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THE
PEOPLE'S MAGAZINE,

COMPRISING :

POPULAR INFORMATION ON THE ARTS AND SCIENCES, INTERESTING HISTORIES AND BIOGRAPHIES,
THE WONDERS OF NATURE AND ART, THE MANNERS AND CUSTOMS OF VARIOUS NATIONS,
ESSAYS UPON COMMON FALLACIES, AND A GREAT VARIETY OF INTERESTING
AND IMPROVING TOPICS :

AND

ILLUSTRATED WITH TWENTY-THREE WOODCUTS.

PART FIRST.—APRIL TO OCTOBER, 1846.

REPRODUCED
BY THE
CANADIAN ARCHIVE

MONTREAL:

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AND PUBLISHED FOR THE PROPRIETOR BY R. D. WADSWORTH, No. 4 EXCHANGE COURT

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THE MONTREAL WITNESS,

Weekly Review and Family Newspaper,

Published for the Proprietor, John Dougall, every Monday Evening. Terms: 15s. per annum, if paid in advance—Credit price 17s. 6d. per annum; shorter periods in proportion. Orders to be addressed to R. D. Wadsworth, Publisher.

THE PEOPLE'S MAGAZINE,

And Weekly Journal,

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THE PEOPLE'S MAGAZINE.

Vol. 1.

MONTREAL, APRIL 1, 1846.

No. 1.

PROSPECTUS OF THE PEOPLE'S MAGAZINE.

In Britain, by means of the Society for the Diffusion of Useful Knowledge and private enterprise, literature has been brought within the reach of all, even the poorest, in the shape of penny or three halfpenny Magazines, Encyclopedias, and Journals; and this literature, instead of being trivial and absurd, like the ghost and fairy tales of other times, has consisted of popular information on the arts and sciences, interesting histories and biographies; the wonders of nature and art; the manners and customs of various nations; essays upon common fallacies; and a great variety of interesting and improving subjects.

It is about fifteen years since these publications began in Britain, and the great and growing demand for them shows that the people were quite prepared to receive and appreciate them. May it not be assumed that similar publications are as much needed here, and would be equally appreciated and supported by the people of Canada?

With these views the subscriber has undertaken to publish a PEOPLE'S MAGAZINE, consisting of the various kinds of reading matter above-mentioned and such other selections as may appear suitable, with the desire of blending instruction with delight, and furnishing in every Number an intellectual feast for the Family circle.

THE PEOPLE'S MAGAZINE will be embellished with two wood-cuts in each Number, and published on the First and Fifteenth of every month, at THREE HALFPENCE, which, considering the difference of currency, is very little more than the price of the London Penny Magazine. This low rate, it is hoped, will induce the support of all classes of the community, without distinction of sect, party, or origin.

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All orders to be post-paid, and accompanied with the money.

JOHN DOUGALL,

Proprietor.

COFFEE.

(From the Penny Magazine.)

Coffee is the seed contained in a berry, the produce of a moderate sized tree called the *Coffea Arabica*, and which has also been named *Jasminum Arabicum*. This tree grows erect, with a single stem, to the height of from eight to twelve feet, and has long, undivided, slender branches, bending downwards. These are furnished with evergreen leaves, not unlike those of the bay-tree. The blossoms are white, sitting on short foot-stalks, and resembling the flower of the jasmine. The fruit which succeeds is a red berry, resembling a cherry, and having a pale insipid, and somewhat glutinous pulp, enclosing two hard oval seeds, each about the size of an ordinary pea. One side of the seed is convex, while the other is flat, and has a little straight furrow inscribed through its longest dimension; while growing, the flat sides of the seed are towards each other. These seeds are immediately covered by a cartilaginous membrane, which has received the name of the *perchment*.

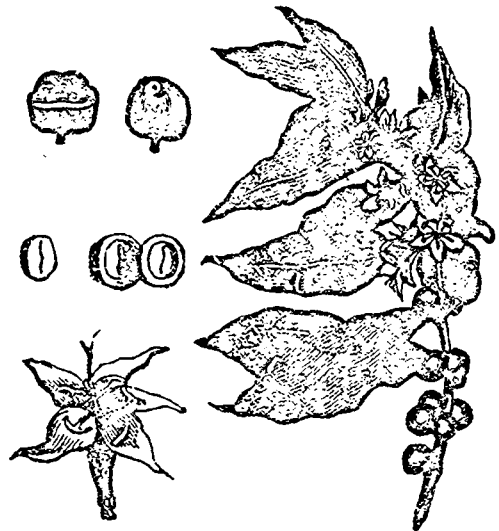
Botanists have enumerated several varieties of this tree as existing in the Eastern and Western Hemispheres. These varieties result from accidents of soil and climate, and must have been produced subsequently to the naturalizing of the plant in America, since it is pretty certainly shown, that all the coffee-trees cultivated there are the progeny of one plant, which, so recently as the year 1714, was presented by the magistrates of Amsterdam to Louis XIV., king of France. This

plant was placed at Marly, under the care of the celebrated Mons. de Jussieu, and it was not until some years after this that plants were conveyed to Surinam, Cayenne, and Martinico. The cultivation must have afterwards spread pretty rapidly through the islands, since in the year 1732, the production of coffee was considered to be of sufficient consequence in Jamaica to call for an act of the Legislature in its favour.

The use of coffee as an alimentary infusion was known in Arabia, long before the period just mentioned. All authorities agree in ascribing its introduction to Megaladdin, Mufli of Aden, in Arabia Felix, who had become acquainted with it in Persia, and had recourse to it medicinally when he returned to his own country. The progress which it made was by no means rapid at first, and it was not until the year 1554, that coffee was publicly sold at Constantinople.

Soon after its introduction into the capital of Turkey, the ministers of religion having made it the subject of solemn complaint that the mosques were deserted while the coffee-houses were crowded, these latter were shut by order of the Mufli, who employed the police of the city to prevent any one from drinking coffee. This prohibition it was found impossible to establish, so that the government laid a tax upon the sale of the beverage, which produced a considerable revenue.

The consumption of coffee is exceedingly great in Turkey, and this fact may be in a great measure accounted for by the strict prohibition which the Moslem religion lays against the use of wine and spirituous liquors. So necessary was coffee at one time considered among the people, that the refusal to supply it in a reasonable quantity to a wife, was reckoned among the legal causes for a divorce.



[Coffee, with the Flower and Berry.]

