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COMMUNICATIONS AND ORIGINAL ARTICLES.

USEFUL AND ORNAMENTAL.

BY A CANADIAN FARMER.

Modern gardeners have, of late years, introduced into their ornamental and landscape gardening, what is called the natural style, and which consists in having neither straight walks nor trees planted in rows, or in any formal manner.

There is no doubt but this is a great improvement upon the old style, but while the whole world is compassed for the purpose of procuring every kind of tree and shrub to decorate the lawns of the nobility and gentry of England, it would be considered perfectly heterodox by these modern gardeners to plant any tree or shrub in the lawn which is in any degree useful on account of its fruit, however ornamental it might otherwise be.

Fruit trees are thus confined to the fruit garden, where they are seen by few, and, on account of the limited space of ground and the small number planted, the fruit is always scarce and dear, and the great bulk of the population never taste it. This may be applicable to England, where land is in few hands; where the rich proprietor, if he gets enough to satisfy his own wants, cares little for the wants of the poor; and where, in fact, should any of the rarer kinds of fruits become so common as to be within the reach of every body, it would be considered no longer worthy of his delicate appetite.

But in America such is not the case; land is more equally divided, and the price is still such, that every careful, industrious person, may become a proprietor if he chooses, while not having the law of entail, no one can accumulate large estates without their being divided sooner or later by his descendants. It is, therefore, high time that a different system of ornamental gardening should be adopted, suited to the country and the wants of the people, and combining the useful with the ornamental. Those who have paid any attention to ornamental lawns, or to beautifying the fronts of their villas or houses in this country, have been too much in the habit of filling up all the space they can with forest trees, deciduous and evergreen, planted so closely, that in a few years they are drawn up sickly, and unfit to be seen, and often they are brought in from the woods at such an age that they never can form handsome trees.

I am not in favour of discarding forest trees, but I would restrict them in number, merely planting those that are really beautiful, and having them judiciously interspersed with ornamental fruit trees. By adopting this plan, those who have hitherto supposed that they could not afford to ornament the fronts of their houses, could do so, and derive a profit from the sale of the fruit, besides having abundance for their own family.

I lately read an account of gardens in Afghanistan, where fruit trees of great size were covered with the vine, which had a most delightful effect: and any one who has ever been in the Western District in summer must have noticed the beautiful effect produced by the trees on the road sides and margins of the rivers being festooned with wild vines, hanging gracefully from every branch even of the tallest trees, and when in blossom the air is filled with perfume, though their fruit is of little value. The same effect would be produced by planting the fine hardy kind of native American grapes, such as the Isabella Catawba, etc., near some tree, and training it up among the branches. One of the most beautiful sights I remember seeing in this country was in a garden near New York, where a forest tree of considerable size was completely covered with an Isabella grape vine, with the ripe bunches hanging in clusters from every branch, as large and as fine in quality as could be procured by any mode of culture. To produce this effect the vine must be planted at a sufficient distance from the tree to be out of the range of its roots, and as it grows, lay the stem down under the ground till it reaches the trunk of the tree, when it can be trained up till it fairly takes hold of the branches, when no further trouble will be required. Some of the kinds of elms, with pendant branches, form the best trees for this purpose, those with large leaves, which form a close head and exclude the light, are not suitable.

In Lower Canada, these grapes would not succeed, as they are natives of the southern states, and the season is not long enough to ripen their fruit, but in the greater part of Upper Canada they would do well.

The mountain ash is almost the only fruit bearing tree that has hitherto been planted in lawns, and it is without doubt a beautiful tree and well deserving of a place, but its fruit is naught; while the apricot, which will succeed any where south of 42, is equally beautiful, being the first tree that blossoms in the spring, when it is covered with large white flowers of great beauty. It forms a fine spreading tree, with beautiful glossy foliage, and has a much prettier effect than nine-tenths of the handsomest ornamental trees, while, when in fruit, about midsummer, it is still more ornamental, being then covered with its beautiful golden fruit of the finest quality, at a time when other fruits are rare.

The large blossomed varieties of the peach are also beautiful flowering trees, and in the greater part of Upper Canada, near the lakes, a judicious selection would come to great perfection; some of the earliest and best kinds have large blossoms. The almond, some kinds of which will thrive wherever the peach succeeds, forms also a most ornamental tree, and will ripen its fruit well.

The heart and bigarreau cherries, which grow fast and form fine heads, are amongst the most ornamental of trees, and will succeed any where. The red mulberry, which is a native of Canada, is a fast growing beautiful tree, and the fruit is very fine. It should be allowed to hang till it drops, when, if the tree is surrounded with a smooth

sward, the fruit can be gathered quite clean and good. The chesnut, walnut, and hickory, also form very handsome trees, and their fruit is well known to be good. Some kinds of pears and apples are very suitable, from their manner of growth and blossoms, for lawns. The Alexander apple and red Astrachan, when in fruit, are very ornamental, and the former, when in flower, and from its manner of growth, is a very pretty object. One of the very handsomest flowering trees is the sweet scented crab, which grows wild on the western frontier; the fruit is also ornamental, and excellent for preserves; the scent resembles mignonette, and perfumes the air to a great distance. The red and yellow Siberian crab are well known to be beautiful small trees, both when in blossom and in fruit, though not equal to the sweet scented crab.

The plum, if properly manured and not allowed to overbear, is a very handsome tree, the Washington and a few other kinds would be most suitable for lawns.

The Quince forms a pretty shrub, both when in blossom and in fruit. The service tree, which has peculiar foliage, is worthy of a place, and its fruit is very good indeed. There are also shrubs, which bear useful fruit, such as the different kinds of barberry, the tree cranberry, etc. etc., which would form a variety, and add to the effect.

