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THE PEOPLE'S MAGAZINE.

Vol. I.

MONTREAL, JUNE 1, 1846.

No. 5.

LOVE OF NATURE.

BY COWPER.

The love of nature's works

Is an ingredient in the compound man,
Infused at the creation of the kind.
And, though the Almighty Maker has throughout
Discriminated each from each, by strokes
And touches of his hand, with so much art
Diversified, that two were never found
Twins at all points—yet this obtains in all,
That all discern a beauty in his works,
And all can taste them: minds, that have been formed
And tutored with a relish more exact,
But none without some relish, none unmoved.
It is a flame, that dies not even there,
Where nothing feeds it: neither business, crowds,
Nor habits of luxurious city-life,
Whatever else they smother of true worth
In human bosoms; quench it or abate.
The villas, with which London stands begirt,
Like a swarth Indian with his belt of beads,
Prove it. A breath of unadulterate air,
The glimpse of a green pasture, how they cheer
The citizen, and brace his languid frame!
Ev'n in the stifling bosom of the town
A garden, in which nothing thrives, has charms,
That soothe the rich possessor; much consoled,
That here and there some sprigs of mournful mint,
Of nightshade or valerian, grace the patch
He cultivates. These serve him with a hint
That nature lives; that slight-refreshing green
Is still the livery she delights to wear,
Though sickly samples of the exuberant whole.
What are the casements lined with creeping herbs,
The prouder sashes fringed with a range
Of orange, myrtle, or the fragrant weed,
The Frenchman's darling? are they not all proofs
That man, immured in cities, still retains
His inborn incinguishable thirst
Of rural scenes, compensating his loss
By supplemental shifts, the best he may?
The most unfurnished with the means of life,
And they, that never pass their brick-wall bounds
To range the fields and treat their lungs with air,
Yet feel the burning instinct, over-head,
Suspend their crazy boxes, planted thick,
And watered duly. There the pitcher stands
A fragment, and the spoutless tea-pot there,
Sad witnesses how close-pent man regrets
The country, with what ardour he contrives
A peep at nature, when he can no more.

SUGAR.

Abridged from "Vegetable Substances used for the Food of Man"

Sugar may be properly reckoned a necessary of life. It is of almost universal use throughout the world. The scattered tribes of North American Indians spend the months of spring in their rude encampments, manufacturing sugar out of the juice of the maple,—the five-and-twenty million inhabitants of the United Kingdom employ, throughout the year, two hundred thousand tons of shipping to export five hundred million pounds of sugar from their colonies. This enormous supply affords, upon an average 20lbs. of sugar to each individual of our twenty-five millions of population. Through the natural ope-

ration of our commercial power this important article of comfort is placed within the reach of the humblest in the land, although the revenue received by the state from the consumer amounts to £5,000,000 annually.



The Sugar-cane must be considered as a native of China, since it has been pretty accurately shown that its cultivation was prosecuted in that empire for two thousand years before sugar was even known in Europe, and for a very long period before other eastern nations became acquainted with its use. For some time after this substance, in its crystalline form, had found its way to the westward, through India and Arabia, a singular degree of ignorance prevailed in regard to its nature, and the mode of its production; and there is reason for believing that the Chinese, who have always evinced an unconquerable repugnance to foreign intercourse, purposely threw a veil of mystery over the subject. Persons have not been wanting, even in modern times, who have approved of this anti-social spirit, as being the perfection of political wisdom;—but is it not a complete answer to their opinion, that every nation which has cultivated commercial relations has been steadily advancing in civilization, and adding most importantly to the sum of its comforts and conveniences? while the inhabitants of China, although possessed of the greatest natural advantages, arising from variety of soil and climate, by which advantages they had so long ago placed themselves in advance of other people, have remained altogether stationary?

A knowledge of the origin of cane sugar was correctly revealed in the middle of the thirteenth century, by the celebrated traveller Marco Polo; though it was partially known much earlier. The plant was soon conveyed to Arabia, Nubia, Egypt, and Ethiopia, where it became extensively cultivated. Early in the fifteenth century the sugar-cane first appeared in Europe. Sicily took the lead in its cultivation; thence it passed to Spain, Madeira, and the Canary Islands; and shortly after the discovery of the New World by Columbus, this plant was conveyed to Hayti and Brazil, from which latter country it gradually spread through the islands of the West Indies.

The sugar-cane varies exceedingly in its growth, depending upon the nature of the soil. In new and moist land it some-

times attains the height of twenty feet. It is always propagated from cuttings. The hoeing of a cane-field is a most laborious operation when performed, as it must be, under the rays of a tropical sun. Formerly this task was always effected by hand labour, but, of late years, where the nature of the ground will admit of the employment of a plough, that instrument has been substituted, to the mutual advantage of the planter and his labourers. The planting of canes does not require to be renewed annually; in such a case the utmost number of labourers now employed on a sugar plantation would be wholly inadequate to its performance.

When the canes are fully ripe they are cut close to the ground, and being then divided into convenient lengths, are tied up in bundles, and conveyed to the mill. The canes, on being passed twice between the cylinders of this mill, have all their juice expressed. This is collected in a cistern, and must be immediately placed under process by heat, to prevent its becoming acid. A certain quantity of lime in powder, or of lime-water, is added at this time to promote the separation of the grosser matters contained in the juice; and these being, as far as possible, removed at a heat just sufficient to cause the impurities to collect together on the surface, the cane-liquor is then subjected to a very rapid boiling, in order to evaporate the watery particles, and bring the syrup to such a consistency that it will granulate on cooling. Upon an average, every five gallons, imperial measure, of cane-juice, will yield six pounds of crystallized sugar, and will be obtained from about one hundred and ten well-grown canes.

When the sugar is sufficiently cooled in shallow trays, it is put into the hogsheads in which it is shipped to Europe. These casks have their bottoms pierced with holes, and are placed upright over a large cistern into which the molasses—which is the portion of saccharine matter that will not crystallize—drains away, leaving the raw sugar in the state wherein we see it in our grocers' shops: the casks are then filled up, headed down, and shipped.

The molasses which have drained from the sugar, are either shipped in that state, or, together with all the scummings of the coppers, are collected, and, being first fermented, are distilled for the production of rum.

ON THE TRAINING OF CHILDREN.

(From Mrs. Bakewell's "Mothers' Guide.")