Much uncertainty prevails with respect to the first introduction of coffee into use in the western parts of Europe. The Venetians, who traded much with the Levant, were probably the first to adopt its use. A letter, written in 1615 from Constantinople, by Peter de la Valle, a Venetian, acquaints his correspondent with the writer's intention of bringing home to Italy some coffee, which he speaks of as an article unknown in his own country. Thirty years after this, some gentlemen returning from Constantinople to Marseilles brought with them a supply of the luxury, together with the vessels required for its preparation; but it was not until 1671 that the first house was opened in that city for the sale of the prepared beverage.

Coffee-houses date their origin in London from an earlier

period. The first was opened in George Yard, Lombard Street, by one Pasqua, a Greek, who was brought over in 1652, by a Turkey merchant named Edwards.

The first mention of coffee that occurs in our statute book, is found in the act 12th Charles II. cap. 24, (in the year 1660) by which a duty of four-pence per gallon, to be paid by the maker, was imposed upon all coffee made and sold; three years after this, coffee-houses were directed to be licensed by the magistrates at quarter sessions.

Coffee cannot be cultivated to advantage in climates where the temperature at any time descends below 55 degrees of Fahrenheit's scale. The trees flourish most in new soils on a gentle slope, where water will not lodge about the roots. In exposed situations it is necessary to moderate the scorching heat of the sun by planting rows of umbrageous trees at certain intervals throughout the field.

The trees begin bearing when they are two years old; in their third year they are in full bearing. The aspect of a coffee plantation during the period of flowering, which does not last longer than one or two days, is very interesting. In one night the blossoms expand themselves so profusely as to present the same appearance which has sometimes been witnessed in England when a casual snow-storm at the close of autumn has loaded the trees while still furnished with their full compliment of foliage. The seeds are known to be ripe when the berries assume a dark red colour, and if not then gathered will drop from the trees. The planters in Arabia do not pluck the fruit, but place cloths for its reception beneath the trees, which they shake, and the ripened berries drop readily. These are afterwards spread upon mats and exposed to the sun's rays until perfectly dry, when the husk is broken with large heavy rollers, made either of wood or of stone. The coffee thus cleared of its husk is again dried thoroughly in the sun, that it may not be liable to heat when packed for shipment.

The method employed in the West Indies differs from this. Negroes are set to gather such of the berries as are sufficiently ripe, and for this purpose are provided each with a canvas bag having an iron ring or hoop at its mouth to keep it always distended, and this bag is slung round the neck so as to leave both hands at liberty. As often as this bag is filled, the contents are transferred to a large basket placed conveniently for the purpose. It is the usual calculation, that each bushel of ripe berries will yield ten pounds weight merchantable coffee.

In curing coffee it is sometimes usual to expose the berries to the sun's rays in layers, five or six inches deep, on a platform. By this means the pulp ferments in a few days, and having thus thrown off a strong acidulous moisture, dries gradually during about three weeks; the husks are afterwards separated from the seeds in a mill. Other planters remove the pulp from the seeds as soon as the berries are gathered. The pulping mill used for this purpose consists of a horizontal fluted roller turned by a crank and acting against a moveable breast-board, so placed as to prevent the passage of whole berries between itself and the rollers. The pulp is then separated from the seeds by washing them, and the latter are spread out in the sun to dry them. It is then necessary to remove the membranous skin or parchment, which is effected by means of heavy rollers running in a trough wherein the seeds are put. This mill is worked by cattle. The seeds are afterwards winnowed to separate the chaff, and if any among them appear to have escaped the action of the roller, they are again passed through the mill.

The roasting of coffee for use is a process which requires some nicety; if burned, much of the fine aromatic flavour will be destroyed, and a disagreeable bitter taste substituted. The roasting is now usually performed in a cylindrical vessel which is continually turned upon its axis over the fire-place, in order to prevent the too great heating of any one part, and to accomplish the continual shifting of the contents. Coffee should never be kept for any length of time after it has been roasted, and should never be ground until it is required for infusion, or some portion of its fine flavour will be dissipated.

The quantity of coffee consumed in Europe is very great. Humboldt estimates it at nearly one hundred and twenty millions of pounds, about one-fourth of which is consumed in

France. Since the time when this estimate was made, a vast increase has been experienced in the use of coffee in England. This was at first occasioned by the very considerable abatement made in the rate of duty, and the public taste has since been continually growing more and more favourable to its consumption.

WHICH CHILD DO YOU LOVE MOST?

(From the *Mother's Magazine*.)

In ancient times a father fell at the feet of a tyrant to pray for the life of two sons who had been condemned to die. The tyrant was deaf to the prayers of parental love, and the suppliant tried the power of gold. He converted all that he had into money, and offered it as a ransom for the boys. The avaricious king determined to accept it, but thought he would extort more by taking what was now brought as the price of *one* son, and therefore told the father that he would give him one of his children, and he might take his choice between the two. The father now tried to make up his mind which of them he would redeem, as he could not have them both. He went to the cell in which they were confined, and each fell into his arms beseeching him to save the other. Now the eldest, his first-born, was the dearest, and he must deliver him. Then the love of the younger would prevail, and he must save the precious child. He went home undecided; and there he tried to think which he would bring back to cheer him in his old age. The more he thought of it the more difficult did he find it to make a choice. *It was impossible* for him to come to a decision, and while he was in this state of agonizing suspense, both of them were put to death!

Parents have been placed in similar circumstances when their children have been exposed to death by fire or by drowning, and it becomes necessary to decide which of them they will leave to perish. At such times it seems easier to lose *all*, than to save one, at the expense of the rest.

In a time of dreadful famine in Germany, a poor family, consisting of a father, mother, and four children, were reduced to such deep distress for want of food, that it was at last proposed, as the only means of saving the lives of the rest, that one of the children should be sold. The father made the proposal, and when they were on the point of being starved to death, the mother gave her reluctant consent. Then came the great question, which of them should be parted with. They began with the oldest, their first-born, and there were ties around their hearts and his, that made it altogether useless to think of selling *him*. It was not to be done. The second was next considered, but he was so much like his father that the mother would not think for a moment of parting with *him*. A blooming girl was the third, the very picture of her mother, and the father could not sell *her*—not he; he would starve first. And then came the last, and they folded little Benjamin to their bosoms, and said, they would die together rather than part with *him*, or any one of their precious children.

Such is the feeling of the parental heart when such a dreadful alternative is presented. Yet there are many families in which it is easy to see that some children are treated with more leniency and apparent kindness than others. The parents may not be willing to own the fact when mentioned to them. Perhaps they are not conscious of any partiality, but their conduct betrays it, and the quick sensibility of the petted one, and the quicker sensibilities of the neglected ones, soon detect it.

