I arose, I was a weak, broken-down man."

He then sent for his wife, and obtained employment; but his employers having discovered his habits threatened to discharge, but on promise of amendment retained him; and he even went so far as to board at a Temperance House, to avoid temptation. At this juncture his wife, who had been declining, was ordered rum,—and he shared the poison. He drank freely, and the usual effects followed. Ten days of suspense ensued, at the end of which his wife and child both died. He then says—

"During the miserable hours of darkness I would steal from my lonely bed to the place where my dead wife and child lay, and in agony of soul pass my shaking hand over their cold faces, and then return to bed after a draught of rum, which I had obtained, and hidden under the pillow of my wretched couch. At such times, all the events of the past would return with horrible distinctness to my recollection; and many a time did I wish to die, for hope had well nigh deserted me, both with respect to this world and the next."

Through the love of drink he left his situation, and as the only remaining means of getting rum, he repaired to the lowest *grog-shops*, and there sang and told stories to a set of men who supplied him with drink in return. But still he seems to have had glimmerings of conviction. He says:—

"Through the mists of memory my mother's face would often appear, just as it was when I stood by her knee and listened to the lessons of wisdom and goodness from her loving lips. I would see her mild reproving face, and seem to hear her warning voice; and, surrounded by my riotous companions, at certain seasons reason would struggle for the throne whence she had been driven,—and I, while enjoying the loud plaudits of sots,

'Saw a hand they could not see,  
Which beckon'd me away.'"

The sabbath was now disregarded, and usually spent in the country, with no companion but the rum-bottle!

"Utterly wretched and abandoned, I have stood by the railway-track with a vague wish to lie across it, drink myself into oblivion, and let the cars go over me. Once I stood by the rails with a bottle of laudanum clattering against my lips, and had nearly been a suicide; but the mercy of God interposed, and I escaped the sin of self-murder. All night long have I lain on the damp grass which covered my wife's grave, steeped to the very lips in poverty, degradation, and misery! Frequently was I tempted to take my life, yet I clung instinctively to existence. Sleep was often a stranger to my eyelids, and many a night would I spend in the open air; sometimes in a miserable state of inebriation, and at other times in a half-sober condition. All this time I often resolved that I would drink no more—that I would break the chain that bound me; but still I continued in the same course, breaking every promise I made to myself and others, and continuing an object of scorn and contempt. I felt

that few, if any, pitied me; and that any should love me was entirely out of the question. Yet was I yearning intensely for sympathy."

Such was Gough's misery, but rescue was at hand. He was sought by a kind stranger, who persuaded him to sign the pledge of total abstinence, which he promised to do at a temperance meeting on the following evening. We again quote his own words:

"I went on my way much touched by the kind interest that, at last, some one had taken in my welfare. I said to myself, 'If it should be the last act of my life, I will perform my promise and sign it, even though I die in the attempt; for that man has placed confidence in me, and therefore I love him.' . . .

"All next day the coming event of the evening was continually before my mind's eye, and it seemed to me as if the appetite which had so long controlled me exerted more power over me than ever. It grew stronger than I had at any time known it, now that I was about to rid myself of it. Until noon I struggled against its cravings; and then, unable to endure my misery any longer, I made some excuse for leaving the shop, and went nearly a mile in order to procure one more glass, with which to appease the demon who so tortured me.

"The day wore wearily away; and when evening came I determined, in spite of many a hesitation, to perform the promise I had made to the stranger the night before. The meeting was to be held at the Lower Town-hall, Worcester; and thither, clad in an old brown surtout, closely buttoned up to the chin, that my ragged habiliments beneath might not be visible, I repaired. I took a place among the rest; and when an opportunity of speaking presented itself, I requested permission to be heard, which was readily granted. . . . I lifted my quivering hand, and then and there told them what rum had done for me. I related how I was once respectable and happy, and had a home; but that now I was a houseless, miserable, scathed, diseased, and blighted outcast from society. I said scarce a hope remained to me of ever becoming that which I once was; but having promised to sign the pledge I was determined not to break my word, and would now affix my name to it. In my palsied hand I with difficulty grasped the pen, and in crooked characters, I signed the total abstinence pledge, and resolved to free myself from the inexorable tyrant—*Rum!*"

Since that time John B. Gough has been by far the most prominent and effective temperance lecturer of the New World. The hardened convict has raised his manacled hand to wipe away fast flowing tears under his eloquence. Grave senators have listened, wondered, and been convinced by his pathetic appeals, and even solid divines, who had resisted all other arguments to join the ranks of the temperance society, have given in to his all but irresistible entreaties. It is among the youth of both sexes, however, that he has perhaps produced the greatest impression; so much so, that where he has lectured, drinking usages have in a great measure ceased.

But let us mark the danger of having once formed the drunkard's appetite. When Mr. Gough was in the very zenith of his fame and usefulness, after he had passed through many States more like a triumphant conqueror than a temperance lecturer—after he had induced thousands and tens of thousands to sign the pledge—after he had professed, and it is believed, was truly converted to Christ, he fell once more—and that even lower than before. There is a deep mystery connected with this memorable fall—probably it was a plot against him, certainly he was deficient in prudence; but, however it was, he suddenly disappeared, when on the eve of leaving New-York for Montreal, where he had engaged to lecture, and though every means was tried to discover him, it was only after a week that he was found senseless and helpless in an obscure house of an obscure street in New-York. He had no consciousness of what had passed from the day when he first disappeared, after having taken a glass of soda water with a stranger who claimed acquaintance with him, into which glass the stranger seemed to drop some drug. For a long time the wretched sufferer hovered between life and death, mind and body being alike enfeebled; but by great care and deep sympathy on the part of the Christian brethren in the church (the Rev. E. M. Kirk's), and his temperance friends, he was again recruited, and is now lecturing with even greater power and success than ever, often alluding humbly and touchingly to his last fall as the most awful proof of the danger of forming the appetite for strong drink. And is it not so? Whoever nurses this appetite within them, and it is first brought into being and fostered by moderate drinking, will certainly find at the last that they have been cherishing a serpent to sting them to death. Reader, are you forming John B. Gough's appetite? Say not that he was a weak man and you are a strong one. Are you stronger than Alexander the Great, Burns, Sheridan, Byron, and a host of other men of mighty mind, all of whom have sunk before this appetite, when once formed.

There is perhaps no stronger case on record than that which we have been considering of the danger of forming the appetite for strong drink; and be it observed this appetite is invariably formed before the victim is aware, and he only knows it when too late. The only safe path is to avoid temptation.

## THE REVELATIONS OF ASTRONOMY.

(Continued from North British Review.)