When a child has reached the eighteenth or twentieth month, another naturally expects to be in some measure relieved from the fatigue of nursing. Perhaps another little one is expected, and you feel unable to exert yourself, as you have formerly done, for the gratification of your child: or you may already have clasped a second treasure to your bosom, and feel the constant activity of your first to be trying to your strength, your nerves, and your temper. In nursery phraseology, "the little creature is always in mischief." Be thankful that he is inclined to be in what is called mischief. A mother, who had a numerous family, in the bringing up of which she had little help, and, of course, much fatigue, had one girl, however, who was very quiet and good; she seldom cried, and would lie still and doze whenever her mother wanted to be at liberty. The poor child caused scarcely any trouble, but she grew up decidedly imbecile in mind, and quite unable to earn her own livelihood. To use the mother's own words, she "never wished for another quiet child." A healthy child, especially if he possess tolerable intellectual powers, will be constantly occupied with something, and if you do not find him employment he will find it for himself. The best plan is, to keep articles that must not be touched out of his reach as much as possible, and to provide him with playthings that he cannot injure. Never give him anything for his own that he can pull in pieces—unless, indeed, you make up your mind to allow him to do with it what he pleases; it either sours the child's temper to be continually thwarted, or it tries your own, to see valuable things destroyed. Children should have but few playthings, and those should be strong and useful. A box of wooden bricks, a wooden hammer, a set of nine-pins, and a soft ball, are all good in-door playthings for a young child. If he can have a little garden, a small wooden spade, rake, barrow, cart, and a hoop, will afford ample variety

for out-door amusement. If a little girl be one of the party, a doll and a skipping-ropes may be added, and you will have a complete juvenile equipment. But I must add to the list a number of pieces of unpainted wood, square, oblong, triangular, round, and circular. Teach him to pile them up, and then knock them down; the noise will produce a merry laugh, and not only amuse the older one, but the babe also, who will soon begin to notice the little face that always greets him with a smile of affection.

I have often been delighted to see the ingenuity of children in finding themselves employment. Put them into a room ever so neatly arranged, and how soon will they litter it all over! This does not proceed from any dislike to neatness, but from a want of something to do. If you will say, "Come and help me to put things straight," there will be as much exertion as you could desire to help you; and you will be well repaid for the self-command that enabled you to forbear scolding, by seeing the animated countenance of your child whilst tugging at a load almost as big as himself. Endeavour to impress upon your mind that he is not mischievous, but active, and that you ought to rejoice, rather than to repine, at the proofs of his activity which so much annoy you; and thus you will be enabled to smile away many a gathering frown, and to suppress many a deep drawn sigh.

When a child is weary of one employment or amusement, set him something else to do. Ask him to carry his playthings to a certain chair or table, or to bring you a book, a buffet or any thing he can carry, whether you want it or not. When he has done anything for you, say "there is a useful little boy," or "girl;" or apply the epithet to his name, as "useful Thomas." You will be surprised what delight a child evinces in being called useful; he will try to find something useful to do—perhaps seriously to your annoyance, but still he must be praised for the motive; and you must endeavour to inform his judgment as to those acts that are useful, and those that are troublesome. I have known an active child kept still during the whole time his baby sister was washed and dressed by being requested to help his mother. He has held the soap-box, or rubbed his little sister's feet and hands, or reached each article of dress off the chair on which they were arranged—much to his own and his mother's delight. These may seem trifling observations, but they have an important bearing on the happiness of the child. A mother, unaccustomed to observation and self-government, might be induced to scold or to strike her little one, when he teased her, and thus increase her own troubles, and make him fretful and unhappy.

You must not let the babe should you have one, so entirely occupy your attention as to cause the older child to feel himself neglected, which he is very apt to do when he remains unnoticed for a length of time. There is a danger of his becoming jealous of the infant, and of his thus imbibing a dislike to one whom he ought to love with tenderness. Some nurses are so foolish—we might almost say, wicked—as to strive to implant jealous feelings in the mind of the older child, by telling him that "mama loves baby now;" that "baby is mama's darling," or, that "he must not trouble mama, she is engaged with baby." A mother should assiduously endeavour to prevent the existence of those feelings which this abominable conduct has a tendency to excite. Let your child see that he is still the object of your affection, and that you are still anxious to promote his happiness. When you can, for a few moments take him on your lap, and press his little head against that bosom from which he was so lately nourished, tell him how dearly you still love him, and that it is because poor little baby cannot do anything for itself that it is so much nursed; say, that when baby is older it will play on the floor with him, and love him very dearly. Little ways like these will prevent a child feeling depressed or angry on seeing another occupy that attention which was so lately all his own. Above all, when he lisps his infant prayer, teach him to implore the blessing of God on his little brother or sister.

Until children have cut all their teeth, and even after, they frequently feel poorly, without being able to describe their feelings. You may, by constant observation, detect many of the symptoms of infantile disease; but children have many bodily and mental trials which they cannot explain to any one. The flushed cheek is not always a symptom of anger, nor the tear-

ful eyes the result of fretfulness; nor is the sullen look always an expression of obstinacy, nor the lagging walk a sign of idleness. These things, therefore, must not be disregarded. A mother's tender caress is generally a sufficient preventive of a serious fit of naughtiness, which would require correction; and as it is most desirable to prevent the formation of a habit of fretting, it is worth while for a mother to leave any engagement that is not imperative, to ward off the approaching storm.

The plan which some nurses and mothers adopt, of working on the feelings of children, is seriously to be deprecated, as alike injurious and impolitic. Children who are treated with proper kindness are sure to feel a great affection for their parents and nurses, and to evince a real sympathy with their joys and sorrows. Even an infant will crow and smile with delight, if it witness a more than ordinary degree of pleasing animation in the mother's countenance. And what mother has not felt the soothing power of infant sympathy, when her child has raised the corner of its little pinafore to wipe the tear-drops from its mother's cheek? Is it not, then, unjust, unkind, needlessly to work upon these feelings, either for the purpose of displaying your power, or of commanding the child's obedience? I have seen a nurse cover her face, and pretend to weep, when an infant has refused to quit its mother in order to come to her; the poor babe, thinking her in great trouble, has sobbed with grief, and held out its little arms to comfort her. I have seen another turn away in feigned anger, and offer to leave the babe, till its cries have brought her back; this has been done, partly to gain the nurse's object with the child, and partly to exhibit its affection for her. These are too strong stimulants to apply to the feelings of children, and are sure to produce a reaction: the little sufferers will soon become alike indifferent to grief and displeasure. Besides, they will soon discover the duplicity which has been practised upon them, and like every other species of falsehood, it will cause the practisers to be disbelieved, even when they speak or act the truth.