A selection of the foregoing kinds suitable to the climate, and interspersed with evergreens and other handsome ornamental trees and shrubs, would have a far finer effect than any thing that has ever been attempted in the ornamental gardening hitherto, and if the lawn was of any extent, a sufficient surplus of the fruit might be sold, after supplying the wants of the family, to cover more than the expense of keeping it in order. A lawn of this kind would more than match the fabled gardens of the Hesperides, or those told of in the Arabian Nights.

One thing, however, must be borne in mind, which is, that no fruit bearing tree, which has a large weight of fruit taken from it annually, will long remain in a healthy condition, unless cultivated and annually manured with different kinds of manure, to replace the constituent parts of the soil, withdrawn to form the fruit: if this is not done, the soil around the tree is soon exhausted, and the tree becomes stunted and unhealthy. A judicious application of manures, of which charcoal should always form an important part, and thinning the fruit to one half or a third when small, will keep the trees growing in a healthy state, and give a dark green to their foliage, which otherwise could not be attained. If the trees are planted in a grass lawn, a circle, according to size, should be kept dug round each tree, to keep the grass from injuring it, and to allow it to be manured. Some of the kinds would not need this after being fairly established, such as the mulberry, the different kinds of nut, the service tree, and probably the free growing cherries.

Rosebank, near Amherstburgh,
February 12, 1847.

THE HURON DISTRICT.

There has a marked improvement taken place, within the past year, in the Huron District. During my last visit to the town of Goderich, I was agreeably surprised in finding almost the whole line of road betwixt that town and London turnpiked, most of the bridges repaired, and some new ones erected; so that what was formerly dreaded by the traveller as a dangerous road, is now rendered a safe and pleasant one. Upon inquiring where the funds came from to complete so much improvement in so short a period, I was informed that the District Council had compelled the Canada Company to pay the tax which the council had imposed on wild lands, but which the company had formerly resisted. The country is now reaping the benefits of the municipal institutions granted them, producing contentment and stimulating to exertion, and in no place have I discovered this more visibly than in the Huron District. This district has a flourishing agricultural society, and it is pleasing to observe the improved breeds of cattle and sheep which they have already introduced. I saw some excellent breeds of short horned cattle, horses, and sheep, at the farm of James Murray, Esq., Hay, London Road. The sheep were originally of the common stock of the country, but so improved by continued crossing that they are now a most respectable stock. The fleece of one which he weighed was 17lbs, as it was taken from the sheep! the wool is pretty fine, the carcass, when fattened, averages 130lbs. I was informed that the Hon. W. Cayley, the member for the Huron District, has made several valuable contributions to the District Agricultural Society, and a spirit of laudable emulation, in the productive resources of the country, is visible throughout this district. Should a branch line from the projected rail road from Toronto to Lake Huron be made to Goderich, of which sanguine hopes are entertained, this tract of country will become a very desirable settlement, and will be able to compete with most sections of Western Canada in the amount of its productions. The district suffers much, however, from the monopoly of the Canada Company. The land is held exceedingly high, and although the company have again resorted to the twelve year leasing system, and thus settling the country faster than would be done under the old one, it is to be feared its effects will be severely felt; for poor settlers, however industrious, cannot comply with the terms of their lease, and at the end of the term, the company will have to resume their land, cleared and increased in value at the expense of the hard working settler, who must leave all. I trust the days of monopoly are gone by, and that Canada will not again be cursed with more.

The town of Goderich has also improved: I observed a foundry, and several stores and other buildings had been erected; the fishery there is prosperous; a propeller is about being built, and, on the whole, the town is in a flourishing state.

I was gratified also to learn, that the temperance cause was progressing; this place has long been notorious for its intemperate

habits, but the friends of suffering humanity are bestirring themselves, and are in good spirits as to the result. I regretted much that the shortness of my visit prevented me from meeting the society, and uniting my feeble efforts in encouraging them in this philanthropic cause. It is surprising to observe the indifference that obtains generally throughout the country in reference to the sobriety of the people, and their advancement in intelligence and happiness; and when occasionally we are gratified by the appearance of life on these subjects, we are sometimes pained by the knowledge of the improper motives which are urged to advance them.— There is a great field for Christian philanthropy in Canada, to arouse us, as a people, to a knowledge of our real wants; for, although highly favoured with a soil and climate admirably adapted for furnishing the necessaries and comforts of life, and which reward every industrious settler with these, happiness is not found in them. It is only in the knowledge and belief of the glorious truth, that God is reconciled to sinners through the obedience of the Lord Jesus Christ, not imputing their iniquities unto them, that will make men sober, stimulate to intelligence, and produce real happiness, which is inseparable from unreserved obedience to all the will of God.

Amiens, London District, March.

J. McK.

MOTIVES.

"But if I do, I shall not get the credit of it!" such was the reply which I once heard made by one who was urged to a course of benevolent action, which did not obtrude itself on public notice, and appealed to no denominational preferences; and though the speaker was candid in admitting the operation of a motive, which too often, alas! finds a secret lurking place in the breasts of those who do good, yet it sounded most unpleasantly to my ear, and coming, as it did, from one who professed the religion of our blessed Redeemer, awoke a train of thought which, not without serious self-application, I would venture to suggest to others.