Before we quit the subject of double stars, we must again refer to the remarkable researches of Professor Bessel, from which there is reason to believe that there are *binary systems*, in which only one of the two stars is visible, because only one is luminous. In the same manner as Mr. Adams and M. Le Verrier found irregularities in the motion of Uranus, which could only be explained by the action of another planet more remote, so Professor Bessel found certain irregularities in the motion of Sirius and Procyon, which could only be explained by their moving in orbits under the influence of central forces, and consequently round another star, which, being invisible, must be a non-luminous one. If this ingenious deduction shall be confirmed, as the other has been, by the actual discovery of the disturbing body, which, unless it has a certain degree of luminosity, we cannot expect, or if the existence of the dark companions of Sirius and Procyon be admitted by astronomers on the evidence of their disturbing influence we must abandon all those speculations respecting orders of distances in the heavens founded on the supposed connection between the size and brightness of a star and its distance. If there be dark stars, or rather, stars whose light is so faint that our best telescopes cannot descry them, there may be similar bodies, of different degrees of luminosity, in which the luminosity is either uniformly diffused over their surface, as in the case of our own sun, or in which certain portions are much brighter than others, as appears to be the case in variable stars. Should this very probable supposition be true, then may the faintest, or, what is the same thing in bodies without discs, the smallest star be the nearest, and the brightest the most remote. The very existence, indeed, of variable stars, proves that distance cannot be inferred from brightness.

The variation in the light of stars, which has been so generally observed, may arise from different causes; but when it returns every three days, as in the case of Algol, we must ascribe it to the rotation of the star about its axis, which brings necessarily into view darker and lighter portions of its surface. Sir W. Herschel has enumerated thirteen stars that are either lost or have undergone some great change, and he has also given a numerous list of stars that have changed their magnitudes since Flamsteed's time, and a smaller list of stars that have recently become visible.

The collection of stars into groups of specific forms has naturally attracted the notice of astronomers, and we owe the best portion of our knowledge of such groups to Sir W. Herschel. These clusters have commonly a spherical form, and Sir John Herschel affirms that many of them, whose area "does not exceed 8 or 10 minutes, or not more than a tenth part of the Moon," must contain at least ten or twenty thousand stars. The stars which compose these clusters are often so remote or so small that they appear only as a white space in the heavens, sometimes with and sometimes without stars. In proportion, however, as the telescope has been improved, these nebulae have been resolved into stars, and, as we have stated in preceding articles, the star dust, and world mist, and nebulosity of speculative writers, have in many cases displayed their component stars in the grand telescope of Lord Rosse. Captain Smith, as most of us had previously done, till they became the basis of mischievous speculation, has adopted *all* the extravagant ideas about nebulous matter and its condensation into stars; but while he styles the nebulae "chaotic rudiments under active arrangement, advancing towards organization and beauty," he neutralizes this opinion by the confession "that nature has yet to be caught in the fact of condensing the phosphorescent or self-luminous matter, diffused through certain regions of space into future systems, according to the plausible speculations of Sir W. Herschel." As Dr. Nichol, the most popular and eloquent expounder of the nebular hypothesis, has, with a true greatness of mind, and under the influence of Lord Rosse's discoveries, publicly renounced it, we shall not again enter into its discussion; but, in illustration of the views which

we have given of the *matter* which composes comets, we are desirous of pointing out the probability that luminous matter incapable of being resolved into stars, because not stellar, may yet be detected by powerful telescopes. If it be quite certain, as it appears to be, that the light of the comets is wholly reflected light, and if it be true that there are dark stars forming parts of our binary systems, then these stars must be illuminated, however feebly, by the bright self-luminous companions with which they revolve. Hence it follows, that if other planetary systems have the same number of comets as ours, and if the binary systems with dark stars are numerous, a great quantity of reflected light must exist in the universe, and may be rendered visible by powerful telescopes, when masses of it lie behind one another in the same line.

Having thus surveyed the various forms of matter which compose the sidereal universe, we are naturally led to inquire whether our own solar system is at rest in space, moving only in its individual parts, or revolves along with other systems about some remote but unknown centre. Dr. Halley conceived it possible that there might be a common centre round which the whole starry firmament revolved, but Tobias Mayer rendered it probable by the discovery of the proper motions of a number of stars. As in a wood, he says, the trees to which we approach separate from each other, in apparent distance, while those which remain behind appear to become closer and closer, so should the stars separate in that quarter of the heavens to which our system is moving, while in that which it is leaving, they should approach nearer to each other. Sir William Herschel found that the proper motion of 44 stars out of 56 were such as indicated an advance of our system towards a point in the constellation Hercules in R. Ascension  $250^{\circ} 52' 30''$ , and North Polar distance,  $40^{\circ} 22'$ . The celebrated Swedish astronomer, M. Argelander of Abo, extending the inquiry to 390 stars, was led to the same conclusion, and places the point to which we are moving in  $257^{\circ} 49'$  of R. Ascension, and  $28^{\circ} 49' 7''$  of North Declination. Hence it is the opinion of many astronomers that the solar system is advancing at the rate of *one-tenth of a second* annually, or of  $1^{\circ}$  in 36,000 years, so that if this motion is round a centre, it will require  $365 + 36,000 = 13,140,000$ , or thirteen millions of years to complete a revolution.

## CULTURE OF WHITE BEANS.

(From an Ohio Paper.)

**SOIL.**—The bean will grow well on any soil, from the stiffest clay to the hottest sand; but in our experience of its culture, we have found that of a light gravel, abounding somewhat with stone, to suit it best. In a clay soil the bean does not ripen so well, or show so pure a white, and it is somewhat subject to mould and rot; in rich loams it runs too much to vine; and in light shifting sands its growth is small and somewhat parched.

**PREPARATION.**—We are supposing the soil a hard poor gravel: in this case it is customary to plough about 3 inches deep; but as the bean sends out innumerable fine roots from its main stem, it is important to have the ground loose and mellow to a greater depth, and yet keep the most fertile part of it on the top.