But working on the affections is a small evil, compared with that of working on the fears of children. I have before condemned the plan of speaking to infants in a loud or angry tone, which may silence and subdue them, but it is the silence and subjugation of fear. Ill-informed and thoughtless nurses will often work most seriously on the imaginations of children, in order to obtain their obedience. They threaten to put them in the cellar, or in the closet, or to call the old man or the sweep to fetch them, or, most commonly to put them in the dark. A child so worked upon has been known to scream with terror, if led to a door opening into a dark passage, even when accompanied by his mother, who was gently endeavouring to dispel his alarm. When she took him in her arms, and with a candle showed him that there was nothing to hurt him, he seemed a little re-assured, but clung to her with convulsive energy when she took him into the passage without a candle.

The passion of fear seems to be implanted in the human mind for the purpose of self-preservation, and a child devoid of fear would be exposed to innumerable evils, from ignorance of the nature and properties of the objects with which he is surrounded. "But a foolish nurse no sooner observes that the infant mind is susceptible of terror, than she applies the discovery to the worst of purposes. It is the first, the constant engine of tyranny; and in proportion as it is made to operate, the mind will be enfeebled and debased. In one of the woes denounced against a sinful people in Scripture, it is declared by the Prophet, that they shall be afraid where no fear is. I can scarcely form an idea of a greater calamity; and yet to this calamity is many an innocent being exposed by the injudicious treatment of the nursery."—*Miss Hamilton's Letters on Education.*

PROFIT ON KEEPING FOWLS.

(From a Letter in the Albany Cultivator.)

Having seen frequent articles in your paper where the Poland Top-Knot fowls were highly recommended as layers, I was induced in the spring of 1844 to purchase some eight or ten of them in order to test the differences, if any, between them and the common breed. From observation I soon became satisfied that they were rightly called "continual layers," from the fact that while the latter were continually annoying me with a desire

to sit, the former showed no signs of it, but continued laying during the whole season. I raised a number of chickens during the summer, and in the fall found my number of Top-Knots had increased to 30, including two cocks. The balance of my poultry I disposed of, and more out of curiosity than anything else, I concluded to keep an exact account of eggs received for one year, from Jan. 1, 1845. My number averaged but twenty-six, five of them having died during the year. My receipts were as follows:

January,	135	July,	361
February,	142	August,	311
March,	418	September,	234
April,	549	October,	104
May,	566	November,	51
June,	534	December,	33

Making..... 3,487 eggs.

Reckoning them at 12½ cents per dozen, which price they command three months in a year in our market, they would amount to the sum of \$36.32
Deduct 13 bushels each of corn and barley, at 40 cts.,..... 10.40

Leaving a balance of \$25.92

My yard occupies about one square rod of ground, a part of which is enclosed with rough boards to afford them shelter in stormy weather, and containing their nests and roosts, with an abundant supply of lime, sand, gravel, food and drink, which is always before them. They are not allowed to run out during any part of the season, and their desire for animal food is satisfied with now and then a sheep's pluck, and a supply of sour milk, of which they are extremely fond.

As regards the preservation of eggs perfectly fresh, and with very little trouble, for six or eight months during the year, or from March to December, I would recommend the following, having thoroughly proved it the past season:—For every two galls. water add three pints salt, one quart newly slacked lime, and a table spoonful of cream of tartar. Let the keg stand in a cool part of the cellar, putting in your eggs from time to time, and brine sufficient to cover them. If they are fresh when put in, they will come out so after any reasonable length of time, as fresh and handsome as new laid eggs.

WILD RUSSIANS.—A late traveller in Russia, appears to have been quite struck with the appearance of the Russian labourers, stevedores, &c., in Cronstadt; and gives the following description of this singular class of people:—"Almost every person we saw (says Mr. Bremner) was clad in sheep skins, made into a kind of short, tight surtout, the wool turned in, and the leathery side, intended to be white, shining on the outside, black and filthy as the ungainly persons of their wearers. Every labourer has a beard flowing rough and grisly on his bosom. Knowing that these appendages are subjects of astonishment to strangers, they never pass an English ship without some drollery, such as bleating in long and helpless tones like a goat, with which the beard gives them the title to claim kindred. In fact, the Russian peasants are excellent mimics, and every way very merry, contented fellows. You never see them rowing home at night without a song, if alone, or hearty shouts of laughter, if there be two. They trim their ragged sails with great dexterity, and if the yard-arm become unruly and dash them into the sea, they clamber in again, and shake themselves with all the unconcern and something of the grace of Newfoundland dogs, then set to work anew, as gay as if nothing had happened. There is a curious scene at night on the quay behind the harbour, when all the labourers are mustered on leaving the ships where they had been employed during the day. Such an appearance of hairy, or, if it please you better, woolly gentlemen, we defy the world to match. Here are real beards enough to make cables for the fleet."

NOVEL READING.—Throw away the last new novel; go with me through these dark lanes, blind courts, into the damp cellars and unfurnished garrets, where poverty, vice, and crime are crowded together—where breeds the corruption that pollutes our whole moral atmosphere. Here, reader, is a volume that may excite you; here is a work that you may read—and that, too, with profit to yourself and advantage to others. Forget your luxurious ease; blush for your repinings, your sentimental whimperings, your vapours, and indigestion; and remember that you are men and women; and that it is your duty to do what you can to make this earth a paradise, and every human heart a meet temple for the living God.

WHAT IS SNUFF?—A week or two ago, the French police smelt a fraud in Paris. A maker of snuff was caught in the act of converting ivory black, sal ammoniac, and the refuse bark of tan yards, into prize "rappee," "kanaster," &c. Upwards of 3000 squares of this precious mixture were burning upon his premises! The fraudulent compound is said to be almost as filthy and deleterious as real snuff; but we can hardly believe that,

THE PROUD RICH MAN.

BY HEBER.

Room for the proud ! ye sons of clay,
From far his sweeping pomp survey,
Nor, rashly curious, clog the way
His chariot wheels before.

Lo ! with what scorn his lofty eye
Glances o'er age and poverty,
And bids intruding conscience fly
Far from his palace door.

Room for the proud ! but slow the feet
That bear his coffin down the street,
And dismal seems his winding-sheet
Who purple lately wore.

Ah ! where shall now his spirit fly,
In naked trembling agony ?
Or how shall he for mercy cry,
Who shew'd it not before ?

Room for the proud ! in ghastly state
The lords of hell his coming wait ;
And flinging wide the dreadful gate
That shuts to ope no more.

"Lo ! here with us the seat," they cry,
"For him who mock'd at poverty,
And bade intruding conscience fly
Far from his palace door."

THE LIVERPOOL AND MANCHESTER RAILWAY.

(Continued from page 20.)