"Get the credit of it!" and supposing you are so fortunate as to do so, may not this gain be to you a most serious loss? The pharisees got the credit of their long prayers and bountiful alms, and our Saviour declares, that those who "do their alms before men, to be seen of them," "have their reward;" and yet he adds, they "have no reward of my Father in heaven." In another place he says, that he who does the smallest service to his cause, if the motive be "for my sake," shall not lose his reward. And who would prefer the former, "the glory of men," corrupt, feeble, fickle men, to the smile of his Divine Master, and the approbation of an approving conscience?

What though fame, with her trumpet tongue, should transmit your name to the latest ages, and all men, in all time, should "speak well of you,"—rather to be preferred, is the humblest place in His glorious kingdom with reproach, contumely, and scorn, from those who called the Master Beelzebub. The earth shall be destroyed; its fashion passeth away; its applause is a vapour: but a name in the book of life! the gracious "well done" from those lips which tasted, yea, drank to the dregs, the cup of Divine wrath against sin, when He gave himself for us! This is an honour we may well covet.

May not this motive, which, we have reason to fear, from the known deceit and depravity of the heart, exists far oftener than it is confessed, or even suspected by one's self, be one reason why the chariot wheels of salvation move so heavily. Surely it is enough to put a drag upon them. And it may also be one cause why our benevolent and religious institutions languish for want of aid. We cannot expect persons to give as liberally when actuated by such a motive as when constrained by the love of Christ. Think you that the churches of Macedonia, whose "deep poverty abounded unto the riches of their liberality," who "beyond their power, were willing of themselves; praying us," so says the inspired penman, "with much entreaty, that we would receive the gift." Think you that these saints gave themselves much uneasiness about "getting the credit" of their generosity? I trow not. Where such a motive exerts much influence, the "praying with much entreaty," if in requisition at all, is on the side of the recipient, not on that of the donor.

Far be it from me to judge any one, or even to think that this principle has a predominance in the hearts of many who give. But we are all aware, if we know any thing of our own hearts, how almost imperceptibly evil mingles with our purest feelings and actions. And if we truly love the cause of Christ, and earnestly desire those glorious days, when "He shall see of the travail of his soul, and be satisfied," let us be careful to examine ourselves, to seek the inspection of the Searcher of hearts, and the sanctifying influences of His Holy Spirit, that our motives may be such as He can approve, our prayers and endeavours such as He can own, by pouring out that blessing which he is ever ready to bestow.

March 4, 1847.

A THOUGHT FOR THE PROFESSOR.

I am occasionally inquired of by the friends of Zion concerning the state of religion in the sphere of my pastoral effort: and not unfrequently, after introducing the subject of revivals, exchanging views freely on the means of promoting religion in our country districts, etc., it is asked, "Are there many inquirers in your congregation?" Should the answer be in the negative, surprise is occasioned, and it is again asked, "Is the gospel not fully and freely preached? Is the sinner not invited, persuaded to lay hold upon eternal life?" Yes; yet the preaching of the gospel is not the whole means. The declaration may be clear, but only powerful when accompanied by the Divine blessing, and that blessing must be sought for. But by whom? Not exclusively by the sinner; for it is written, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." "By the house of Israel," that is, by his people, by the church. The desk should not be charged with the short comings of

the closet, the prophet's message with the leanness of the people's prayer. God does require—he expects his covenant people to inquire. True, the saint and sinner inquire not alike: the latter asks, "What must I do to be saved?" whereas the inquiry of the former is, "Wilt thou not revive us again?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a most benign influence on others. When the people of God inquire, presently the impotent begin to inquire. That question, "Wilt thou not revive us?" is soon followed by the other, "What must I do to be saved?" Yes; when *saints* become anxious, it is not long ere *sinners* become anxious. The inquiry of the three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued, with one accord, in prayer and supplication." This seems to be the *order*, first, *saints* inquire; then *sinners*. And whenever, in any congregation, religion does not flourish, one principal reason of it is, that the *saints* are not inquiring. They do not attend the PROSUCHA of the righteous, that *place of prayer* agreed upon, in the which the Christians meet to inquire of the Lord "to do it for them," that is, to fulfil the promise about the new heart and the new spirit, of which he had been speaking. Now, when inquiry among Christians is general, and earnest, and importunate; when they rise up and determine to give Jerusalem no rest until he build the waste places of the earth, and see of the ways of Zion; angels are made to rejoice over the repentant and returning prodigal; and Christ sees of the travail of his soul and is satisfied.

O that all the people of God were brought to serious reflection and action on this subject. Christian! Church-member! Do you wonder and lament that Satan's kingdom is not diminishing and Christ's not advancing? But are you inquiring? Do you deplore the hardness of that heart which yet repels the Saviour's voice of love and mercy? But are you entreating, "O Lord, I beseech thee, send now prosperity?" Do you wonder that they do not feel? But do you feel? Can it be expected that a heart of stone will feel, when a heart of flesh does not? You are surprised that sinners can sleep. It is because you sleep alongside of them. Do you but awake, and see how soon they will begin to be roused, and to look about them, to ask the meaning of your solicitude, and be induced in time not merely to seek for oil for their lamps, but to have them burning. O that the *saints* would but inquire! Then would Zion's peace be as a river, and her righteousness as the waves of the sea.

Chateauguay.

BETA.

NEW YORK CORRESPONDENCE.

EDUCATION.—SECOND ARTICLE.

The inefficiency of State Education in this country is clearly proved by the following facts, which I am obliged considerably to abridge, from a long article on the subject, which I have lately perused.