**SEED.**—The best kind of field bean, is of small size, plump, round, slightly oblong of shape, and a white colour.

**PLANTING.**—For this purpose, some prefer throwing the field into ridges; but this should only be resorted to when the soil is stiff, or possesses a superabundant moisture; in every other case, planting on a level surface is best; Drills 2 1-2 to 3 feet apart is the favourite method of planting with those who are desirous of making the most of their ground; hills 2 1-2 to 3 feet distant each way, answer nearly as well; some sow broadcast, but when this is done, no after-culture can follow, and the crop is liable to be lessened by the growth of weeds, and the land is left in a foul state.—Beans are frequently grown among corn, being planted between each hill at the second time of hoeing. The crop under these circumstances is small; it takes also from that of the corn and it may be considered upon the whole, as scarcely paying for the extra trouble of culture. It is customary to plant beans after corn and potatoes are got in. The first week in June is quite early enough in this climate; farther north, the last of May is perhaps better; it grows quick, and we have seen first rate crops gathered from planting as late as the 15th of June, in the latitude of  $42^{\circ}$ . The

quantity of seed usually allowed per acre, in hills, is one bushel; in drills, it would require a little more; broad-cast, at least two bushels. Y<sup>th</sup>isw òt ill depend something upon the size of the bean used, and the economy in dropping the seed. Six to seven beans should be dropped in each hill, and four or five stalks be left to bear; in drills, drop the seed every two or three inches, and leave a plant every four or six inches. When planted in hills, the field may be checked out by a light one-horse plough as for corn, then drop the seed by hand, and cover with a hoe or shovel plough; for drills run the plough about two inches deep, then drop as above, or from a long necked bottle, or a tin cup with a hole in the bottom and a handle attached to it, slightly shaking the cup or bottle as the person dropping walks along. Children are best for this work, as they are not obliged to stoop as much as men, and they will do it quite as rapidly and well. —After dropping, cover about two inches deep with the hoe, or turn back the furrow with the plough. When this is finished, it is best to pass a light roller over the ground. For drill planting, there are various machines which answer as well for beans as for corn, but in stony ground, or a stiff soil, they do not cover well.

**AFTER-CULTURE.**—This is very simple, and only requires the cultivator to be passed up and down the rows two or three different times during the season, for the purpose of keeping the weeds down and stirring the earth, followed by a slight hilling with the hoe or a light plough, throwing the dirt to the plants.

**HARVESTING.**—This should be done in dry weather as soon as the bean is well formed, and there is no danger of its moulding or shrinking; if left till touched by a hard frost, the pods are liable to crack open, and much waste ensues from their shelling. When sown broad-cast on smooth land, the most rapid way of harvesting is by mowing; when in hills or drills, especially in rough ground, it is customary to pull the vines by hand, which being light work, and demanding a good deal of stooping, may also, like the dropping of the seed, be performed by children. As the bean-vines are pulled, they are thrown into small heaps, and sunned daily, like hay. As soon as sufficiently dry, they should be taken to the barn, thrashed, and the straw stacked. We have never found it answer to stack beans before being thrashed, they have invariably become dark coloured or spotted, and in addition to this, we lost more or less by rot and mould. Mr. Solon Robinson, Vol. VIII, of the Cultivator, recommends the following method of curing beans on a clay soil in Indiana:—

“Take poles or stakes, (common fence stakes) into your bean field, and set them stiff in the ground, at convenient distances apart, which experience will soon show you, and put a few sticks or stones around for a bottom, and then, as you pull an arm-full, take them to the stakes, and lay them around, the roots always to the strike, as high as you can reach, and tie the top course with a string, or a little straw, to prevent them from being blown off; and you will never complain again, that you cannot raise beans, because they are too troublesome to save.”

When situated something like Mr. Robinson, we have tried the plan recommended by him, and approve of it. Where there was no stones at hand, we used small chunks of wood in their place. In the more stony and silicious soils of the east, the stakes, &c., are unnecessary, beans will cure well enough on the bare ground. After being thrashed, the beans should be cleaned, in the same manner that grain is, and then put into barrels or sacks and sent to market. The whiter they are in colour, and the neater they appear, the quicker they sell and the higher the price they bring.

**PRODUCT.**—This varies greatly according to soil and cultivation. When planted with corn, 7 to 12 bushels is a fair yield per acre; when planted alone, 20 to 25 bushels. We are persuaded that, by subsoiling, even the poorest gravel land, and only lightly top dressing it with the proper kind of manure, from 30 to 35 bushels per acre may be counted upon as an average; and if so, beans would be a much more profitable crop than anything else which could be produced from it.—The highest product which we have known taken from a single acre was 53 bushels, but we have heard of 60 bushels being raised.

**VALUE.**—White beans of a good quality, well cleaned, and neatly put up, usually bring from \$1.00 to \$1.75 per bushel in this market; and occasionally they are worth from \$2.00 to

\$2.50. We do not recollect of their being less than \$1.00 for years. The straw is valuable as food for sheep, and when properly cured they eat it with avidity.

### GEORGE III., AND THE GYPSY.

George III., who had been hunting near Windsor once, with his characteristic tenderness of feeling, relinquished the pleasure of the chase out of compassion for his exhausted horse, and gently riding alone through an avenue of the forest, was led by the cry of distress to an open space where, under a branching oak, on a little pallet of straw, lay a dying gypsy woman. Dismounting and hastening to the spot, his majesty anxiously enquired of a girl, who was weeping over the sufferer, “What, my dear child, can be done for you?” “Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she dies. I ran all the way before it was light this morning to Windsor and asked for a minister, but no one could I find to come to pray with my dear mother.” The dying woman’s agitated countenance bore witness that she understood and felt the cruel disappointment. The king,—O lovely lesson for kings!—exclaimed “I am a minister; and God has sent me to instruct and comfort your mother.” Then seating himself on a pack, he took the hand of the gypsy woman, showed the nature and demerit of sin, and pointed her to Jesus, the one and all-sufficient Saviour. His words seemed to sink deep into her heart; her eyes brightened, she looked up, she smiled, and while an expression of peace stole over her pallid features, her spirit fled away, to bear a precious testimony before the King of kings, of that minister’s faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse speaking comfort to the weeping children. The sequel is not less beautiful. I quote the words of the narrative. “He rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to Heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L. was going to speak; but his majesty, turning to the gypsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotions. ‘Who, my lord, who thinkest thou, was neighbour unto these?’”

**NEW COMET.**—A telescopic comet has been discovered at the Cambridge Observatory. It is near the star 18 Andromeda.

### APPLES OF GOLD.

“Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”—1 Cor. ix. 25. “He that overcometh shall inherit all things.”—Rev. xxi. 7.

To be only an almost Christian is a very hard thing; but to be a Christian altogether makes all easy and pleasant; and such as desire to have the whole Christ, his whole salvation and all that is his, must needs give themselves up to him, not only in part, but wholly, according to that fundamental and most reasonable rule, “All for all;” and, as far as we deny him anything, we make ourselves unhappy; but the more we are resigned to him, the more we are fit to enjoy him and his spiritual blessings.

Many would sooner be persuaded to follow Christ if it was allowed to serve him by halves, and reserve some things to themselves. But what could that profit them? Christ will not be bargained with: and nothing is more dangerous than the dividing our hearts between him and the world, or waiting from time to time for a more convenient season to break through. Thus you may live many years, and be neither cold nor hot; and so at last bespewed out of the Lord’s mouth. Consider this well, O ye double-minded, lukewarm souls! Christianity requires great striving, and overcoming all things, even our most favourite and darling lusts. Rouse, therefore, thy drowsy heart,—spare thyself no longer,—rise above the trifles of this world, fight the good fight of faith, and lay hold on eternal life, whereunto thou art called.