In most cases that have come under my observation, parents are specially fond of their youngest children, especially if these children are given to them when they are somewhat advanced in life. Perhaps mothers are inclined to pet their daughters, and fathers to humour the boys, but there is so much diversity of practice on this point, that if we should make an assertion it might be contradicted by the observation of those who read it. It is the fact of partiality in families that I am speaking of, and the examples I have cited ought to be imitated by those who are not called to part with any of their children. Parents ought to treat all their children in such a manner that no one of them will ever be able to imagine that one of them is loved more than another. Some of the evils of parental partiality it would be easy to mention, were they not so obvious as to make it needless.

1. It excites envy in the breasts of the other children. They are singularly alive to the voice and manner of their parents. If you speak to one of them harshly, and rebuke another gently for the same fault; if you call one of them "dear," and the other by his name with no epithet of affection, and this becomes with you habitual, they will perceive it, and it will produce its natural effect upon their natural hearts. The envy of Joseph's brethren will be remembered, not only as a warning to children against the indulgence of such a temper, but as a warning to parents against giving occasion for the exercise of such feelings. The neglected ones will look with an evil eye upon the favoured. This will show itself in a thousand little things, and it will give rise to the expression of jealousy and displeasure, upon slight occasions. These feelings will grow with the growth of the children and strengthen with their strength, and in riper years, perhaps in manhood and old age, the power of it may be felt; especially if the petted child should not be as successful in business as the others. And who can estimate the mischief that may flow from thus awakening or implanting in the breasts of children a passion so bitter, implacable and lasting as that of envy?

2. It injures the favoured one even more than those that are neglected. Perhaps the object of this partial indulgence is a little daughter. Suffered to have her own way in little things, she soon learns to command in everything. Her faults being unpunished, she comes to regard her faults as virtues, or to think that *she* may do with impunity what is to be blamed in others. Pride, vanity, disdain, and a host of evil passions that lurk in the heart are nourished, and we soon have a specimen of what is not very rare in our days, "a spoiled child." As the other children are governed with more strictness, though with less affection, it is very likely that their manners are more lovely, and their morals more worthy of approbation, than those of the child who was permitted to walk in the way she pleased to go. In this view, it may be difficult to decide which of the children suffer most, the petted or neglected.

3. It leads the children to despise their parents. There is no doubt of it. They know the common principles of propriety, and when they see these principles invaded, and the same thing permitted in one child which is condemned in another: when they see that smiles are awarded to one when the other gets only frowns, they will learn to regard their parents as *unjust*, and then they will despise them.

It is a mistaken notion of many parents that children do not take notice of such things. Children have sharp eyes, and they not only notice, they *feel* these things, and though their timidity may restrain them from making remarks about them in the presence of their parents, they will lay them up in their hearts, and bring forth fruit in after days. Parents should treat their children so that no one of them will ever suspect that he is not as dear as any other of the number; and to preserve this equality of treatment, it will be necessary to be watchful of words, and looks, and actions. When we are making presents to our children we are careful to please them all alike, but we are forgetful of this duty when we suddenly speak to them, or look at them.

I should not be surprised if some parents read this who are ready to declare that they know no difference among their children, while the neighbours or friends may make it a matter of conversation that they are notoriously partial. So blind are we to our own faults, so keen to see the errors of others.

A FACT, WHICH SHOULD BE KNOWN.—It is stated that in a single town in Albany County, the population of which has never exceeded 3000, there were in the course of thirty years 48 dealers in alcoholic drinks. Of these, 43 failed, 30 died drunkards, a few still survive as intemperate men; 33 of their sons, and about an equal number of their sons-in-law, became drunkards. All these are within the knowledge and recollection of one man still living in the town, who is ready to vouch for the truth of what is here stated. In all the statistics taken, relative to the dealers in intoxicating liquors, it has been found that their trade is, if anything, more fatal to them and their families, than even to the families of their neighbours. The risk they run is awful. No prudent man should take it. The dealers themselves, did they know their true interests, would one and all vote against the pernicious traffic.

ENGLAND IN 1745 & 1845.—A CONTRAST.

If the advocates of old things were in the habit of looking into history, they might gather more than one lesson from the past century. We know, however, that their reverence for "the wisdom of our ancestors" is in an inverse ratio with their knowledge of the times of our ancestors. For our own encouragement, however, rather than their enlightening, let us compare the year that has just ended with the corresponding year of the eighteenth century. One thousand seven hundred and forty-five was the year of the last rebellion in England. It was the year of the death of R. Walpole, the great organiser of ministerial corruption—the statesman who, like Philip of Macedon, believed, and acted on the principle, that "every man had his price." A slight acquaintance only with the Parliamentary history of the time is needed to convince us, that be our present House of Commons as bad as their bitterest detractors have painted them, a century has not passed without leaving its legacy of good, in the greater integrity and diminished factiousness of the representative body. In 1745, a civil war raged in England, in assertion of the doctrine of legitimacy; in 1845, with the exception of a small and insignificant section, no voice has been raised amongst us of lament for the Duke of Bordeaux or sympathy for Don Carlos. In 1745, the merchants of the city of London subscribed at Garraway's £250,000, to equip a regiment for the defence of the city against the rebels; in 1845, the free-traders of Manchester raised the first instalment of the same sum, to set in motion their peaceful forces of opinion and common sense, to invade the strongholds of protection, and break down the barriers that impede the development of industry and skill. In 1745, Manchester was an insignificant nest of hand-loom, the importation of raw cotton some 2,000,000 lbs, the value of exports of manufactured cotton goods some £30,000. The importation of raw cotton now amounts to upwards of 300,000,000 of pounds, and the value of our exports of manufactured cotton goods is £20,000,000. In 1745, Manchester was invaded by the rebels, and the town taken, in the words of an eye-witness, "by a sergeant, a drum, and a woman, about two o'clock in the afternoon, who rode up to the Bull's Head, on horses with hempen halters (a just emblem of what they despoiled) where they dined. After dinner they beat up for recruits, and in less than an hour enlisted about thirty." Conceive the amazement on the Manchester Exchange if a similar invasion had taken place in 1845. The revenue of the country in 1745 was between six and eight millions, it is now upwards of fifty. The East India Company in 1745 was struggling for existence. In 1745, England was exporting 300,000 quarters of wheat, with a bounty of 5s. per quarter, so long as the home price did not exceed 4s. In 1845, the struggle has been whether we are to put up with short commons because England cannot furnish us with all the grain we want, or to be permitted to supply our necessities from abroad. In 1745, the cultivation of the potato was just becoming general throughout England, and the prejudices against its use had nearly subsided. In some places premiums were still resorted to for the purpose of bringing this root into consumption among the poor. In 1845, the blight of the potato crop has been one of the most important agents in forwarding the great change from protection to free-trade which the world is anticipating. In 1745, the inventions of Arkwright, Watt, Hargrave, and Crompton, were unheard of. The roads were execrable. Forty miles in fourteen hours was the pace at which a prince was forced to travel, and even then at the risk of frequent overturns, the coach propped up by the shoulders of the rustics, who were called in for the purpose of relieving the horses. Compare this with the railways of 1845. Nor were broken limbs and stickings in the mud the worst features of the travelling of that day. Mounted highwaymen scoured the country in all directions, and executions by *accres* enlivened the visitors to Tyburn. This treat we have lost, as also the delectable sights of bleeding heads on Tower-hill, and Horse Guards encamped in Hyde park.—*Morning Chronicle*.