1st. The asserted universality of education in this country, is really very delusive. In the New England States, the number of scholars is given as more than 1 to 4 (1 to 3.8) of the whole population. In Massachusetts, it is as 1 to 4.5; in New York, as 1 to 4.7; in Pennsylvania, as 1 to 7.69. These numbers include not merely children of the usual school-age, but all from 3 or 4 to 21 years of age, up to which age many of the youth of both sexes occasionally attend school in this country. This proportion of children is not found in the schools, as is generally supposed, for any considerable portion of the year. According to official returns, "the AVERAGE number of WEEKS each school is kept by a master (in the year) is seven, by a mistress nine!" It is not much better in the State of New York. The Report of the Superintendent of Common Schools for this State, presented January, 1845, states that 709,000 children attended the schools during the year, but only for the following periods, viz.:

Scholars.	Attended school.
20,000	For the whole year.
10,000	From 10 to 12 months.
35,000	" 8 to 10 "
85,000	" 6 to 8 "
134,000	" 4 to 6 "
190,000	" 2 to 4 "
235,000	For less than 2 "
709,000	

Thus, out of a total of 709,000 children, no less than 235,000 attended for less than two months, 425,000 for less than four months, and 559,000 less than six months in the year! This is a state of things quite different from what is generally understood, from the statistical tables usually published. In Massachusetts—the best educated State in the Union—the average length of the schools being kept open in the year 1843-4, was only seven months and twenty-two days; but the average period of the children's schooling was very far short of this. The Reports of the Superintendents in Massachusetts are filled with complaints of "the truancy, irregularity, and inconstancy, in the attendance of the pupils;" "little more than one-half the children attend." "In the most populous districts, all under 9 or 10 years attend the summer schools only, and all over that age the winter schools only—so that the average attendance is only about 15 weeks, or less than one-third of the year; hence the apparent attendance is about twice as much as the actual, of any particular scholar." "Amongst the oldest boys many dodge the examination." The following extract from one of the Reports of the State of New York, leads to the belief that the statistical tables are exceedingly deceptive:—"There is reason to believe that many of the children reported to have been taught, attended school but a very short time during the year. If a child attends school a day, his name is entered upon the teacher's list, and he is reported as having been taught. When the pupil by any cause is transferred from one district school to another, his name is again entered upon a teacher's list, and he is again reported. In the city and some villages this frequently occurs." "Parents being aware that they have only to pay for the time they send, suffer their children to stay at home for very trivial causes, and frequently for none at all." The Superintendent of Albany County reports, "that in his district there are 2,562 pupils in public schools, 2,866 in private schools, and 503 in academies." But he adds, "there are in the city of Albany more than 1500 children growing up in idleness, insubordination, vice, and crime; many of them already vagrants and beggars, and all fast receiving that street education which is rapidly preparing them for the almshouse or the jail." It would appear, from the statistical tables of New York city, as if every child

must be under instruction; but this is delusive. The Report of the Superintendent speaks of the multitude of scholars (*query*, children) who attend no school with regularity, and who "willfully refuse to be educated, and are found roving our streets, and indulging up in ignorance and depravity even in the midst of common schools, which open their doors on every hand to receive them." This proves that something more is required than building plenty of Government or State Schools.

2d. The school houses are either not suitable for the purpose, or are kept in a bad state of repair. By the Report for the State of New York, it appears, "that out of 9,038 schools, 8,340 are built of framed wood; 8,317 have only one room; only 3,261 were in good repair; 2,864 in ordinary repair; and 2,936 in bad repair; nearly 7,000 had no play ground; 6,449 were not duly ventilated; and 5,532 had no privies." The Superintendent says, "Many of those in good repair, are very far from being convenient houses, and many of the others are such tenements as our most thriving farmers would disdain to use for sheltering their horses from the inclemencies of the weather!" "It would be doing great injury to the term *stable* to apply it to one of these miserable buildings; yet to save a few dollars' expense to each inhabitant, these hovels, fit only for the habitations of moles, bats and screech-owls, are kept along from year to year." "The school-house could not be prized at more than ten dollars; they are past running down." "Of 112 school-houses in one county, there are 44 of these miserable apologies, with gaping roofs, yawning walls, stilted benches, pestiferous gases, highway play grounds, and, in fact, every accompaniment calculated to make them loathsome and repulsive to the juvenile mind. But the half is not told."