Take away my darling sin;  
Make me willing to be clean;  
Make me willing to receive  
What thy goodness waits to give

Force me, Lord, with all to part  
Tear all idols from my heart;  
Let thy power on me be shown,  
Take away the heart of stone

—Bogatky.

## CHAPTERS FOR CHILDREN.—No. IV.



CHINESE MANDARIN EATING WITH CHOP-STICKS.

The word "Mandar" has a Portuguese origin, and signifies an officer of the government, whether civil or military. These form the nobility or aristocracy of China, and are selected to occupy these posts of honour from even the meanest grades of society, provided they have mounted "the cloudy ladder" of literary fame. Strange as it may seem, there is probably no other country on the globe where education, irrespective of wealth or rank, is so valued, for the Emperor chooses none for his officers but men of the highest attainments and most commanding abilities. Of the civil mandarins, there are estimated to be no fewer than fourteen thousand, who are divided into nine ranks, each of which is distinguished by a double badge—the colour of the globe on the apex or point of the cap, and the embroidery on the front and back of their official vestments; their state robes are beautifully embroidered, a liberal portion being wrought with gold thread; each has an enormous bead necklace, extending below the waist in front, with a string of court beads attached to it at the hinder part of the neck, which reaches down to the middle of the back; the caps are dome-shaped, with the lower portion turned up, and forming a broad rim, which is faced with black velvet; the top of the cap is surmounted by a globular button or ball, the colour and material of which are an index to the rank of the wearer; these are sometimes red, light blue, dark blue, crystal, white stone, and gold; besides this distinctive button—the removal of which, by the order of the Emperor, would be to degrade the person and to unfit him for any post of honour in his dominions—each grade of mandarin has a characteristic badge worn upon the breast and the back; this is a square piece of purple silk covered with various embroidery; its centre is occupied with the figure of a bird, a dragon, or a tiger; on all state occasions the figure of a dragon denotes the Emperor, while that of a tiger marks his ministers.

These mere outward decorations, however, are not infallible signs of the real rank of the wearer, for permission to assume the nominal rank and the distinctive costume, without possessing the powers of any of the official grades, may be obtained from the Emperor, by the payment of a large sum, of which we have an example in the case of Howqua, the wealthiest of the Hong merchants, who purchased his nominal rank at the enormous price of one hundred thousand dollars.

In their general deportment, the civil rulers of the Celestial Empire are exceedingly haughty, austere, and distant. Dignity with them is manifested by sullenness and stiffness; not a muscle of the face or member of the body must be moved unnecessarily; and a slow pace, undiverted eyes and motionless arms, are essential to their rank. On appearing abroad, each mandarin is permitted to have four bearers to his sedan, and a train of attendants and flatterers. These precede the chair; some of them carry gongs, on which they strike at regular intervals—the number of strokes intervening being significant of the grade of the officer; others in a loud long-drawn shout announce the presence of his Emperor's representative, admonishing them to "Clear the road;" "Be still and retire;" a third party carry chains, which they jingle in concert; the fourth, acting the part of the Roman lictors, bear the rods for punishing offenders, while the rear consists of a miscellaneous group of servants and followers, who bear large red umbrellas, or red tablet boards, on which are inscribed, in gilt

characters, the name and official dignity of their master and patron.—*London Sunday School Magazine.*

## SCRIPTURE ILLUSTRATIONS.]

BY DR. D——.

Antimony is frequently alluded to in Scripture (particularly by the Prophet Isaiah) as a cosmetic, used by females. This still obtains in the East. A bodkin is dipped in the black pigment, and the eyelids being shut upon it, it is drawn through. This has the double effect of acting as a mild astringent to the eye in the glare of a tropical sun, and by the contrast adds brilliancy to that organ.

"Arise, kill and eat."

The gourmands of Europe and America will think this but a questionable practice, seeing that they don't dress their food for a week or ten days after it has come from the butcher; but it is widely different in the torrid zone. At some seasons of the year we can kill our kid after nightfall on the previous evening; but, generally speaking, it must be killed the same day it is to be used. The meat dressed for to-day's dinner cannot be kept for to-morrow, which operates much in favour of the *meturs*, (sweepers who are outcasts and pariahs, but who are kind enough to say "they are of the same caste as master"), and what is over, and in Calcutta-housekeeping there is about three times as much over as there is used, after gorging these gentry and their families, goes to the half caste Portuguese beggars, who thus live on the fat of the land.

"Shake the dust from off thy feet."

This is an expression of extreme indignation still common in the East. It is performed by bending the knee so as to raise the foot to a level of the knee of the leg on which you stand, and then with the palm of the hand, slapping the slipper of the uplifted foot with more or less energy, as the exigencies of the occasion may require. An Arab once refused to stand out of the way of my gig, and received an admonition in the shape of a sharp cut across the shoulders from my whip. I never saw human indignation so furiously expressed; he displayed a case of teeth that a wolf might have been excused for being vain of, ran after the gig, cursing me in the name of God and the Prophet, and concluded by shaking the "dust from off his feet."

What the meaning of this pantomime may be when translated into language, I know not; but I should think it means, "I shall not pollute myself by retaining about me the very dust that I have contracted in your presence, and therefore I rid myself of it."

"For we have seen his star in the east."

A belief in judicial astrology is universal among the natives of India. When I was there, though the high caste Brahmins were almost uniformly free thinkers, they kept it a secret, or only spoke of it to such Europeans as they considered trustworthy; though now, I am told, it is openly professed, since the doctrines of my late friend, Ram Mohun Roy, have come into fashion in the east. But though denying revealed religion, they retain a full credulity in the influence of the stars, and at the birth of a child, or undertaking any important matter, they never fail to consult some learned astrologer as to the result.

"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere."—Gen. xiii. 10.