There is this difference between happiness and wisdom:—*He* that thinks himself the happiest man is really so, but he that thinks himself the wisest is the greatest fool.

THE FLOWER SEED.

"If a man die, shall he live again?"—Job xiv.

"Charley, my dear, in the early spring,
When I made my garden bed,
You laughed at my doing so strange a thing
As planting seeds that were dead.

And you were sure I never should see
The leaves come bursting out;
For O, you thought, how strange it would be
If all those seeds should sprout.

I told you to wait till the gentle dew,
The sunshine, and the shower,
Had shown us all that they could do
To draw from the seed the flower.

And don't you remember, after a while,
I wished you to come and see
My garden bed, and you asked with a smile,
Where all those seeds could be?

I told you then, that every seed
Contained a living power,
Which, from the dry envelope freed,
Would soon produce a flower.

And often since then you have watched my flowers,
While growing, you knew not how;
But a garden stranger than these bright bowers
Invites your attention now."

And the mother led her thoughtless son
To a gloomy burial ground;
And there, as they thoughtfully wandered on,
A newly-made grave they found.

Flowers were growing around the tomb,
The rose and the scented brier;
And they seemed to say, by their bright rich bloom,
That a mother's love was there.

"O, Willie's grave is a beautiful place
Now the flowers are all in bloom;"
And when he raised his innocent face
It had lost its gathered gloom.

"But the fairest flower, my Charley, dear,
That plant has ever given,
Will spring from the seed now buried here,
And bloom in the bowers of heaven.

The harvest-day will surely appear,
When this seed will burst the sod,
And free from all that could mar it here
Shine forth by the throne of God."

—*Teachings of Nature.*—*Ep. Recorder.*

THE UNKNOWN.

(From an American Paper.)

Daylight was fast fading from the sky, on a cold and lowering evening in November, when a poor woman leading a little boy by the hand, rang at the door of a handsome house, in the outskirts of the pleasant town of W.

The girl who answered the bell soon returned and told the lady of the house that a poor woman was at the door, begging a night's lodging.

The lady cast a troubled look at the dead leaves that were whirling in eddies along the streets, and then at the dark clouds drifting together overhead, and sighed. Her husband had a nervous dislike to admitting unknown persons into his house, and often charged his family not to suffer any such to pass his threshold. She, therefore, rose with a heavy heart, and went to the door where the stranger stood, holding the hand of a pale, sad looking little boy, about six years of age. The woman, dejected and care-worn, seemed ready to sink with fatigue. The lady kindly inquired into her situation, and heard the following account.

Several years ago she had emigrated to the West with her husband and five children, in hopes of bettering their condition. Their hopes had been disappointed—sickness had entered their cabin—the husband and father was carried off by one of the fevers of the climate, and the children, one by one, had followed—the poor feeble boy whom she held by the hand alone remained.—When all was over she sold the little property that remained, and with her boy, began on foot, their melancholy journey, back to their native place, Cape Ann. That evening for the first time she found herself obliged to ask charity, but it was so hard to bring her feelings to it, that she had passed through the whole town without having courage to stop at a door, until she made her first application at that house.

"But," said she, "we do not want food, nor clothes, nor money, we only ask for shelter for the night."

The lady felt that this was a case in which she ought rather to risk the displeasure of her husband than send the stranger away. Accordingly she led them into the house, and while the bed was preparing, she urged them to eat, but they both refused food, and as soon as the bed was ready, they retired, and soon fell asleep.

When the master of the house returned and heard what had happened, he exclaimed angrily:

"They shall not stay here—my father never would harbour vagrants, neither will I."

"But my dear," said the lady, "they are now asleep—you cannot send them away now—it is very dark, and what hurt can they do here?"

"They will get up when we are asleep and rob the house, and be off before we know any thing about it. It is all a pretence to get inside of the house—but they must up and off."

"O, pray do not turn them out this dark, cold night," said the lady. "If you are afraid of their robbing the house, I will sit up and watch them; but they are worn out and unable to go any farther."

"We will soon see how this is," said he, and going into the small room where they slept, he called out in a loud voice, "Come get up and be off—you cannot stay here—I cannot have you here."

The woman raised her eyes with a look of silent despair, but the boy, with nervous agitation, painfully different from the motions of a healthy, happy child, sprang from the bed, and clasping its thin hands together, fell on his knees, and cried out in a shrill, imploring tone, "O, sir! don't turn us out this dark night! we are tired almost to death. O, do let us stay till daylight."

The gentleman relented at the appeal. Turning to his wife, he said, "If you choose to give up your night's rest for the sake of their staying, I have no objections, but you must watch them all the while."

The lady willingly consented, and soothing the little boy, sent him back to bed. She then took a seat in the neighbouring room, and prepared to fulfil her promise, by watching them all night.

The stranger slept heavily, but not quietly. The poor woman groaned often, and murmured in her sleep of many sorrows. Once or twice, she said with a deep sigh "Well! well! my heart is breaking, but the Lord is good!" * * *

In after years that lady was called to endure loss after loss, and trial after trial, until her heart was almost crushed within her; but often, when she was ready to sink in despair, the sleeping words of that unknown widow, came home to her heart, and brought strength and comfort, and she felt herself richly paid for a sleepless night when she had learned to say, "Well! well! my heart is breaking, but the Lord is good."