3d. The inefficiency of the teachers, and the wretched character of the instruction. From the Reports for the State of New York, it appears that an extremely large proportion of the teachers take up the profession for a few months only; that the same schools, in many cases, are taught in the winter by men, and in the summer by women! "Out of 5,845 teachers in winter schools, there were 1,936 who had, on the whole, taught for a less period than one year, and out of 4,701, there were no less than 3,991 who taught the same school less than one year. In the summer schools, out of 6,348 teachers, 2,552 had, on the whole, taught for less than one year, and 4,409 had taught the school less than one year!" The winter schools in the State of New York were taught by 4,796 male teachers, and 1,611 female teachers; whilst the summer schools were taught by only 1,060 male teachers, and 5,783 female. What will any practical educationist say of teachers and schools like these? The Reports of Superintendents speak thus—"Very few young persons look upon teaching, other than a temporary employment." "A large portion are young inexperienced persons." "There is a class of itinerant teachers, one of whom, in five successive visits, I found in as many different schools." I must give you some copies by a teacher licensed by the town Superintendent—"Honor and Renown are incentives to action;" "Virtues and happiness are inseparable connections;" and so on. To make school-keeping a regular profession, the employment must be constant, and the remuneration on a level with other employments; but the fact is otherwise: very few male teachers are employed over four months in the year, at an average compensation of \$13 per month; and female teachers five months, at \$6 per month. One of the Superintendents in the Massachusetts Reports, says, the Municipal School Committees "are anxious to show their Yankee shrewdness in driving a bargain with teachers for the lowest sum per month!" The Reports state, that most of the States are coming over to the opinion that it is better, as well as more economical, to employ female teachers, even for boys' schools as well as girls. In Massachusetts the numbers are 2,529 male, and 4,581 female teachers; in the city of Philadelphia, 84 male, and 442 female! Some of the Massachusetts Superintendents doubt the desirableness of employing females, but the majority recommend it. "One of the best schools in town has been taught by females; and during the past winter there were in this school six or eight young men from 18 to 20 years of age." "Experienced female teachers might be employed for less compensation than what is usually paid to male teachers." "A serious hinderance to the prosperity of the Schools is employing males one portion, and females another portion of the year." The varying opinions of Superintendents as to the best modes of teaching, &c., must keep the schools in a perpetual state of change or uncertainty. Mr. Reese, of New York, says, "Under pretext of opposition to the monitorial system, an incredible number of teachers are employed in single schools, involving a needless increase of expenditure." Many high authorities in Europe and America are declaring against the monitorial system, but this Superintendent opposes the change. "New schools have been opened next door to existing public schools, the scholars being transferred from the one to the other, thus doubling the expense to the city." The system of electing school officers often leads to the election of men of deficient qualifications, and subjects "the teachers to be dictated to by men immeasurably their inferiors both in intelligence and education." Some of the Superintendents complain of the indifference of the people to the schools, on account of their reliance upon the authorities. Is there not reason to believe, then, that the concern which parents, and Christian and patriotic individuals, would otherwise have felt for education, has been exceedingly impaired, not to say destroyed, by the Government provision? All experience proves that such is likely to be the effect of relieving men from their natural responsibility; and the official reports are full of evidence that that effect is realized in this country.

4th. The final and decisive objection is, that it is found impossible in these Government Schools to teach religion. Morality is doubtless taught in this, and Scripture history in some; but the different sects have been obliged to agree on the total exclusion of doctrinal religion; even the Bible itself is prohibited in not a few, as "a sectarian book." In Europe State education is unfavourable to liberty, in America to religion. Finally, that system must be bad, where we see multitudes of ignorant and vicious persons in society; bad and bad school-rooms; ill-paid, ill-trained, and ever-changing masters; defective superintendence; inefficient instruction, and utter inadequacy to produce religious impression!

Thus ends my long abridgment of a still longer article, showing a state of affairs different to what many in this and other countries suppose. I am a member of a District School Committee, and know something of the working of the system, and I believe it to be totally inefficient to accomplish the end intended. The school I have to do with is a case in point. The State allowance the past

year was \$25; the children's fees, \$206; total, \$231, to pay the teacher; whilst very many of the parents, whose children attend the school, earn their \$200, \$260, \$312, and upwards, as common day labourers, teamsters, mechanics, bleachers, dyers, printers, &c. This school is highly favoured above most in the district, or the income would be less; and, to procure a better teacher than ordinary, one individual makes up the income of the teacher to \$400. Why, few clerks of ordinary ability in the city but can get that sum, and a large number \$500 to \$1000. The statistics given in the article abridged above refer chiefly to the eastern States, whilst in the south and west the system is still less efficient. In this city there is an institution, called the Mechanics' School, got up by an association of mechanics for the benefit of their families. It is allowed to be far above any of the public schools in efficiency. Many very respectable families, unconnected with mechanics, send their children to it. The city also swarms with private schools for the poor as well as the rich, all showing the inefficiency of the public schools. Voluntary Common School Societies would perform the duty far more efficiently than any State or Government provision can possibly do. Your own public High School is an excellent illustration of this truth. Let the inhabitants of Canada stick to the voluntary principle, hence they will not repent of it. But let them also set about organizing Voluntary Common School Societies, even though they may be on a small scale at first. It can be done on the same principle as that on which Religious Tract, Sabbath School, Missionary, and other Societies, are formed. Personal observation confirms my approval of most of the institutions of this country, and it is my only wonder that they work even so well as they do, considering the great mental, and still greater religious ignorance which exists in the community. And, if Canada expects to advance in every thing that constitutes the prosperity of a country, she must in some way combine mental and religious instruction together. Though no longer a resident of Canada, I sincerely rejoice in hearing of her prosperity and advancement. May she be led to adopt the right course in the educating of the present generation, and she cannot fail to be prosperous.

W. G.

THE REVIEW.

EXPERIMENTAL RESEARCHES ON THE FOOD OF ANIMALS, AND THE FATTENING OF CATTLE. WITH REMARKS ON THE FOOD OF MAN. BY ROBERT DUNDAS THOMSON, M. D., Lecturer on Practical Chemistry, University of Glasgow. LONDON: Longman and Co.

(From the *Scottish Guardian*.)

It has been already stated that the author of this book, having, at the instance of Government, made a series of experiments for the purpose of determining the relative value of barley and malt in the feeding of cattle, availed himself of the opportunity of extending his investigations into some physiological problems respecting the physical management of man and animals. The experiments, which ranged over several months, were performed upon two Ayrshire milk cows, selected from a large herd. The animals were kept with great care in town, and fed successively on grass, hay, barley, malt, linseed, molasses, &c., and accurate observations being daily made of the different kinds of food, and their comparative value being ascertained by weighing the animals, their food, and their produce in milk and butter.