*Jordan.*—This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called "the river," by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. The river rises about an hour and a quarter's journey (say three or three miles and a quarter) north-east from Banais, the ancient Cæsarea Philippi, in a plain near a hill called Tel-el-kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river, from twelve to fifteen yards across, which rushes over a stony bed into the lower plain, where it is joined by a river which rises to the north-east of Banias. A few miles below their junction the now considerable river enters the small lake of Houle, or Semechomtis (called "the waters of Merom" in the Old Testament). This lake receives several other mountain-streams, some of which seem to have as good claim to be regarded as forming the Jordan with that to which it is given in the previous statement; and it would perhaps be safest to consi-

der the lake formed by their union as the real source of the Jordan. After leaving the lake, the river proceeds about twelve miles to the larger lake, called by various names, but best known as the Sea of Galilee: after leaving which, it flows about seventy miles farther, until it is finally lost in the Dead or Salt Sea. It discharges into that sea a turbid, deep, and rapid stream, the breadth of which is from two to three hundred feet. The whole course of the river is about one hundred miles in a straight line, from north to south: but, with its windings, it probably does not describe a course of less than one hundred and fifty miles. Burekhardt says that it now bears different names in the various divisions of its course: *Dhan* near its source; *Ordan* lower down, near the Sea of Galilee; and *Sheryd* between that lake and the Dead Sea.

#### BENEFIT SOCIETIES.

It is not my intention to defend or to support Odd-Fellows' Lodges, or the proceedings of those so-called secret associations. Their ostensible object is benevolent, and by their own merits or demerits let them stand or fall. One thing, I think, is absolutely certain, and that is, that all the real benefits that it has ever been pretended could be realized by those associations, ought to be, and could be much better obtained within the pale of a Christian Church. But are they to be so obtained? Alas! truth compels me to answer, no! Will you allow me to offer some suggestions on the pressing nature of the duty which the exigencies of the times is calling upon the church to perform, and how it appears to me that duty may be fulfilled.

That every individual member of the great family of man, no matter what his rank or condition in life, is exposed to the visitation of misfortune, and to the calamity of sickness, is a general proposition of so self-evident a nature as to have the character of a mere truism; and that no individual can foresee, or with any degree of certainty ward off, or prevent, the train of distressing circumstances arising from the visitation of misfortune or of sickness, is no less true and self-evident.

In view of these facts, many have been the devices by which men have sought to make provision for alleviating misfortune, and relieving the distress too frequently occasioned by sickness; all which devices have, however, necessarily been based upon one principle, the accumulation of a fund, during health and prosperity, to which recourse might be had in a season of adversity or sickness.

It is not at all necessary to enter upon any enquiry into, or any explanation of, the details of the various plans by which so desirable a result as that above named has been sought to be obtained; but simply to express a decided opinion, founded upon pretty extensive inquiry and experience, that it has frequently been sought in a manner in which no Christian could, uninjured, take a part, and perhaps never in such a manner as that the Christian could, without unbending of conscience, say, whilst taking a part, I am furthering, to the utmost of my power, my Master's cause, and promoting most efficiently the best interests of my fellow-men.

Now, nothing can be clearer than that no disciple of the Redeemer, whilst seeking to perform so obvious a duty as in the making provision for the hour of adversity or distress, should be exposed to the temptation incident to joining in any measures for that purpose, or have to encounter the danger of carrying on those measures, where the most remote probability existed of receiving damage in his Christian character. For the express and implied declarations of the Word of God makes it imperative upon the church, that within her pale the brotherhood should at all times receive, with ready kindness, all the sympathy and relief of which their particular case may stand in need, when placed in distressing or dangerous circumstances; and as it is sufficiently obvious that in this matter the church is subject to the same laws as every other body of men, therefore the same or similar means must be adopted to meet these requirements. In short, a fund must be raised, but that fund must be raised from different motives, and administered in a different spirit from that which has hitherto generally obtained.

The whole spirit of Christianity, considered as a code of ethics, is pure benevolence—and thou shalt love thy neighbour as thyself, a general summary thereof. In a similar spirit, and of a similar character, should everything be which may emanate from those professing to obey its requirements. Here there should be no cold, selfish and worldly calculations, on the one hand; or on the other, watchful and jealous

fears. Christianity cannot live in such an atmosphere. The contributions to the formation of the fund should therefore be free and voluntary; and yet there must be no possibility of any one lording it over his brother, by an affectation of extending eleemosynary aid, it is therefore indispensable that a right to assistance from a fund of the nature in question, must be based upon contribution to the formation of that fund.

In view of those principles, it appears to me that the way to meet the case is by the formation, within each church, of an association, to consist of all the adult male and female members thereof, who may become contributors to a fund for the purpose of mutual assistance and relief.

That each person, desirous of becoming a contributor, shall be required to state in writing the amount he or she is willing to contribute weekly to the said fund.

That the aggregate amount of the contributions thus agreed to be paid, should be divided by the aggregate number of the contributors, and, from the average thus obtained, applied to the most approved tables, each member should be entitled to such sum per week in sickness, and his or her surviving relatives or friends to such sum at death, as the tables may shew the fund to be able to pay. For example, should the average amount of contribution be one shilling per week for each member, then the benefit to be paid to each will be about twenty-five shillings per week in sickness, and from fifteen to twenty pounds at death.

For the management of the affairs of an association of this nature, there would be required a president, two vice-presidents, a secretary and treasurer, and four directors for each hundred members. Perhaps the pastor of the church should be in all cases *ex-officio* president, all other officers to be elected by ballot; and their business should be, in addition to the general management of the association, to visit daily in rotation, and see that every attention is paid to any sick member.

BREAN.

Montreal.

#### ENDURANCE.

BY ROBERT JOSSELYN.

'Tis bitter to endure the wrong  
Which evil hands and tongues commit,  
The bold encroachments of the strong,  
The shafts of calumny and wit;  
The scornful bearing of the proud,  
The sneers and laughter of the crowd.

And harder still it is to bear  
The censure of the good and wise,  
Who, ignorant of what you are,  
Or blinded by the slanderer's lies,  
Look coldly on, or pass you by,  
In silence, with averted eye.

But when the friends in whom your trust  
Was steadfast as the mountain rock,  
Fly, and are scattered like the dust,  
Before Misfortune's whirlwind shock,  
Nor Love remains to cheer your fall,  
'This is more terrible than all.

But even this and these—ay more,  
Can be endured, and hope survive;  
The noble spirit still may soar,  
Although the body fails to thrive;  
Disease and want may wear the frame—  
Thank God! the soul is still the same.

Hold up your head, then, man of grief,  
Nor longer to the tempest bend;  
For soon or late must come relief;  
The coldest, darkest night will end;  
Hope in the true heart never dies!  
Trust on—the day-star yet shall rise.

Conscious of purity and worth,  
You may with calm assurance wait  
The tardy recompense of earth;  
And e'en should justice come too late  
To soothe the spirit's homeward flight,  
Still Heaven, at last, the wrong shall right.