The Phoenix and North Star, having taken in their supplies of water and fuel, had resumed their journey, and passed the Northumbrian, which remained stationary on the other line, in order that the whole train of carriages might here pass in review before the Duke of Wellington, and his party. Several gentlemen had embraced the opportunity of alighting from the state-carriage, and were walking about on the road ; among which number was Mr. Huskisson, who caught the eye of the Duke of Wellington. A recognition immediately followed, when the Duke extended his hand, which Mr. Huskisson advanced to take. At this moment the Rocket came rapidly forward upon the other line, and a cry of danger was raised. Several gentlemen succeeded in regaining the state-carriage ; but Mr. Huskisson, who was in a weak state of health, became flurried ; and after making two attempts to cross the road upon which the Rocket was moving, ran back, in great agitation, to the side of the Duke's carriage. White, the engineer, saw the unfortunate gentleman, as the engine approached, in a position of imminent danger, and immediately endeavoured to arrest its progress, but without success. Mr. Holmes, M. P., who had not been able to get into the carriage, stood next to Mr. Huskisson, and perceiving that he had altogether lost his presence of mind, called upon him "to be firm!" The space between the two lines of rails is just four feet ; but the state-car, being eight feet wide, extended two feet beyond the rail on which it moved, thus diminishing the space to two feet between its side and the rail on which the Rocket was moving. This engine, also, projected somewhat over the rail on which it ran ; thus still further diminishing the standing room to not more than a foot and a-half, when the vehicles were side by side on the opposite rails. In addition to this, the door of the state-car happened to be wide open ; so that it was impossible for the Rocket to pass without striking it. Mr. Huskisson had just grasped hold of this door, when he was warned of the approach of the Rocket. Mr. Littleton, M. P., had sprung into the state-car, and had just pulled in Prince Esterhazy, when he saw Mr. Huskisson alarmed and agitated, grasping the door with a trembling convulsive hold. At this moment the Rocket struck the door, and Mr. Huskisson was thrown to the ground across one of the rails of the line, on which the engine was advancing, the wheels of which went over his leg and thigh, and fractured them in so dreadful a manner, as to produce death before the lapse of many hours.

After this melancholy accident, the Duke of Wellington and Sir Robert Peel desired to terminate all festivity and return to Liverpool, instead of going on with the procession to Manchester. A magistrate, however, stated that, if the procession did not reach Manchester, where an unprecedented concourse of people was assembled to witness it, he should be fearful of the consequences to the peace of the town. The directors likewise stated that they were but trustees for property to an immense amount ; that the value of that property might be affected if the procession did not go on, and thus demonstrate the practicability of locomotive travelling on an extensive scale ; and that, though the illustrious Duke and his cortège might not deem it advisable, as a matter of delicacy, to proceed, yet it was the duty of themselves, the directors, to complete the ceremony of opening the road. This reasoning being just, the Duke consented to proceed, but expressed his wish to return as soon as possible, and refrain from all festivity at Manchester.

The procession accordingly resumed its onward progress, and arrived at Manchester at a quarter before three. The Duke and his party did not alight, but the greater portion of the company in the other carriages descended, and were shown into the large upper rooms of the Company's warehouses, where they partook of refreshments.

The Company returned in detached parties, after considerable delays on the road, to Liverpool. The melancholy accident, which deprived an estimable man of his life, and the country of a talented statesman, broke up the union of the party, and made the termination of the day as melancholy as its dawn had been propitious.

However, as far as the rail-road was concerned, the triumph was complete. On the following Thursday morning public traffic on the line commenced ; the Northumbrian left Liverpool with 130 passengers, and arrived at Manchester in one hour and fifty minutes. In the evening it returned with 120 passengers, and three tons of luggage, in one hour and forty-eight minutes. This was the first journey performed for hire. The fare charged was 7s. for each passenger.

On Friday the 17th, six carriages commenced running regularly between the two towns.

Such, then, is a brief account of the rise, progress, and completion of probably one of the grandest efforts at social improvement, which has been witnessed in modern times. The business of the Liverpool and Manchester rail-road has continued up to the present time in successful operation ; its commercial value to the two towns and indirectly to the country at large, has long been admitted ; its success, too, has been such as to remunerate the spirited individuals who contributed their means to the undertaking ; and it has been undoubtedly the source of a spirit of emulation which has led to the construction of many other lines of rail-road which, in various parts of the country, are now completed or are advancing rapidly to completion.

[The foregoing is from a valuable work, entitled "Roads and Railroads, Vehicles, Bridges," &c., published by John W. Parker, London, 1839. Since then, Railways have assumed an importance that the author probably never dreamed of.—ED. P. M. G.]

A FRAGMENT.—When I look upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion ; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow ; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates on mankind ; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.

THE MISERY PRODUCED BY ILL TEMPER.—Ill Temper ! thou troubled and harassing spirit, sent by the enemy of mankind to blast the happiness all who yield to thy influence ! who keepest more than half of the human race within thy dark and stormy dominions !—what an increase of peace, and joy, and love, would there be, if thou wert exterminated ! Villains and their crimes only disturb us at times, as tempests obscure the sky ; but, when thou spreadest thy dusky wings, the brightness of the daily sun is lost, and the flowers that spring up in the thorny path of life are blighted under the baneful shadow.



THE HOST OF HEAVEN.

"And worshipped all the host of heaven."—2d Kings, xvii. 16.

At a time far remote, the stars awakened feelings of adoration. The pagan Arabs were gross idolaters. Though assuming a variety of forms, the basis of their religion was star worship—the primitive superstitions of most eastern nations. In the spacious and level plains of Chaldea, where the nights are delightfully cool and serene, the people would naturally be led, especially in their pastoral state, to contemplate the heavenly bodies with peculiar attention. To this country the first rudiments of astronomy are generally ascribed, and there, too, the earliest form of idolatry, the worship of the host of heaven, began to spread.

Among ancient fables is the following:—"As Abraham was walking by night from the grotto where he was born, to the city of Babylon, he gazed on the stars of heaven, and among them, on the beautiful planet Venus. 'Behold,' said he within himself, 'the God and Lord of the universe!'—but the star set and disappeared, and Abraham felt that the Lord of the universe could not thus be liable to change. Shortly after, he beheld the moon at the full. 'Lo,' he cried, 'the Divine Creator, the manifest Deity!'—but the moon sank below the horizon, and Abraham made the same reflection as at the setting of the evening star. All the rest of the night he passed in profound rumination. At sunrise he stood before the gates of Babylon, and saw the whole people prostrate in adoration. 'Wondrous orb!' he exclaimed, 'thou surely art the creator and ruler of all nature! but thou, too, hastest, like the rest, to thy setting!—neither, then, art thou my creator, my Lord, or my God.'"