Introductory to these details we have an intelligible account of the process of digestion, interspersed with some useful practical hints. For instance, the necessity of a fine division of the food before it is swallowed, thus lessening the labour of the digestive organs, is shown by the fact, that when the cows were fed on entire barley, their milk diminished daily; whereas, when they were fed on crushed barley, their milk proportionately increased.—The saliva, which forms such a useful accessory in the process of digestion, is put forward, in contrast to alcohol, as the type of human drink. It contains 99½ per cent. of water. We here give an extract which deserves the attention of cow-feeders, and concerns the interest of purchasers of milk produced by stall-fed cows:—

STIMULATING STALL-FED COWS WITH ALCOHOLIC DRINKS.

"It has become customary in towns to stimulate the systems of cattle, more especially of cows, after the fashion of human beings, by the use of alcoholic fluids, such as pot ale, (swill) under the idea of increasing the amount of milk. Now, as the superior portion of this pot ale is alcoholic, and contains no curd, or, if so, but an insignificant portion, it is evident that no increase of the nutritive constituents of the milk is thereby obtained."

NURSES NOT BENEFITED BY ALCOHOLIC DRINKS.

"It is an idea, too prevalent with nurses, that fermented liquors increase the quantity of milk; but I am sure all intelligent physicians will agree with me, that this view should not be encouraged, either as improving the quality of the milk, or as benefiting the infant supported on such food. Even for adults a similar advice may not be inappropriate. . . . There is no evidence that alcohol can supply any of the constituents of the milk or body."

Regarding the subject of digestion in the extended sense of the conversion of food into blood, the author proceeds to describe, in a plain and perspicuous manner, the digestive organs of man and cattle, and the successive changes which the food undergoes in its progress towards the condition of the vital fluid. Passing over these physiological details, we select a tidbit for gourmands:—

PUTRID FOOD PRODUCES UNHEALTHY BLOOD.

"The primary object of the introduction of food into the stomach and intestinal canal is to produce blood: in order that the latter may be of a healthy description, it is requisite that the food should contain the ingredients necessary for the production of blood, and that these should be in a state of integrity and health. It is scarcely to be wondered at that the consumption of putrid food, such as high-flavoured game, and large quantities of decayed cheese, should be incapable of producing healthy blood; or rather that the blood produced from substances in such a state of putrefaction should be liable to disease of the most dangerous and deadly nature."

Dr. Prout has demonstrated that the milk which nature provides for the use of suckling animals, is the true type of all food. A table is given, showing, in parallel columns, the identity, chemically, of the ingredients composing milk, wheat flour, and blood. Hence the

IMPORTANCE OF GOOD MILK.

"To make good milk, therefore, is obviously producing a similar effect to that of forming good blood, and consequently contributing to build up the body of animals in a healthy and substantial manner. Again, as the blood of cows is identical in composition with that of the human species, it is obvious that the diet

of the one class of animals must possess a similar composition to that of the other."

As the result of an extended series of experiments and minute chemical analyses, Dr. Thomson is decidedly of opinion that malt is inferior to barley as an article of diet for cattle, as it gives less milk and butter, and diminishes the live weight of the animal. He observes—

"The views which we have been discussing of the difference in the chemical composition of barley and malt are sufficient to render it obvious that malt is a much more expensive substance, irrespective of duty, than barley for feeding, inasmuch as it is in reality barley deprived of a certain portion of its nutritive matter and salts."

Its only advantage, he adds, is to give a relish to a mash; but as this depends upon the sugar it contains, he suggests that the same flavour may be imparted, if necessary, by an equal amount of molasses or sugar.

DEVOTIONAL FAMILY BIBLE. By REV. ALEXANDER FLETCHER, D. D. George Virtue, New York. Lay, Montreal. Numbers 6-11.

We sometime since noticed the first five numbers of this Illustrated Devotional Family Bible, and then remarked on the excellence of the paper and typography, and on the beauty of the illustrations. The numbers now before us exceed the earlier ones in the latter particular. The subjects are happily chosen, and the engravings, though of different degrees of merit, are good. Solomon's Pools near Bethlehem, and the Vale of Nazareth, are the best, but the others present scenes of great interest, particularly the death of Abel, Rebecca's arrival near the tent of Isaac, and Jacob in the house of Laban.

It gives us pleasure to note the happy use made of the facts of Old Testament history in suggesting evangelical thoughts, and these especially of a devotional character. Withal there is considerable merit in the condensation of the practical reflections. The sentences are short, pithy, and eminently suggestive; so that a passage somewhat dry in its details is made to yield appropriate instruction. Take as an example Genesis xvi.—8, 9. :—

"And these are the names of the children of Israel, which came into Egypt. Jacob and his sons; Reuben, Jacob's first born. And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi." "The names of the saints are all known, and all dear to God; they are written in the Lamb's book of life. The name of Jacob's first born was 'Reuben,' which signifies see a son. Let us see Jesus with wonder, the beloved Son of the Father, the first born among many brethren. We may learn lessons of instruction from the names of Jacob's grand children. The sons of Reuben; 'Hanoch,' dedicated,—'Phallu,' hidden,—'Hezron,' dart of joy,—'Carmi,' my vineyard. May we be dedicated to God; may we belong to Christ's hidden ones; may we be comforted with spiritual joys; and may we watch over the vineyard of our souls with conscientious diligence!"

It may be well, however, to note, in passing, that we cannot endorse all the type-finding and spiritualizing occasionally apparent in the reflections. Whatever analogy there may be between the history of Joseph and certain parts of the life of our Lord, it is a sad blunder, though not an uncommon one, to suppose the former in any sense a type of the latter. We may be properly led, because of the analogy found in some parts of the life of Joseph, to reflect on the treatment which our Saviour received; but we must have evidence of the divine appointment of a type in order to its recognition as such. Where that is afforded, as in the case of the Tabernacle in the wilderness, our author makes good use of it. Our present notice shall be closed with an illustration of this, and with our cordial recommendation of the work.