Poor unknown woman! if you are still an inhabitant of this world—if the *Physician* has healed your breaking heart, know that your words unconsciously spoken have been strengthened the spirit of a widow almost as desolate as yourself, and in return she now longs to tell you what she has since learned. If we truly know and acknowledge that the Lord is good, our hearts will never break, but grow stronger under trials.

The capital of Great Britain has a population estimated at 2,000,000 of souls, exclusive of strangers. The population of Paris now exceeds 900,000; the population of Vienna is 330,000; Berlin, 365,000; and St. Petersburg, 476,000.

SCRIPTURE ILLUSTRATIONS.



THE AREOPAGUS.

“And they took him, and brought him unto Areopagus.”—Acts xvii. 19.

AREOPAGUS.—This name is the same which is rendered “Mars’ Hill” below; from *Ares*, a name of Mars, and *pagos* signifying, properly, a high situation. It was an insulated precipitous rock, broken towards the south, but on the north side sloping gently down to the Temple of Theseus. It stood nearly in the centre of Athens, opposite to that of the citadel on the west. The following description, by Dr. Clarke, is interesting from its references to the present transaction:—“It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed; and the truth of this will perhaps never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition by which he, whom the Athenians considered as the *seller forth of strange gods*, was then surrounded; representing to the imagination, the disciples of Socrates and Plato, the dogmatist of the Porch, and the sceptic of the Academy, addressed by a poor and lowly man, who, *rude in speech*, and without the *enticing words of men’s wisdom*, enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagites seems to have been set at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary on the apostle’s words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies: behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being who made and governs the world (Acts xvii. 24, 28); who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; in whom we live and move and have our being.”

Although the text only states that the apostle was brought to the place called Areopagus, yet it is implied that he was brought before the court which sat there, and which derived its name from the place of its sitting. This tribunal was of high antiquity, and in many respects formed the most honoured and venerable tribunal in all Greece; and its members were, in the better days of Athens, renowned for their equity, their blameless manners, their wise and prudent conduct; which, joined to their quantity and quality in the commonwealth, secured them the respect of all classes. They had three meetings every month in the Areopagus. They sat in the open air, as was usual in courts which tried cases of murder, partly because it was held unlawful for the accused and accuser to be under the same roof, and partly that the judges might not contract pollution by conversing with persons so profane. It is also said that their sittings were held by night, and in darkness, that they might not be influenced by seeing either the plaintiff or defendant.

These remarks apply to the original character of this renowned tribunal, the fame of which was so great, that foreign states were often glad to submit important affairs to its decision; and even after the Romans had conquered Greece and governed it by their proconsuls, it was not unusual for them to refer difficult and important matters to the determination of the Areopagus. However, after the Athenians lost their liberty, the authority of this court (which seems before to have determined all causes, civil and criminal) declined very much; and probably, at the time of the apostle’s visit, not much of its original character remained: but, although its power in other matters was greatly impaired, it appears still to have retained the power of determining what gods should be admitted to the public worship of the city; and for this reason—not, surely, as a criminal or for trial—Paul appears to have been brought before the Areopagites, that they might determine whether the strange worship of which Paul spake, should be admitted on the footing of a tolerated religion among a people who were not willing that any divine powers should be unrecognised or unworshipped by themselves.

It only remains to add, that on the top of the hill the foundations of the court may still be seen. They are built with squared stones of a prodigious size, in the form of a semicircle, and support a terrace or platform, which was the court where this assembly was held. In the middle was a tribunal, cut in a rock, and all about were the seats of the members, cut also in stone. These various details may help to give the reader some notion of the place on which, and the assembly, before which, St. Paul delivered this most impressive address.—*Pictorial Bible*.

DESTRUCTION AND SACKING OF SCIO.

BY REV. J. S. ABBOTT.

Scio was one of the largest, richest, and most beautiful islands of the Grecian Archipelago. It contained at the commencement of the Greek revolution 120,000 inhabitants. Extensive commerce had brought to the island the treasures of the East and West, and her opulent families, refined in manners by European travel, and with minds highly cultivated, affording the most intelligent and fascinating society of the East. Schools flourished upon the island, and richly endowed colleges were crowded with Grecian youth. The traveller, lured by the moonlight of that gorgeous clime, to an evening stroll through the streets of Scio, heard from the dwelling of the wealthy Greeks the tones of the piano and guitar, touched by fingers skilled in all the polite accomplishments. Many of these families were living in the enjoyment of highly cultivated minds, and polished manners, rendered highly attractive by all the establishments of wealth.

The Grecian revolt extended to this island, and Sultan Mahomed resolved on signal vengeance. He proclaimed to all the desperates of the Bosphorus that the inhabitants of Scio, male and female, with all their possessions, were to be entirely surrendered to the adventurers, who would embark in the expedition for destruction.—Every ruffian of Constantinople crowded to the Turkish fleet. The ferocious and semi-savage boatmen of the Bosphorus—the scowling, Christian hating wretches, who in poverty and crime thronged the lanes and the alleys of the Moslem city, rushed eagerly to the squadron.

Every scoundrel and renegade upon the frontiers of Europe and Asia, who could come with knife or club, was received with a welcome. In this way a reinforcement of about ten thousand assassins, the very refuse of creation, were collected, and other thousands followed on in schooners, and sloops, and fishing boats, swelling the number to fifteen thousand men, to join in the sack and the carnage. The fleet dropped down the Bosphorus amidst the acclamations of Constantinople, Pera, Scutari, and the reverberations of the parting shout along the shores of Europe and of Asia.

It was a lovely afternoon in the month of April, 1822, when the fleet was seen on the bosom of the Ægean, approaching Scio. It anchored in the bay, and immediately vomited forth upon those ill-fated shores the murderous hordes collected for their destruction. Who can imagine the horrors of the night which ensued? The brutal mob, phrensied with licentiousness and rape, were let loose with unrestrained liberty, to glut their vengeance. The city was fired in every direction. Indiscriminate massacre ensued.

Men, women, and children, were shot down without mercy. Every house was entered—every apartment was ransacked. The scimitar and pistol of the Turk were everywhere busy. The frantic cries of the perishing, arose above the roar of exploding artillery and musketry, and the clamour of the onset.

Mothers and daughters in despair rushed into the flames of the burning dwellings. And thus for six dreadful days and nights did the work of extermination continue, till the city, and the island of Scio was a heap of ruins.