Such a conclusion, however, was an exception to the general opinions of fallen mankind. From viewing the stars as the visible types of a Divinity, man believed them to be endowed with instincts like his own—animated by his understanding, and subject to his passions. To this succeeded a general persuasion of their influence over the productions of the earth, and the circumstances of its people. It was believed that the stars were the dispensers of weather, which led to the idea of their being inhabited by angels, or beings of an intermediate nature between man and the Supreme. The Arabs paid them therefore, divine honours, because of the alleged benefits they procured through their intercession.

"Thanks be to God, that such a state of idolatry is not ours! The darkness is past, and the true light now shineth." May we so improve it, that it may lead us to the presence and glory of Him who is light, and with whom is no darkness at all!—Vis.

THE PUNJAB—SIKH RELIGION.

The name Punjab is derived from two Persian words—*punj* (five) and *aub* (water) with reference to the five rivers which flow through it. From the Indus to the Sutlej, east to west, its length is about five degrees, twenty minutes, and its breadth from south to north about four degrees, forty-five minutes. The rivers now mentioned, and the Cashmere mountains, may be regarded as the natural boundaries; but, politically, the western frontier has been carried beyond the Indus, to Peshawur, in Cabul. It is extremely fertile, the climate salubrious. The population of the Punjab (including Cashmere) has been estimated at about 5,000,000 by European travellers; by the natives at considerably more. They may be divided into Hindoos and Mohammedans; the former being as three to one, and, at the same time, better formed and more muscular, from the superiority of their diet. The army amounts to about 70,000 regulars, and 40,000 irregulars, drilled and disciplined after the European mode. And large it need be, if it were only to keep down the ryots (the poor cultivators of the soil) who are sadly oppressed. The European officers have been of great use to the Maharajahs; but they are not liked by the natives: indeed they are not fond of subordination to anybody, and still less of the severe discipline necessary to form steady troops.

The military officers, viz., the sirdars, or territorial chiefs, are born to command; and, what is worse, they are also the only judges in their respective districts. In this respect, they resemble our feudal lords of yore. They are almost universally charged with tyranny and corruption; and there is no reason to doubt its truth. Most of the penalties consist in fines—a rich harvest for these functionaries; but sometimes mutilation is adopted—though not, as we may readily conceive, in regard to delinquents who have the means of bribing the judge.

But it is to the religious state of the country that this paper is to be directed.

"The Sikh religion does not boast of a very high antiquity. Previous to the close of the fifteenth century, the whole of the people inhabiting the Punjab were either followers of Hindooism, devoutly believing in the mythology which, to the present moment, is held in reverence by the millions spread over British India, or disciples of Mohammed from conviction, or the proselytizing influence of Persian and Afghan conquerors. But in the early part of the eighteenth century arose one of those remarkable men who, in all ages and countries, have been destined by the simplest means—the mere effort of mind—to effect a complete reform in the principles and practices of religious faith. Nanac Shah, the son of a salt merchant in a very small way of business, and from his childhood a devout Hindoo, became, at a very early age, strongly imbued with a sense of the virtue of charity, and did not scruple, when launched into a commercial life, to apply the capital with which he had been provided to the relief of wandering faquirs. He was then sent to attend upon cattle in the fields; but this did not prevent his practising austerities, and leading a life of such remarkable purity, that people of rank did homage to him, and urged his father to put him again into business. It was, however, all in vain. Nothing could conquer his utter disregard of worldly goods. He gave to the poor all that he earned, and at length formally renounced secular occupations, and became a faquir, wandering over India, and teaching the doctrines which his reflective mind satisfied him had their foundation in truth. The unity and omnipresence of God were the tenets he enforced; and the immediate object which his teaching professed to have was to reconcile the conflicting faiths of the Hindoo and the Mohammedan. An enemy of discord, he treated the convictions of others with great deference, though he firmly maintained that they were founded in error; and, coupling this course of teaching with an extremely simple and devout manner of life, he neither created cabals among the people whom he visited, nor raised up personal enemies and persecutors. The result was a very extensive conversion of his countrymen from the Brahminical and Mohammedan religions to a belief in pure deism. The new disciples of Nanac called themselves Sikhs—a term derived from the Sanscrit, and applicable to the followers of any particular teacher. It has remained with the people to this moment. At length, after

a few years spent in pilgrimages and peregrinations even to Mecca and Medina, Nanac committed his views and opinions to paper, producing a book of instructions to his followers, which was multiplied by the agency of the Pundits, who, before the printing-press found its way to India, subsisted by transcribing sacred works. Nanac's last journey was from Mooltan to Kintorporo, on the banks of Ravee, where he died, after giving proofs of divine confidence by the performance of what the people supposed to be miracles. Nanac was succeeded in the office of teacher of the new doctrines by a low-caste man, named Lehara, who had long been his most faithful and attached servant and disciple, and to whom he bequeathed his mantle, and the title or name of Argad. Argad lived but a short time, and was, in like manner, succeeded by a man of the name of Amera Dos. Both of these men advanced the interests of the Sikh religion by their piety and austerities, and were further aided in the work of proselytism by sundry fortunate accidents, which impressed the people with a confidence in their enjoyment of the immediate patronage of the Almighty."

The new religion was not always propagated peacefully. The following are some of its precepts:—

"There is no God but one God. A hundred thousand of Mohammeds, a million of Brahmans, Vishnus, and a hundred thousand Rainas stand at the gate of the Most High. These all perish. God alone is immortal.

"God made all men alike. He created no distinction of caste: therefore are such divisions offensive to the Most High.

"The worship of idols is offensive to the Supreme Power; therefore all ceremonies in which such false worship is encouraged are forbidden.

"Charity to the poor, and most especially to those who devote themselves to a holy life, is acceptable to the Most High.

"It is lawful to bear arms in defence of the Khalsa or Sikh commonwealth, and neither to lament the loss of life nor property in the maintenance of the cause of religion.

"It is lawful to encourage proselytism, and to admit as disciples of the Sikh religion those who sincerely adjure the errors of their ancient faith."