## SELECTIONS.

**NEWSPAPER WRITING.**—Newspaper writing has grown to be an art of itself. Many a literary man who thought, because the 'greater includes the less,' every author is *ex-officio* qualified to be an editor, has sunk back into the rear place of the press, after some smart writings had shown his bookish talent and his inability to deal with facts. Others, who could pour forth volumes, have failed, because they could not cope with hydraulic pressure, or prompt selection of salient points needed for the space and rapid comments of the journal. Take the best papers of London or Paris, different as the circumstances of the case may be, and you must allow that it is not everybody that could seize the moral spirit of passing history. The same may be said, with equal justice, of the American press. People of some little talent fancy they can edit a newspaper, if they can do nothing else; but they essentially find their mistake. Not only is intellect, but a knowledge of the world, miscellaneous information, tact, industry, rapidity of thought, a nervous style, and a capacity at once to catch the strong and weak points of every subject, are required for a good editor.—*London Paper.*

**TAKE CARE OF THE WOOD.**—There are few evils more to be lamented than the destruction of the growing wood. In an able speech delivered a few years since before the French House of Commons, M. Thuan, in relation to this subject, remarked, "That war, pestilence and famine are less terrible afflictions than the destruction of wood." "France," observed the statesman, "will disappear as many flourishing countries have, if she does not follow the example of Cyrus, who planted forests in Asia Minor. It is only the abundance of forests and water that enables China to support her three hundred millions of population, because in this empire, there are more trees planted than destroyed. Spain so highly cultivated, and so densely populated, in the time of the Romans, the Moors, and even Charles the Fifth, owes her desolate aspect at present, to this waste of wood." The same is the case with most of the countries in Asia, and the same unquestionably, ere long, will be the case in this country, unless efficient and speedy measures are adopted to prevent it. It is indeed a painful contemplation to behold the useless and wanton destruction so inveterately waged against our native forests.—*American Paper.*

**DANGERS OF YOUTH.**—Says a graphic writer, "The history of many a wreck, if written, would read something like this: *I was my father's son*; tender and only beloved in the sight of my mother. They indulged my whims, and pampered my appetites, instead of teaching me to control them. My career of indulgence began with sweetmeats and confections. At twelve or thirteen I put away these childish things for the manly indulgence of the cigar, and social glass, —from these the way was short to the card table, the billiard-room, the bowling alley, and the play-house. And, behold in the twilight, in the evening, in the black and dark night, there met me a woman in the attire of a harlot, and subtle of heart, who with much fair speech caused me to yield; with the flattering of her lips she forced me. I went after her straightway as the ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart struck through my liver—as a bird hasteth to the snare and knoweth not that it is for his life."

"O the heart may mourn o'er a close link torn,  
And scalding tears may roll,  
But 'tis better to weep o'er the grave so deep  
Than the wreck of a living soul."

**OVERWHELMING ARGUMENT.**—Dr. Lathrope in one of his sermons says, "If it were true that there is no God, what evidence can the Atheist have, that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but he may be unhappy for ever? The man, then, is a fool, who wishes there was no God, hoping thus to be secure from future misery; for, admitting there is no God, still he may exist hereafter as well as here: if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

**BE YE ALSO READY.**—Let it be our constant care to be ready for heaven, and let us leave it with God to order the circumstances of our removal thither, and that with so much deference to his wisdom that if He should refer it to us to choose, we would refer it to him again. Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live. The Saviour was acquainted with grief and we must expect to be so too.—*Matthew Henry.*

**DEALING WITH CAVALIERS.**—A company of infidels, not long since challenged their neighbours to a debate. One of the friends of the Bible carried to the meeting a plain, serious Tract, addressed to sceptics, and occupied the time allotted to him in reading it to the company. This conduct evinced modesty, and a desire not to gain reputation for himself, but to make known the truth. In dealing with such as oppose themselves, great responsibility is incurred. He who takes such an occasion to make a fierce exhibition of himself as a disputant, will be likely to do more harm than good. But he who mildly brings forward Bible truth, and occupies the attention as much as possible in

that way, may preach to great purpose in such conversations. All ambition to make a conquest, for one's own honour, is to be put away. A friend who is called to converse much with Universalists, informs us that his usual method is to occupy as much of the time as possible in reading passages of Scripture, thus presenting them not with human argumentation, but with the word of God. A subduing influence is thus to be hoped for. But we are not unfrequently pained at hearing debates, especially in public conveyances, hotels, &c., in which it seems to us that the advocates of the Bible speak with a want of wisdom and humility which must be unhappy in its influence on the opposers, and on all concerned in the discussion. A simple and unambitious presentation of the great truths of the Bible, in their own majesty and power, is a safe method for all. The weak are thus strong, and the undisciplined judicious and wise.—*Evangelist.*

**INTERESTING ANTIQUARIAN DISCOVERY.**—On Friday the 19th January, the excavators on the Caledonian Railway, working in the Avon valley, discovered, a few miles above Benlock, some highly interesting relics of antiquity. The first object which attracted attention was the remains of what appeared to have been the foundations of a house. Some copper coins were next turned up, about the size of our half-pennies; on one side there is a male head, probably of one of the emperors, and on the obverse "Cæsar Romæ." A sword was next discovered, which appears to be formed of brass. By far the most interesting discovery, however, was that of a small stone trough, inverted and placed upon a flat block of the same material, which was found to contain a brazen or bronze case, round in its form, two feet in length, and six inches in diameter. Within this case was a manuscript, or rather book, written on vellum, in rolls, as was the Roman custom, and each roll connected with the other by a slip of the same material. In length it is altogether about thirty feet, and two in breadth. The writing is beautifully executed, in the Latin language, and at the top the words "Historia Romæ," in large characters, are quite distinct. A cursory examination has led some to suppose that it is a copy of part of Livy's celebrated history; and as it is expected that the whole of the manuscript can be deciphered, perchance some of the lost books of the Roman historian may be now restored to the literary world. A small manuscript was also found in the case, also written on parchment, and about a foot square in size, but the writing of this is very illegible; on the back are the words "Ad Agricolum." These interesting relics, which probably owe their good preservation to the close manner in which their case was sealed up, have been, in the meantime, carefully taken to Moffat Manse.—*Dumfries Courier.*

**ECONOMY IN THE SCARCITY.**—If those of the inhabitants of Great Britain and Ireland who are in the habit of using bread newly baked were to use old baked bread, they would find that three old baked loaves would go as far as five new ones. Were all to adopt this practice, immensely more would be added to the general stock for the supply of the public than can possibly be brought from America. Old baked bread being much more wholesome than new, the general health of the community would by this plan be promoted.