Several thousand of the youth of both sexes were saved to be sold as slaves. The young men taken from the literary seclusion and intellectual refinement of the College of Scio, were sold to the degrading servitude of hopeless bondage. The young ladies, taken from the parlors of their opulent parents, from the accomplishments of highly cultivated life, and who had visited in the refined circle of London and Paris, who had been brought up as delicately, says an English writer, as luxuriously, and almost as intellectually as those of the same classes among ourselves, became the property of the most ferocious and licentious outcasts of the human race.

It is said, that forty-one thousand were thus carried into slavery. For weeks and months they were sold through all the marts of the Turkish empire, like cattle in the stables.

As the fleet returned to Constantinople from its murderous excursion, the whole city was on the alert to witness the triumphant entrance. As the leading ship rounded the point of land, which brought it into view of the whole city, many captured Greeks were seen standing on the deck, with ropes round their necks, and suddenly they were strung up to the bowsprit and every yard-arm, struggling in the agonies of death. And thus as ship after ship turned the point, the struggling forms of dying men swung in the breeze. These were the horrid ornaments and trophies of barbarian triumphs.

In view of them, the very shores of the Bosphorus seemed to be shaken by the explosion of artillery, and by the exulting shouts of the millions of inhabitants who thronged the streets of Constantinople, Pera, and Scutari.

These outrages, however, terminated the sway of the Turk over the Greek. They aroused through all Europe an universal cry of horror and detestation. The sympathy was so intense, that the government of England and France could no longer refuse to interfere. Their fleets were allied with that of Russia. The Turkish fleet was annihilated at Navarino, and Greece was free.

ADVANTAGES OF EARLY PIETY.

When a young person is brought to love the truth, he stands upon high vantage ground. Old men may be brought to repent and believe, although such cases are comparatively rare; but life with them is short—they have little time to advance the glory of God—they will soon be called away; and, besides, their piety is often stunted—there is an awkwardness about it; it has not, so to speak, the naturalness of the piety of young persons. Often, too, their countenances bear marks of long indulgence in vice, and their whole manner betrays that they have lived for many years unconcerned men. There is a wide difference, then, between the case of old men and of young men. The young man may be cut off early. Well, they are ready—clothed in the righteousness of Christ—sanctified by the spirit, and made meet for the inheritance of the saints in light. But if their lives are prolonged, they have many years to devote to the service of God—they can occupy many spheres of usefulness, and bring many to love their Lord—they can become highly useful and ornamental members of the Church. In the 144th Psalm, David prays, "That our sons may be as plants grown up in their youth." Now, mark the expression. It is not simply that they may be plants in their youth, although, of course, that is included: but that they may be plants *growing up* in their youth—not plants, tender, sickly, liable to be nipt by frost or scorched by heat, but trees—not saplings, but trees grown up. Supposing, then, that a young man is converted, he may become not pious merely, but eminently pious—not a Christian merely, but an eminent Christian—most amiable, attractive, and useful—not a plant merely, but a tree, stately, and bearing fruit. And because he is a tree planted in the house of God, he shall grow up and flourish, and when at last he draws near his journey's end, the hoary head will indeed be a crown of glory to him.—*Dundee Lectures to Young Men.*

Bishop Taylor says—"It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and, therefore, he that can perceive it hath it not."

THE WONDERS OF NATURE.

From a Voyage Round the World, by C. Darwin.

THE CUTTLE-FISH.

I was much interested, on several occasions, by watching the habits of an Octopus, or cuttle-fish. Although common in the pools of water left by the retiring tide, these animals were not easily caught. By means of their long arms and suckers, they could drag their bodies into very narrow crevices; and when thus fixed, it required great force to remove them. At other times they darted tail first, with the rapidity of an arrow, from one side of the pool to the other, at the same instant discolouring the water with a dark chestnut-brown ink. These animals also escape detection by a very extraordinary, chameleon-like power of changing their colour. They appear to vary their tints according to the nature of the ground over which they pass: when in deep water, their general shade was brownish purple, but when placed on the land, or in shallow water, this dark tint changed into one of a yellowish green. The colour, examined more carefully, was a French grey, with numerous minute spots of bright yellow: the former of these varied in intensity; the latter entirely disappeared and appeared again by turns. These changes were effected in such a manner, that clouds, varying in tint between a hyacinth red and a chestnut brown, were continually passing over the body. Any part, being subjected to a slight shock of galvanism, became almost black: a similar effect, but in a less degree, was produced by scratching the skin with a needle. These clouds, or blushes as they may be called, are said to be produced by the alternate expansion and contraction of minute vesicles containing variously coloured fluids.

This cuttle-fish displayed its chameleon-like power both during the act of swimming and whilst remaining stationary at the bottom. I was much amused by the various arts to escape detection used by one individual, which seemed fully aware that I was watching it. Remaining for a time motionless, it would then stealthily advance an inch or two, like a cat after a mouse; sometimes changing its colour: it thus proceeded, till having gained a deeper part, it darted away, leaving a dusky train of ink to hide the hole into which it had crawled.

While looking for marine animals, with my head about two feet above the rocky shore, I was more than once saluted by a jet of water, accompanied by a slight grating noise. At first I could not think what it was, but afterwards I found out that it was this cuttle-fish, which, though concealed in a hole, thus often led me to its discovery. That it possesses the power of ejecting water there is no doubt, and it appeared to me that it could certainly take good aim by directing the tube or siphon on the under side of its body. From the difficulty which these animals have in carrying their heads, they cannot crawl with ease when placed on the ground. I observed that one which I kept in the cabin was slightly phosphorescent in the dark.

MICROSCOPIC ANIMALS.

We sailed from Bahia. A few days afterwards, when not far distant from the Abrolhos Islets, my attention was called to a reddish-brown appearance in the sea. The whole surface of the water, as it appeared under a weak lens, seemed as if covered by chopped bits of hay, with their ends jagged. These are minute cylindrical confervæ, in bundles or rafts of from twenty to sixty in each. Mr. Berkeley informs me that they are the same species with that found over large spaces in the Red Sea, and whence its name of Red Sea is derived. Their numbers must be infinite: the ship passed through several bands of them, one of which was about ten yards wide, and, judging from the mud-like colour of the water, at least two and a half miles long.