"Very limited was the ancient tabernacle, but how extensive shall be the church of Christ! Do we compare it here below to a tent? It shall lengthen its cords and strengthen its stakes. It shall break forth on the right hand and on the left. Its beauty and glory shall overspread the earth, and the inhabitants of every land shall enter its magnificent courts to pay their homage at the Saviour's feet. How glorious is the gate of salvation, which admits into the invisible church! and how welcome are sinners, even the chief, to enter in! Have we entered? Every thing connected with Christ's Church is precious: His word is more precious than gold; and all royal treasures are not worthy to be compared with the promises, which are exceedingly great and precious! There is abundant accommodation for penitent sinners in the spacious courts of the building of mercy; for after the multitudes who have entered, 'yet there is room!'—Reflections on Exodus xxvii.—12, 18.

(The above critique is from a clergyman of this city.)

THE REVELATIONS OF ASTRONOMY.

(Continued from North British Review.)

The following interesting table of those double stars, whose period has been either satisfactorily or approximately ascertained, has been given by Captain Smith:—

Table with 2 columns: Star Name and Years. Lists stars like z Herculis, gamma Coronae, eta Coronae, etc., with their respective periods in years.

* A, B, and C. designate the first, second, and third stars in a double or triple star. † The proper annual motion of this remarkable star is so great as 5". 12. The two stars which compose it are yellow, the largest having a magnitude of 5 1/2, and the other being of the 6th magnitude, and having the deepest tint. See the Cycle, Vol. ii., p. 494-497, for a full account of this double star.

The two stars which compose a double star have very different degrees of brightness, and frequently different colours. M. Struve, who has paid much attention to this point, has found that out of 596 bright double stars, there are

- 375 pair having the same intensity and colour.
101 pair having a different intensity, but the same colour.
120 pair in which the colours are decidedly different.

The subject of coloured stars is one of high interest; but we have been much struck with the fact that different observers have ascribed different colours to the same pair of stars. Sir W. Herschel, for example, makes the two stars of z Herculis, bluish white and ash coloured, whereas Captain Smith makes them yellowish white and orange tinted. In like manner, both Herschel and Struve have pronounced the two stars in gamma Andromedae to be the one yellow, and the other blue, whereas Captain Smith makes them orange and emerald green. Another remarkable coloured star is alpha Herculis, the larger, whose magnitude is 3 1/2, being orange and the other which is 5 1/2 in magnitude, being emerald and bluish green. Captain Smith informs us that there are two distant stars near it of the 10th and 12th magnitudes, "which are remarkable for their lilac tinge." The double star, epsilon Bootis, has the largest of the 3rd magnitude, and of a pale orange colour, while the next, of the 7th magnitude, is sea green, "the colours being distinct and strongly contrasted," according to Captain Smith. In alpha Leonis, the colour is a bright white, while that of its companion is a deep purple, and in delta Serpentis, both the stars are blue. Mr. Dunlop describes a large cluster of stars in the southern hemisphere, all of which are blue, and likewise a nebula of a blue colour; and it is mentioned by Captain Smith as a remarkable fact, that there are many single red stars, yet "there is not an instance of a solitary green, purple, blue, or violet coloured one being found." The circumstance of Sirius being called a red star by Ptolemy and Seneca, though now it is brightly white, has been regarded by Captain Smith as affording a strong presumption that the colours of stars change, and he has drawn a similar conclusion from the fact, that Sir W. Herschel does not mention the colours in gamma Leonis, and gamma Delphini, in both of which the colours of the two stars are distinctly visible; but in order to show how little reliance can be placed on this class of facts, we shall just copy the two different accounts given of the colours of these two stars in two different parts of Captain Smith's work.

- gamma Leonis greater star golden yellow, lesser reddish green.—Vol. i., p. 303
gamma Leonis greater star bright orange, lesser greenish yellow.—Vol. ii., p. 228.
gamma Delphini greater star bright yellow, lesser bluish green.—Vol. i., p. 309.
Delphini greater star yellow, lesser light emerald.—Vol. ii., p. 487.

In the double star of epsilon Bootis, too, Sir W. Herschel makes the two stars bright red and fine blue, whereas Captain Smith makes them pale orange and sea green. From these, and other examples previously mentioned, it is obvious that astronomers must concur in assigning the same colour to stars at one period, and another colour at a subsequent period, before we can admit the otherwise improbable fact, that the combustion of these suns has changed its nature and character.

There can be no doubt that in the spectrum of every coloured star, certain rays are wanting which exist in the solar spectrum, but we have no reason to believe that these defective rays are absorbed by any atmosphere through which they pass. We do not know that the stars have an atmosphere, and it is quite possible, and even probable, that the defective rays never existed in the light of the star. In the sun's light there are hundreds of defective rays, and in the light of Sirius, Procyon, and other stars, there are also defective rays, but neither the sun nor these stars are coloured, because the defective rays are equally numerous in the different coloured spaces of their spectra, or are so balanced, that their abstraction does not take away from the whiteness of their light. We are not aware that any attempt has been recently made to analyse the light of the coloured stars. The only observation with which we are acquainted, is one made by Sir David Brewster, about 15 years ago, of which we believe a notice was read at the British Association. A memorandum of the observation, of which the following is the substance, was inserted in Sir James South's Observatory Journal, at Camden Hill, where it was made.