**BROWN BREAD.**—It has been calculated that the people might produce for themselves 5,000,000 quarters of wheat before next harvest, simply by eating brown bread. It is well known that out of 112lbs. of wheat 28lbs. are taken in the shape of bran and coarse flour, leaving only 84lbs. of fine flour. Now, if the brans only were taken out, which would in no case exceed 7lbs., there would be left 104lbs. of nutritious flour, more wholesome, and more digestible, as every medical man can testify, than the fine flour now in use; so that as 104 exceeds 84 by one fourth, 20,000,000 quarters, which is believed to be about our consumption, would, if dressed in this way, produce as much flour as 25,000,000.—*Sherborne Mercury.*

**HOW TO COUGH.**—A writer in the *New York Sun*, says, it is injurious to cough leaning forward, as it serves to compress the lungs and makes the irritation greater. Persons prone to the enjoyment, should keep the neck straight and throw out the chest. By these means the lungs expand and the windpipe is kept free and clear. There is an art in everything, and the art of coughing is perhaps as important in its way as any other.

**A CIRCULATING LIE.**—During a speech on the Wilmot Proviso, Mr. Brinkerhoff, of Ohio, paused and drew a half a dollar from his pocket, and holding it up so that every member of the House could see what it was, said: Sir! look at this, sir—look at it, and see its inscription. "Liberty" is stamped upon it. Shall we strike it out and insert slavery, or shall we hereafter, in the face of the world, continue to use it as a circulating lie? Yes, for a circulating lie—or shall we make it tell the truth?

**SHOCKING WASTE OF HUMAN LIFE.**—A writer in the *National Intelligencer*, whose intelligence and candour are vouched for by the editors of that paper, states that he has "heard it said that of the twenty-four thousand troops which we have had for the last eight months on the Rio Grande, eight thousand have died, or been disabled by disease and wounds, and have been sent home."

**LONG VOYAGES.**—Some of the packets from London and Liverpool are making long voyages. The *Wellington*, which left Portsmouth on the 24th December, had not reached New York on Wednesday, being then in the sixty-ninth day. The *Hendrick Hudson* has been out sixty-one days. The *Hottinguer*, from Liverpool, fifty-six days.

**HORRIBLY PUTAL.**—A wealthy man here, says the *St. Louis Gazette*, has a boy named "Reuben," almost white, whom he has caused to be branded in the face with the words, "A Slave for Life." The man who perpetrated this act is an Englishman.



NEWS.

**DREADFUL OUTRAGE.**—On Saturday morning last, about 1 o'clock, Mr. Hervieux, of Chambly, was walking out to his brother-in-law's, Mr. Gregg's house, beyond the canal, and had reached the bridge when he was attacked by a ruffian armed with a pistol, who at once fired at him. Two others then came forward, knocked him down, and inflicted several severe blows on his head, leaving him apparently lifeless. How long Mr. Hervieux lay on the ground is not known; but it fortunately happened that the servant of Mr. Crawford was, some time after, driving by the spot, and came to his succour. For some object the villains seem to have remained near their victim, and when they found that a person was coming to his help, they rushed from their concealment and threatened to murder the man, who was lifting him into the sleigh. The latter, however, with great presence of mind, presented the butt end of his whip, and threatened to fire on them; he then hastily dragged the unfortunate man from the ground, to which his hair had been glued by the frost and his blood. After taking Mr. Hervieux home, it was found that his hands and feet were frozen, and it is expected that amputation will have to be performed on more than one of his limbs. He was unable to speak till Sunday; and we believe is not yet out of danger. It is to be supposed that Mr. Hervieux was mistaken for another person; and it is certain that the wretches who perpetrated the horrid crime, were laying some one, who they expected to pass; for several other sleighs, passing to a party at Mr. Crawford's, were stopped by them, and their occupants scrutinized.—*Herald.*

On Sunday night, a child of two months old was left at the door of a house in Notre Dame street; and, being found, was taken to the Police Station.—*Id.*

On Tuesday night last, two men, named J. B. Brette and Felix Biers dit Desmarreau, were crossing the ice from Laprarie to Montreal, about 8 o'clock in the evening, and had reached that part of the River between St. Paul's Isle and Montreal, when they were stopped by two men armed with pistols, who commanded them to stop, and presenting pistols, demanded their money, threatening to kill them if they did not deliver it. In this way they took \$23 from Brette, and \$50 from Biers. The horse ran away in the meantime, and was afterwards found and delivered by the Police to the proprietor.—*Herald.*

We learn from the *Pilot*, that on the same evening that the outrage was perpetrated upon Mr. Hervieux, Mr. Murphy, of the Emigrant office, was dreadfully beaten near the place where the above outrage was perpetrated. There was no mistake in Mr. Murphy's case, as the ruffians knew him well, though he cannot identify them.

We understand that twelve individuals are in custody, on a charge of having willfully set fire to the property of Mr. Myers, M. P., at the River Trent. Two of the party have turned Queen's evidence.

**PAINLESS SURGICAL OPERATION.**—The efficacy of the inhalation of the vapour of sulphuric ether as an antidote to pain in surgical operations was triumphantly proved this morning in Quebec, by Drs. James Douglas and Racey. A patient whose toes had been frost-bitten beyond recovery was operated upon this morning, by Dr. Douglas for the removal of them—an operation more tedious and painful even than the amputation of a limb. The inhalation was carried on during a minute and a half previous to the first incision being made, which evidently was not felt by the patient, and the toes were removed without the slightest evidence of pain on his part. He did not moan or groan, nor did he attempt to withdraw his foot from under the scalpel, an involuntary movement always made even by the most stoical endurer of pain. The operation over, the tube was taken from his mouth, when, drawing a long breath, he exclaimed, gazing about him, "What a woful trance!" He did not experience any unpleasant after sensations. He states his first feeling to have been rigidity of the eye ball, and loss of vision, although he describes this latter effect somewhat curiously. He says, "I looked at the doctor but couldn't see him." He further said, "I felt the knife as it was cutting round and between my toes, but it did not cause me pain, and I thought I winced, and drew back my foot as the toe were being taken off." He could not tell whether all was a blank before him, or whether he saw any objects. His breathing, he says, he heard with loud distinctness. Thus far ever a great blessing is proved to be at command, and there is no doubt but that as operators here become more experienced in administering this strange and powerful agent, more perfect and desirable results will be obtained. It temporarily deprives the patient of the power of volition; it deadens the sensibility without affecting the senses.—*Quebec Mercury.*

**DECISION OF THE LICENSE QUESTION.**—It will be recollected that there have been three cases before the Supreme Court of the United States, involving the constitutionality of the License laws passed by Massachusetts, Rhode Island, and New Hampshire. The ground of objection was, that the prohibition to sell ardent spirits by the State laws, interfered with the revenue laws of the general government. These have, after long delay and most thorough trial, terminated, and it is decided, that the laws of the several States are not in conflict with those of the general government.—Thus the law of New Hampshire, which controls the power over licenses generally, and the law of Massachusetts, which forbids the sale of any smaller quantity than twenty-eight gallons, are all affirmed by the court. The importance of this decision, now that the people are moving in so many of the States to protect themselves against this demoralizing and impoverishable traffic, can hardly be over-estimated. Our own license law, as well as those of Vermont and New Jersey, and that which we hope soon to see in Pennsylvania, depended upon this decision. It strikes another blow at the rum interest, and gives another token of encouragement to the friends of sobriety, good order, and religion. It will not be long before the bad business will be outlawed in all the free States.—*Examiner.*