I will here add a few other observations connected with the discoloration of the sea from organic causes. On the coast of Chili, a few leagues north of Concepcion, the Beagle one day passed through great bands of muddy water, exactly like that of a swollen river; and again, a degree south of Valparaiso, when fifty miles from the land, the same appearance was still more extensive. Some of the water placed in a glass was of a pale reddish tint; and, examined under a microscope, was seen to swarm with minute animalcules darting at out, and often exploding. Their shape is oval, and contracted in the middle by a ring of vibrating curved cilia. It was, however, very difficult to examine them with care, for almost the instant motion ceased, even while crossing the field of vision, their bodies burst. Sometimes both ends

burst at once, sometimes only one, and a quantity of coarse, brownish, granular matter was ejected. The animal an instant before bursting expanded to half again its natural size; and the explosion took place about fifteen seconds after the rapid progressive motion had ceased: in a few cases it was preceded for a short interval by a rotatory movement on the longer axis. About two minutes after any number were isolated in a drop of water, they thus perished. The animals move with the narrow apex forwards, by the aid of their vibratory cilia, and generally by rapid starts. They are exceedingly minute, and quite invisible to the naked eye, only covering a space equal to the square of the thousandth of an inch. Their numbers were infinite; for the smallest drop of water which I could remove contained very many. In one day we passed through two spaces of water thus stained, one of which alone must have extended over several square miles. What incalculable numbers of these microscopic animals! The colour of the water, as seen at some distance, was like that of a river which has flowed through a red clay district; but under the shade of the vessel's side it was quite as dark as chocolate. The line where the red and blue water joined was distinctly defined. The weather for some days previously had been calm, and the ocean abounded, to an unusual degree, with living creatures.

In the sea around Terra del Fuego, and at no great distance from the land, I have seen narrow lines of water of a bright red colour, from the number of crustacea, which somewhat resemble in form large prawns. The sealers call them whale-food. Whether whales feed on them I do not know; but terns, cormorants, and immense herds of great unwieldy seals derive, on some parts of the coast, their chief sustenance from these swimming crabs. Seamen invariably attribute the discoloration of the water to spawn; but I found this to be the case only on one occasion. At the distance of several leagues from the Archipelago of the Galapagos, the ship sailed through three strips of a dark yellowish, or mud-like water; these strips were some miles long, but only a few yards wide, and they were separated from the surrounding water by a sinuous yet distinct margin. The colour was caused by little gelatinous balls, about the fifth of an inch in diameter, in which numerous minute spherical ova were embedded: they were of two distinct kinds, one being of a reddish colour and of a different shape from the other.

SUSPENSION BRIDGES OF BERNE.

The Suspension Bridges of this city are ranked among the wonders of the world for their remarkable length and height. One was opened in 1834, which was 905 feet long, 174 feet high, and 28 feet broad, and cost \$125,000. As serious doubts existed of its solidity and strength, notwithstanding the vastness of its supports, extraordinary means were used to test its powers. First, fifteen pieces of artillery, drawn by 50 horses with 300 men accompanying them, were marched across: then they were crowded as compactly as possible on various portions of it. The ends and centre sustained the enormous pressure without any important change, though a depression occurred in one case of 30½ inches in the centre. As the bridge was computed to be able to sustain a burden of quadruple this amount, a quantity much larger than it would probably ever be called upon to bear, on the following day it was ceremoniously opened to the public by the bishop and the authorities of the town, who marched across the noble structure in company with two thousand persons, keeping time with a splendid military band preceding them. This is said to be the severest ordeal to which a bridge can be subjected; indeed, so great is it deemed, that, in general, when troops are passing over a work of this kind, they are ordered to change the march, so that one half shall step with the right foot, while the other half step with their left. Notwithstanding the severity of the trial, however, a slight oscillation only was perceived.

Within a very short time, another bridge has been built, not so long as the first, but much higher, being 795 feet in length, and 285 feet above the ground. The impossibility of constructing any other species of architecture to span the river Aar, whose lofty bluffs, rising on both sides, have caused the erection of this work, which is at once an object of curiosity and an ornament to the city. The eye beholds the stream and rocks, the houses and people below: and while the brain

grows dizzy with the distance, fears are excited on observing that the whole stupendous mass is suspended on four apparently frail cables of iron wire.

THE CHILD'S LAST SONG.

'Twas night;—a weeping mother hung,
With tender prayers upon her tongue,
Over her dying child;
So lifeless lay his fair young head,
A stranger might have deemed him dead,—
When suddenly he smiled.

Like earth, when on a wintry day
The sun gleams forth with glorious ray,
Illuming all with light;
So changed the features of the boy,
As that sweet smile of holy joy
Each instant grew more bright.

The mother joyed, yet grieved the while,
For well she knew that radiant smile
Had origin in heaven;
That doubtless some bright gleam of bliss,
Of a far better world than this,
To her loved child was given.

As if entranced, he still smiled on,
Till his young voice broke forth in song,
All rapturous and clear;
'Twas of a happier land he sung,
And the sweet accents of his tongue
Fell plain on every ear.

They wept;—but his young voice arose
Still stronger, sweeter to the close
Of his most holy theme:
His spirit seemed to wander free,
Enrapt in glorious ecstasy,
By some all heavenly scene.

He ceased;—and when the last words rung,
His little head more lifeless hung
Upon his mother's breast;
She thought him gently sunk to sleep,
And would not even sigh or weep
Lest she should break his rest;—

But his glad soul, on heaven intent,
So gently left its tenement,
None marked that life had fled;—
'Twas only by the silent heart—
The lifeless hands—the lips apart—
They knew that he was dead.

—*Felix Farley's Bristol Journal.*

PRACTICAL RELIGION.—The Rev. G. Dawson, when speaking at the great Birmingham Free Trade meeting, made an allusion to our Saviour, when a voice called out, "We don't want religion." The reverend gentleman seized upon the cry, and, in a fine burst, proceeded—"A man had said they didn't want any religion. He (Mr. Dawson) wished they had more of it. (Loud Cheers.) He wanted that religion which said, 'Do to thy neighbour as thou would'st have him do to thee.' (Cheers.) He wanted that religion which said, ages ago, 'Open thou thine hand wide unto the poor, and I will bless thee.' (Loud Cheers.) He wanted that religion which said, 'The poor you have with you always.' He wanted that religion which said, 'If thy brother or sister be naked, and thou say to them, 'Be fed and be clothed, and do not feed and clothe them, thy religion is in vain.' (Renewed Cheers.) He wanted that religion which said, Faith without good works was a vanity and a folly. He wanted the religion of Him who broke bread for the people, and who, when the people had missed their mid-day meals in order to go out into the wilderness to hear him preach, did bless them all, and brake—aye, the bread of the body, vulgar loaves and fishes—not mere spiritual instruction, not mere bibles and prayer books, and mechanics' institutes, but good material bread, because the people were very hungry." (Much Applause.)