Unfortunately, however, some of the worst parts of Hindoo practice and belief are engrafted on the originally simple creed of the Sikhs. Among them is Sutteeism. Thus, on the death of Runjeet Singh (see "Athenæum"—

"The funeral obsequies of this extraordinary man were too remarkable not to be mentioned here. Upon his death being made public, the whole of the Sikh sirdars at Lahore assembled to do honour to his suttee: and four of his favourite queens, together with seven female slaves, having, in conformity with the horrible practice of the country, expressed their intention of burning themselves upon his funeral pile, preparations were immediately made for the solemnity. It is said that much dissuasion is exercised in cases of suttee: ostensibly such may be the case; but in private every argument to the contrary is made use of by the relatives of the wretched victim; and the promise, once given, cannot be retracted. A street of a double line of infantry having been formed, the procession proceeded at a slow pace to its destination, only a quarter of a mile distant, and within the precincts of the palace. The corpse of the late Maharajah, placed upon a splendidly gilt car, constructed in the form of a ship, with sails of gilt cloth to waft him—according to native superstition—into paradise, was borne upon the shoulders of soldiers, preceded by a body of native musicians playing their wild and melancholy airs. His four queens, dressed in their most sumptuous apparel, then followed, each in a separate gilt chair, borne upon the shoulders of their attendants; the female slaves following on foot. Before each of the queens was carried a large mirror and gilt parasol, the emblems of their rank. After them came the successor to the throne, the Maharajah Kurruck Singh, attended by the whole of the Sikh sirdars, barefooted, and clothed in white; none but persons of noble rank being permitted to join the procession. To the last moment of this terrible sacrifice the queens exhibited the most perfect equanimity: far from evincing any dread of the terrible death which awaited them, they appeared in a high state of excitement, and ascended the funeral pile with alacrity. The slaves also appeared perfectly resigned, but less enthusiastic. The body of the Maharajah having been placed upon the pile,

his queens seated themselves around it, when the whole were covered over with a canopy of the most costly Kashmir shawls. The Maharajah Kurruck Singh then taking a lighted torch in his hand, pronounced a short prayer, set fire to the pile, and in an instant the whole mass—being composed of very ignitable materials—was in flames. The noise from the 'toro-toms' (drums) and the shouts of the spectators immediately drowned any exclamation from the wretched victims."—*Church of England Mag.*

THE BEST EPITAPH.—A man's best monument is his virtuous actions. Foolish is the hope of immortality and future praise, by the cost of senseless stone. That can only report the rich; but for other praise, thyself while living must build thy monument, and write thine own epitaph in honest and honourable actions. Those are so much more noble than the other, as living men are better than dead stones. Nay I know not if the other be not the way to produce a perpetual succession of infamy, while the censorious reader finds occasion to comment on thy bad life. Every man's heart is a tomb, and every man's tongue writes an epitaph upon the well-behaved. Either then I will procure me such a monument to be remembered by, or it will be better to be inglorious than infamous.—*Bishop Hall.*

INVETERATE HABITS.—There is nothing more familiar to our daily observation than the power and inveteracy of habits, insomuch that any decided propensity is strengthened by every new act of indulgence, and virtuous principle is more firmly established than before by every new act of resolute obedience to its dictates. The law which connects our actings of boyhood, or of youth, with the character of manhood, is the identical law which connects our actings in time, with our characters in eternity. The way in which the moral discipline of youth prepares for the honors and enjoyment of a virtuous manhood, is the way in which the moral and spiritual discipline of the whole life prepares for a virtuous and happy immortality: and, on the other hand, the succession of cause and effect from a profligate youth and dishonest manhood to a disgraced and worthless old age, is just the succession also of cause and effect between the misdeeds and depravity of our history on earth, and our endurance of worthlessness and wretchedness forever.—*Dr. Chalmers.*

FOOD FROM INDIAN CORN.—Many persons, we understand, who have made trial, are inclined to find fault with the food made of Indian corn meal, and we have been assured, that the inferiority of this article arises, chiefly, from mismanagement in the preparation; and hence the following directions, which have been forwarded to us, by a gentleman who has taken some pains to inform himself on the subject, and who has tested their value, may be found of service:—*To make stirabout or Mush.*—Steep the Indian corn meal over night, in a larger quantity of hot water than would be required to make stirabout of a like quantity of oatmeal, and larger quantity of salt. In the morning, let it be thoroughly boiled out, adding one-third of barley, wheat, or oatmeal, as may be most convenient. *To make bread.*—Let the Indian corn meal be treated as if for stirabout, and as much barley, wheat, or oatmeal added, as may be required (generally about one-third) to make it into dough. The great error into which people have fallen, seems to be, that they have used Indian corn meal as they were accustomed to use oatmeal.—*Scotch Paper.*

NO MONOPOLY OF GRACE.—Let us, my brethren, carefully beware of that most hurtful and narrow-minded of all monopolies, which would monopolize the grace of God. The way to life is narrow enough: let us not throw up any fresh mounds by its side, to render it narrower still. Let us rejoice in the blessed assurance "that they shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." Let us rejoice that the salvation which Christ wrought for his people, is not tied to any one form of Church government or other, to anything that man can see, or that man can pull down. Let us rejoice that in Christ Jesus neither Episcopacy availeth anything, nor anti-Episcopacy, but a new creature. Let us rejoice that the gospel was to be preached to all nations, and that all nations were to be baptised in the name of the Father, and of the Son, and of the holy Ghost.—*Archdeacon Hare.*

SPINSTERS.—Formerly, women were prohibited from marrying until they had spun a set of bed-furniture; and, till their wedding, were, consequently, called *spinsters*, which continues to this day in all legal proceedings.

FEMALE SERVANTS.—It has been estimated, that in London alone there are no fewer than one hundred thousand female servants. Upon their fidelity, punctuality, and good conduct, depend, to a considerable extent, the security and comfort of many thousand families. But this is not all—to female servants is committed the care, and, in some respects, the guidance of the rising generation; and if the morals of the nursery and the kitchen be not pure, it is in vain that pure morality is taught and practised in the drawing-room or the parlour. This subject has not been considered as its importance demands; indeed, it has been strangely neglected and the neglect has been signally visited, in a vast variety of melancholy instances.—*Miss Martineau.*

SINGULARLY INTERESTING MISSION TO AFRICA.