**NOBLE LITTLE DELAWARE.**—That factious Senate, who, more from fear of what people would say than from any love for slavery, defeated the wise and prudent plan of abolition in this State, does not seem to have quenched the spirit of the Legislature. The Legislature passed, just before its adjournment, a joint resolution, requesting the Senators and Representatives of that State in Congress to oppose the addition of new territory to our Union which shall not thereafter be free from slavery. In the Senate the vote stood 4 to

3; in the House 10 to 19. The joint resolution declaring that the Legislature ought to provide for calling a Convention, was adopted in the House by a vote of 14 to 4. In the Senate it was postponed till next August by a vote of 5 to 3. Wait a little longer—the race of freedom is a long-winded one.

**INSENSIBILITY TO PAIN FROM A HOT IRON.**—An exhibition of extraordinary interest to humanity occurred at the Massachusetts General Hospital on Saturday last, says the *Surgical Journal*.—A patient was present—a man in advanced life—who, we understand, was labouring under paraplegia, having its origin in a caries of the lower vertebra—for which Dr. Warren proposed the actual cautery. After the patient had inhaled the letheon, Dr. Warren run an iron rod, heated to a white heat, to the length of about two feet, up and down the back, each side of the spine—burning two lines on one side, and one on the other, and then carried it zig-zag across, between the spinous processes, the same distance. The patient during this process was wholly unconscious of pain, under the severest test to which he could be subjected—that of a hot iron applied to the naked skin.—*Boston Times.*

**THIRTY THOUSAND THREE HUNDRED AND THIRTY DOLLARS REWARD.**—The Adjutant-General of the United States Army offers in the *National Police Gazette*, a reward of *thirty thousand three hundred and thirty dollars* for the arrest of *one thousand and eleven deserters from the U. S. Army!* The names and particular descriptions of each soldier are contained in the advertisement.

**THE HOMESTEAD.**—A bill has been introduced into the New York Legislature, to render the family Homestead inalienable by legal process.

The bill to suppress gambling, which has passed on the House of the Pennsylvania Legislature, makes gambling a penitentiary offence, and authorizes the officers of the law to break open houses to search for gambling apparatus, upon the oath of any person made for the purpose before the justice of the peace, and also subjects the offender to heavy fines for breaches of the law. If any person shall invite another to a place of gambling, he shall be held personally responsible for all losses the person thus invited shall sustain, and be fined not exceeding five hundred dollars, nor less than fifty dollars.

**MORE FIRE SUITS.**—Cornelius W. Lawrence has been sued in 33 suits for damages, amounting to nearly \$10,000, for property consigned by citizens of other States, and blown up during the fire of 1835, for the protection of the city, by order of Mr. Lawrence, who was then Mayor. Instructions have been given to the Corporation Council to defend these suits.

**THE LICENSE QUESTION IN VERMONT.**—On Tuesday, 2nd instant, the citizens of Vermont determined at the ballot box the question whether the traffic in intoxicating liquors should be permitted any longer. Last year the question of license or no license was determined by each county for itself, but the Legislature at its last session passed a law to submit the question to the people of the whole State, so that the traffic should either be entirely prohibited or allowed on equal terms in every town. Sixty-two towns give a majority of 4,172 for no license, and there is every reason to believe that the whole State has gone the same way.—*Freshwaterian.*

**RECRUITING AT THE JAIL.**—Some of the disorderly persons confined in jail have lately come to the conclusion that a bounty of twelve dollars, and eight dollars a month, besides a chance for one hundred and sixty acres of land, is far better than being cooped up in a narrow cell. Seven of them have enlisted within a week past.—*Rochester Democrat.*

**BRITISH OFFICERS ROASTED ALIVE AND DEVoured BY CANNIBALS.**—A letter has been received in London, from an officer of H. M. war steamer *Driver*, detailing the particulars of an engagement between the British and the New Zealanders, in which ten men of the *Carton* frigate were killed, and thirteen wounded, exclusive of several men of the 29th regiment. The savages roasted alive two European officers, whom they devoured. The writer adds the additional melancholy intelligence of Lieut. Philpotts, the son of the Bishop of Exeter, having been scalped, roasted alive, and eaten by the Zealanders. Shortly after his melancholy fate, the eye-glass of the gallant officer was found near the spot where he was murdered and devoured.

**LOSS OF THE BRITISH MAIL STEAMER TWEEED—SIXTY PERSONS DROWNED.**—The *Atrevida* at New Orleans from Canpeachy, 19th February, brings news that the British Royal Mail steamer *Tweed*, was lost on the 12th of February, northeast of Cardenas. Sixty persons were drowned. An expedition was sent from Canpeachy to her assistance.

PRODUCE PRICES CURRENT—MONTREAL, March 22, 1847.

	s.	d.	s.	d.	s.	d.	s.	d.
ASHES, Pots, per cwt	27	6	a	27	9			
Pears, .....	27	6	a	27	9	BEEF, Prime Mess,		
FLOUR, Canada Superfine, per brl.						per brl. 200lbs.	60	0 a 00 0
195 lbs. ....	32	6	a	33	9	Prime, .....	50	0 a 00 0
Do. Fine, .....	31	0	a	32	0	Prime Mess, per tierce,	30 1/2 lbs.	00 0 a 00 0
Do. Sour, .....						PORK, Mess, per brl.		
Do. Middlings, ..						200lbs .....	90	0 a 95 0
Indian Meal, 168lb.						Prime Mess .....	75	0 a 00 0
Oatmeal, brl. 221lb.	33	0	a	33	9	Prime, .....	65	0 a 00 0
GRAIN, Wheat U.C.						Cargo, .....	60	0 a 00 0
Best, 60lbs. ...	6	3	a	6	9	BUTTER, per lb. ...	0	7 a 0 8
Do. L.C. per min.	6	0	a	6	3	CHEESE, full milk,		
BARLEY, Minot, ...	3	0	a	3	3	100 lbs. ....	40	0 a 50 0
OATS, " " "	2	4	a	2	5	LARD, per lb., best	0	0 a 0 7 1/2
PEASE, .....	5	3	a	5	6	TALLOW, per lb., rough, .....	0	4 1/2 a 0 5

THOS. M. TAYLOR, Broker.

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