THE WALL OF CHINA.—Schlegel, in his *Philosophy of History*, speaking of this stupendous fabric, says:—"Such is the height and thickness of this wall that it has been calculated, that its cubic extent exceeds all the buildings in England and Scotland: or again, that the same materials would serve to construct a wall of ordinary thickness round the whole earth."

THE WIFE'S APPEAL.

You took me, William, when a girl,
 Unto your home and heart,
 To bear in all your after life,
 A fond and faithful part:
 And tell me have I ever tried
 That duty to forego,
 Or grieved because I had no joy,
 When you were sunk in woe?

No—I would rather share your tears
 Than any other's glee,
 For though you're nothing to the world,
 You're all the world to me;
 You make a palace of my shed,
 This rough hewn bench a throne;
 There's sunlight for me in your smiles,
 And music in your tone.

I look upon you when you sleep,
 My eyes with tears grow dim;
 I cry, "O parent of the poor,
 Look down from heaven on him;
 Behold him toil from day to day,
 Exhausting strength and soul;
 Oh! look in mercy on him, Lord,
 For thou can'st make him whole."

And when at last relieving sleep
 Has on my eyelids smiled,
 How oft are they forbid to close
 In slumber by our child!
 I take the little murmurer
 That spoils my span of rest,
 And feel it as a part of thee
 I lull upon my breast.

There's only one return I crave;
 I may not need it long:
 And it may sooth thee when I'm where
 The wretched feel no wrong;
 I ask not for a kinder tone,
 For thou wert ever kind;
 I ask not for less frugal fare,
 My fare I do not mind.

I ask not for attire more gay.
 If such as I have got
 Suffice to make me fair to thee.
 For more I murmur not;
 But I would ask some of the hours,
 That you on "clubs" bestow,—
 O! knowledge which you prize so much,
 May I not something know?

Subtract from meetings among men,
 Each eve an hour for me;
 Make me companion of your soul,
 As I may safely be:
 If you will read, I'll sit and work,
 Then think when you're away:
 Less tedious I shall find the time,
 Dear William, if you stay.

A meet companion soon I'll be
 For your most studious hours;
 And teacher of those little ones
 You call our cottage flowers!
 And if we be not rich and great,
 We may be wise and kind,
 And as my heart can warm your heart,
 So may your mind my mind.

[If the above appeal might with justice be made to a husband who neglected his wife for literary and scientific societies: how much more powerfully might it be made to those who desert their own families for the tavern.—Ed. PEOPLE'S MAG.]

Cloves are the unexpanded flower bud of the clove tree. They are gathered in October and November, before they open, and when they are still green: they are then exposed to smoke for some days, and dried in the sun.

THE GREAT LAKES.—But few persons are really aware of the magnitude of the great lakes of the West. They are truly inland seas, and navigation there is as dangerous and subjected to all the vicissitudes which are connected with the navigation of the Baltic, the Black Sea or the Mediterranean. The following is an authentic tabular statement of the extent of those fresh water seas, embraced in a report of the State Geologist of Michigan.

	Mean length.	Mean breadth.	Area, square miles.
Superior, - - -	400	80	32,000
Michigan, - - -	220	70	15,000
Huron, - - -	240	80	20,000
Green Bay, - - -	100	20	2,000
Eric, - - -	240	40	9,300
Ontario, - - -	180	35	6,000
St. Clair, - - -	20	14	280

The same tabular statement exhibits also the depth and the elevation of each above tide water:—

	Mean depth.	Elevation.
Superior, - - -	900 feet.	596 feet.
Michigan, - - -	1000	578
Huron, - - -	1000	578
St. Clair, - - -	20	570
Eric, - - -	84	585
Ontario, - - -	500	232

It is computed that the lakes contain above 14,000 cubic miles of water; a quantity more than half of all the fresh water on the earth. The extent of country drained by the lakes, from Niagara to the north-western angle of Superior, including also the area of the lakes themselves, is estimated at 335,515 square miles.—*Boston Journal*.

MYSTERIES OF INDIA RUBBER.—An India rubber factory in Providence, R. I. manufactures 600 pairs of shoes daily. The India rubber being first mashed, is dissolved in camphine, and passes several times between two iron rollers. It is then run off in a very thin web by passing it between heavy rolls upon cloth, where it is kept in place until several layers are made, so as to obtain the desired thickness. During this operation, the material is made warm by steam. One girl makes from ten to fifteen pairs of men's rubber shoes per day after the material is prepared.

ANTHRACITE FURNACES IN PENNSYLVANIA.—There are thirty-four anthracite furnaces in Pennsylvania, all of which, except seven, are in blast. Those in blast are capable of turning out 1300 tons of iron per week, 67,600 tons per annum. Those erecting and preparing to be put in blast, can produce 500 tons per week, or 26,000 tons per annum—making the product of the whole 1800 tons per week, or 93,600 tons per annum. The quantity of coal required to smelt a ton of iron, upon the average, is 2½ tons, which would make a weekly consumption of 45,000 tons of coal, amounting to 235,000 tons per annum, in these works, merely to run the ore into pig metal.

EXPERIMENTAL PIETY.—Nothing is more easy than to say divinity by rote, and to discourse of spiritual matters from the pen or tongue of others; but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in religion, is only hypocrisy; and therefore the more we profess the more we sin. It will never be well with me, till in these greatest things I be careless of others, fearful only of God's and my own; till sound experience have really catechised my heart, and made me know God and my Saviour otherwise than by words. I will never be quiet till I can see, and feel, and taste, the grace of God. My hearing I will account as only to effect this, and my speech only to express it.—*Robert Hall*.

AVOID TEMPTATION.—We find the following anecdote in one of our exchanges:—"A reformed drunkard having accumulated sufficient to pay off his old rum debts, and feeling bound to discharge them, but knowing his weakness, and not wishing to place himself in the way of temptation, hit upon the following ingenious method of accomplishing his object:—Placing half a dollar, the amount of his indebtedness, in a slit at the end of a long pole, he poked the amount in at the door of the grog shop, and thus avoided coming in contact with his enemy."

GUANO.—Returns relative to guano exhibit the great importance of this new branch of traffic to the shipping interest, to which, in fact, it gives more employment than almost any other single traffic of commerce. 280,000 tons have been put upon the land. Peru supplies the best description, but from Ichaboe, Salabanna Bay, Possession Island, Angra, Peguina, Holland Island, Patagonia, &c., there have been large arrivals. Agriculturists still need to exercise, however, a great deal of vigilance in their use of this important article, so different is the quality according to the locality whence obtained.

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