"The origin of this mission.—When the converted Negroes of Jamaica obtained their freedom, their first thoughts were of their Heathen relatives in Africa. The cry became almost universal, "We must send the Gospel to Africa." The missionaries forming the Jamaica Presbytery, consisting of those labouring in that island, that are connected with the Scottish Missionary Society, the United Secession Church, and the Free Church, were borne along by those feelings, and resolved to take measures to embody them in action. Their first step was solemnly and in the sight of God to devote themselves to this work, each of them engaging that if the choice fell on him, he would hold himself in readiness to go forth; their second step was to form the congregations into a missionary association, and to proceed to raise funds; and their third step was to look out for a field of labour on the west coast of Africa. Circumstances led to the selection of Old Calabar, the king and chiefs of which sent a formal invitation. When this was received, and when the sanction of the Secession Synod was obtained for the mission, they proceeded to select fit agents. The Rev. Hope M. Waddell was unanimously chosen by his brethren as the person who, in their estimation, was deemed the best qualified to conduct the first band. He came to this country, and was speedily followed by four persons. These are Mr. Samuel Edgerly, a native of England, but eighteen years resident in Jamaica, a man of very considerable attainments, who was bred as a printer, and who has for years been employed as a catechist; his wife, Mrs. Edgerly, a coloured person, who has had a good deal of experience in teaching; Andrew Chisholm, a brown man, who has been taught the trade of a carpenter; and Edward Miller, who is a pure Negro. These persons have relinquished comfortable situations and favourable worldly advantages in Jamaica, that they may devote themselves to the great work of spreading the Gospel in Africa. They have been adopted, and are now supported, by the Secession Church, as their mission. There is a fifth person accompanying Mr. Waddell, whose name and singular history it is proper to notice. This is a Negro lad, about sixteen years of age, called George Buchanan Waddell. He is a native of Africa; early lost his parents; was sold by his grandfather when about nine or ten years old, for debt; was driven from the interior to the coast, a distance which it took two months to accomplish; and was there put on board a Portuguese slaver. There he met a brother and a sister. The ship was captured by one of our cruisers, and the slaves were taken to the West Indies. The boy was there set free; and as he had none to care for him, Mr. Waddell generously adopted him; carefully educated him, and then baptized him, giving him his own name. When Mr. Waddell left Jamaica he could not bring him with him, as he intended touching at one of the Southern States of North America, where George would have been in danger of being seized and consigned to slavery; and he desired the brethren to send him by another ship. The vessel into which he was put was wrecked on the reefs of Florida. He escaped, however; was sent by another ship, and reached Liverpool only two weeks before the mission sailed. He is an active, cheerful, and intelligent Negro; can read very fluently; and has a good character for honesty and truth. It is to be hoped that one thus wonderfully preserved, and so attached to his kind guardian, will prove a comfort to Mr. Waddell, and turn out a useful member of the mission.

The destination of this mission is Western Central Africa—the region of Old Calabar—a portion of that vast continent which is inhabited by the pure Negro races. The wide plains of Central Africa, or Negroland, and the banks of its numerous rivers, are studded with towns and villages, and it has a population which may be estimated at sixty or seventy millions of human beings. Its bays and estuaries have, indeed, been often visited; but not by the mission ship. The slaver, with its tall dark masts, has stealthily sought them, that it might get its human cargo. The tidings which have run up these rivers, have not been those of peace and salvation, but of war, rapine, and bondage.

This mission is an attempt to evangelize Africa through means of the converted Negroes of the West Indies. It is an important attempt, as upon its success depends, we may say, the regeneration of Africa. Europeans cannot endure its climate; and who, then, does not wish and pray that this attempt may succeed;

that it may be proved that those Negroes that have been reared in the tropical islands of the West Indies may be found able to bear the climate of Central Africa; and that those white men that have been inured to a warm region may be preserved, while they are performing the necessary service of heading the first bands of coloured teachers? We know that "Ethiopia shall stretch out her hands unto God;" and it is thought that in the Christian Negroes the Church has discovered the agency by which this prophecy is to be accomplished.

It is delightful to contemplate the enthusiasm with which the Church has taken up this mission—with which many Christian minds have responded to Mr. Waddell's appeals, and have come forward with subscriptions and donations. The very standard of giving has been elevated. In the course of a few months upwards of £3,000 have been raised, not a little of which has been generously contributed by persons belonging to other denominations; and surely this is an enterprise fitted to make us forget sect and party, and to open, in all its gushing freshness, that benevolence which the Gospel produces in the hearts of true believers. The Lord seems, indeed, to be smiling on this mission. Things have been got for it just as they were required. A small vessel was wanted, to cruise along the coast; and a liberal friend, Mr. Blaikie of Kirkwall, gave a new sloop. A larger ship was wanted, to convey the mission and their goods to the coast of Africa; and just in the hour of need, one of Liverpool's princely merchants, Robert Jamieson, Esq., comes generously forward and grants the free use of a splendid schooner, the *Warree*, as long as we choose, with a subscription of £100 per annum, to help in keeping her in a sailing condition.

The mission ship, the *Warree*, after being detained by adverse weather, sailed from Liverpool on Tuesday the 6th of Jan. last, at five o'clock morning, with the Rev. Mr. Waddell and his interesting companions, on her voyage to the western coast of Central Africa. She was towed out by a steam vessel for twenty miles. Dr. Crichton and Mr. William Fergusson accompanied them this distance; and when the line was thrown off, the *Warree* went away in noble style; and when they last saw her, she was gallantly ploughing her onward path, and passing all the vessels within sight. May the Lord speed her on her errand of mercy, and guide her in safety to the place of destination!"

THE HOUR OF TRIAL.

Every man shows fair in prosperity; but the main trial of the Christian is in suffering: any man may steer in a good gale and clear sea; but the mariner's skill will be seen in a tempest.

Herein the Christian goes beyond the pagan's, not practice only, but admiration. "We rejoice in tribulation," saith the chosen vessel. Lo, here a point transcending all the affection of heathenism. Perhaps some resolute spirit, whether out of a natural fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of loss or pain; but never any of those heroic Gentiles durst pretend to a joy in suffering. Hither can Christian courage reach: knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

Is he bereaved of his goods and worldly estate? he comforts himself in the conscience of a better treasure, that can never be lost. Is he afflicted with sickness? his comfort is, that the inward man is so much more renewed daily, as the outward perisheth. Is he slandered and unjustly disgraced? his comfort is, that there is a blessing which will more than make him amends. Is he banished? he knows he is on his way homeward. Is he imprisoned? his spirit cannot be locked in: God and his angels cannot be locked out. Is he dying? to him "to live is Christ, and to die is gain." Is he dead? he "rests from his labours," and is crowned with glory. Shortly, he is perfect gold, that comes more pure out of the fire than it went in; neither had he ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth.—*Bishop Hall.*

THE GOOD CHOICE.—Let Diotrephes say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world:—But do thou, O my soul, say, with David, it is good for me to draw near to God.—*Arrowsmith.*

MORNING IN JUDEA.

BY KNOX.

The sun is up—from Carmel's woody brow
 His orient radiance rushes like a flood—
 A generous stream by whose fresh influence grow
 The flowers that blossom, and the trees that bud;
 The moon that rose at eve as if the blood
 Of life was in her veins, turns pale as clay
 From which the life has fled; the stars that stud
 The midnight sky by thousands, glide away
 Like foam-blown bells that burst within the ocean's bay.

The dew-bent lilies, by the breezes kissed,
 Awake in beauty on their grassy beds,
 Like lovely infants from the mother's breast,
 That joys to pillow their protected heads;
 On Zion's holy hill the green-grape sheds
 Its sweet perfume; the fig-tree is in blow;
 On fertile Lebanon the corn-field spreads
 Its store, and to the winds that o'er it go,
 Heaves as the billows heave with undulating flow.

On Gilead's pastures green the bleating flocks
 Disport, in Jordan's stream the fishes play;
 The snow-white goats are gambolling on the rocks.
 The insects dancing in the sunny ray;
 The humming bees upon their early way
 Are wandering happily from flower to flower;
 And all unseen, where twilight-shadows grey
 Are lingering still, the wild birds in the bower
 Pour out their choral song unto the matin hour.

And man comes from his dwelling forth,—afar
 He casts his eye o'er all the happy sight,
 And lifts his heart to him whose mercies are
 Each morning new, whose faithfulness each night;
 To Him who sends the sun in all his might
 To bid the forests bud, the flow'rets bloom;
 Who fills the lower creatures with delight,
 Who sweeps the shadows from the hearts of gloom,
 And feeds the aspiring soul with hopes beyond the tomb.

ISTHMUS OF PANAMA.

Some time since M. Garella received a commission from the French Government to proceed to Panama, for the purpose of inquiring upon the spot into the practicability of the many schemes which have been devised for cutting a ship canal through the isthmus. The report of that gentleman on this subject has recently been published, and presents (says the *Debats*) the result of the first scientific exploration that has been undertaken in regard to this celebrated passage. The direction fixed upon by M. Garella as the most eligible for the proposed canal is on the side of the Pacific Ocean, through the valley of the Caimito, so as to *debouche* upon the sea at the anchorage of Vaca de Monte, lying about 18 or 20 kilometres (11 or 12 miles) to the west of Panama. On the side of the Atlantic Ocean, the course should be along the valley of the river Chagres, but not to terminate at Port Chagres, which is inaccessible to ships of large burden, but at four miles' distance, in the Bay of Simon. From the Caimito, the canal is to be directed along the course of the Bernerdino, a feeder of that river, whence it proceeds to the Ahogayegua mountain, which it crosses at a point where it is 455 feet above the level of the sea. Thence it falls into the valley of the river Pajer, (otherwise Bonito) which it follows as far as Dos Hermanas, where it joins the Chagres, parallel with which river, and sometimes occupying its bed, the canal is to be carried as far as Gatun, where it diverges, to arrive at the Bay of Simon. The whole distance will be about 47 miles in length, of which 33½ are between the Chagres and the Pacific, 7½ between the Chagres and the Bay of Simon, and about 6 along the bed of the river itself. The canal is to be of the following dimensions:—depth, 22 feet, 9 inches; breadth at water surface, 146 feet, 3 inches; at bottom, 65 feet. Ninety-four locks will be required in order to reach the summit level, each costing on the average 600,000 francs. M. Garella, however, suggests the magnificent expedient of a tunnel through the mountain, which, besides the dimensions stated above for the canal it-

self, must be of height sufficient to permit the passage of vessels with their lower masts standing 120 feet at least, and will be three miles and one-third in length. The estimated cost of the tunnel is fifty millions of francs, but it will enable the canal to be constructed with a summit level of only 160 feet, and greatly enhance the future advantages of the undertaking, by dispensing with by far the greater number of the locks. The total expense of the canal is estimated at 125 millions francs (five millions sterling).

NEWS.

INCREASING DEMAND FOR THE HOLY SCRIPTURES.—In order to offer every facility to the poorer classes, the British and Foreign Bible Society have published a large Bible, bound in sheep, for 10s., and a Testament of a smaller size, for 4d.; also smaller books, bound in embossed roan, with gift edges, at the same prices. The teachers and scholars of the Sunday-schools in Leeds and its neighbourhood are taking up the matter with great spirit; and, by going from house to house, and visiting the factories and workshops in their own neighbourhoods, have succeeded in circulating large numbers. So great was the demand last week, that, though a supply of more than a thousand Testaments and several hundred Bibles was received by Mr. Slade, at the depository, in Bond street, on Saturday morning, the whole were sold before evening. In nearly all cases the books are sold, and not given; thus indicating a desire on the part of the purchaser to possess a Bible. In some of the factories, also, clubs are formed, and subscriptions of 1d. or 2d. per week collected for the purpose. Among the navigators and others employed on the works of the Leeds and Bradford Railway, owing to the exertions of a few individuals at Morley and its neighbourhood, a large number of copies have been sold, not only of the cheap ones, but several of a larger and better kind.—*Leeds Mercury*.

CHEAP POSTAGE.

It is a delightful task to copy such paragraphs as the following. When will the same system be commenced in Canada? We cannot expect it till the people and the press, and more especially the Legislature manifest much greater interest in the question than they have done hitherto.

THE WORKING CLASSES AND THE PENNY POSTAGE.—It is a singularly interesting fact that since the reduction of the inland postage to the uniform rate of 1d. per half-ounce, &c., in the poorer districts, such as St. Giles's, Stepney, Saffron-hill, and other neighbourhoods where the working and labouring classes chiefly reside, the number of letters, delivered both by the General and London District postmen, has increased in a far greater degree than in the City and at the west-end of the metropolis. As it is consistent to infer that the "outward" letters have increased in a similar ratio, each letter calling for a reply, it is fair to conclude that the main feature of the success of the penny postage is attributable to the "pence" of the industrial population. The full measure of its beneficial results as a moral agent amongst the above classes, it is not possible, even roughly, to estimate.

CHEAP POSTAGE.—The Post-office revenue, we are rejoiced to say, goes on steadily increasing. The amount for the quarter is £215,000, for the year £768,000; showing an increase on the quarter of £37,000, and on the year of £89,900. If the principle of the uniform and cheap postage, conjoined with frequent deliveries and proper attention to the public wants and accommodation, were fully carried out, the increase in the Post-office revenue would be enormous. If the experiment were fairly tried, in five years the revenue derived from the Post-office would exceed that raised under the old system.—*Sun*.

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The "Missionary Record."

Orders and remittances for any or all of the above publications may be included in the same letters, and addressed to

R. D. WADSWORTH.

Montreal, May, 1846.

N.B.—A Pledge-Book is kept in the Office, adapted for Males, Females, or Juveniles. Those interested in promoting Teetotalism, will please circulate this information.

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