"In the orange-coloured star of the double star z Herculis, I have observed that there are several defective bands. By applying a fine rock salt prism, with the largest possible refracting angle, to this orange star, as seen in Sir James South's large achromatic refractor, its spectrum had the annexed appearance, clearly showing that there was one defective band in the red space, and two or more in the blue space. Hence the colour of the star was orange, because there was a greater defect of blue than of red rays." The phenomenon here described was distinctly seen by the Earl of Rosse (then Lord Oxmantown) who was one of the party present in the Observatory.

Now, in a very extensive series of experiments on the combustion of various mineral and saline substances in oxygen and carburetted hydrogen gas, carried on by the writer of this article,* the coloured flames produced during combustion were proved, by the prism, to be defective in certain bands and lines, an effect which gave to the flames the colour of the predominating rays. Since certain coloured flames, therefore, never possessed the tints or rays in which they are defective, it is reasonable to conclude that, in the coloured flames of the stars, the defective rays never had an existence. If the defective lines in the light of our sun arose from the absorptive agency of his atmosphere, then the light from the margin of the sun's disc would exhibit deeper lines than those which come from his centre; but no such difference exists, and hence we are entitled to conclude that these, and the analogous bands in the coloured stars, are not occasioned by the absorptive power of an atmosphere, but characterize the different kinds of combustion by which these bodies are lighted up.

Admiring as we do the zeal and success with which astronomers have prosecuted the difficult subject of double stars, we must acknowledge that much remains to be done both by optical and mechanical improvements in our astronomical instruments, and we cannot flatter our readers, as some writers have done, with the announcement that astronomers have demonstrated the extension to the sidereal heavens of the same law of gravity, which regulates the motions in our own system. However probable the universality of such a law may be, a probability is not a fact; and the science is too rich in facts and laws

* See Report of the British Association, at Manchester, 1842, p. 15.

to require the aid of fancy or speculation. We have no objection to hypotheses, however wild, when they are used but as incentives or as guides to observation and experiment, but we reject them with disdain, whether they are brought forward as true themselves, or as the ornaments or bulwarks of truth.

SWITZERLAND AND THE SWISS CHURCHES: being Notes of a Short Tour, and Notices of the Principal Religious Bodies in that Country. By William Lindsay Alexander, D.D., and F.A.S. 12mo. Glasgow: Maclehose. (From the Patriot.)

This is a volume which no one who takes it up will be inclined to lay down till he has finished it. The information which Dr. Lindsay Alexander has supplied, is precisely what no preceding tourist has been careful to collect, and what, in the present critical state of the Cantons, we were most anxious to obtain from a competent source. The Author's account of the Swiss churches, and of the religious phenomena of the country, is discriminating, candid, and exceedingly instructive. It speaks highly for Dr. Alexander's fairness and impartiality, that the Romanist Tablet has eagerly laid hold of his testimonies in favour of the Roman Catholic portion of the population, and of his admissions to the disadvantage of the Protestants; paying compliments to his honest frankness, at the expense of all preceding Protestant writers. We confess that we were at first a little startled at finding Dr. Alexander pressed into the service of Romish zealotry, as an authority for a disparaging estimate of the comparative condition of the reformed Churches; but the Erastianized and Socinianized Protestantism of the Helvetic Churches, is not the religion of the Bible, nor the faith of Luther and Zwingli, Ecolampadius and Calvin. This has long been known and proclaimed. So far back as the days of Voltaire and Gibbon, the Protestant Rome had become the stronghold of Rationalism; and Dr. Alexander, while he discloses nothing that was not before notorious, has vindicated the cause of truth, by throwing light upon the real causes of the low state of religious sentiment and morality in many of the Protestant cantons. "In one important respect," he says, "the Catholics of Switzerland have the advantage over the Protestants; they are both better instructed in the principles of their religion, and have a sincerer faith in and reverence for that religion, than can be affirmed of the Protestants are ignorant of the first principles of Christian truth, whilst by many of them the peculiar doctrines of the Gospel are repudiated, and whilst a spirit of indifference as to diversities of religious opinion widely prevails among them, the Catholics are, for the most part, sincerely attached to their faith, well acquainted with its principles and practices, proud of avowing their devotion to it, and apt to carry their preference for it to the dangerous length of denouncing not only the sentiments, but even the persons of all who reject it. That the democrats of Uri and Schwytz should have taken up arms in support of the aristocrats of Lucerne, in the cause of Romanist supremacy, and that the Protestant clergy of Vaud should have lent their influence to the side of Jesuit ascendancy in Valais, (as was done in both cases last year,) can be accounted for only on the principle, that among the Romanists religion is dearer than politics, whilst among the Protestants politics are dearer than religion. There is another respect in which I have reason to believe that the Romanist population of Switzerland have the advantage over the Protestant, and that is in general morality." This remarkable exception to what is almost universally acknowledged to be the case in other countries where Romanism and Protestantism are brought into comparison, Dr. Alexander thinks, may be in great measure accounted for by the influence of Helvetic simplicity and mountaineer integrity in the forest cantons, and the degrading influence of a light and lax scepticism pervading the community in the Protestant cantons in the plains. Infidelity extensively exists under two forms, and derived from two distinct sources; the one borrowed from the polished Deism of the French wits and savans, which predominates in the French cantons; the other partaking of the absurdities and grossnesses of Socialism, which is found in the German. In Vaud, both forms prevail. In Zurich, Basle, Berne, and partly in Neuchâtel, the German Neologianism has been extensively introduced among the clergy and educated classes; of which a striking proof was afforded, by the appointment of De Wette and Strauss to professional chairs in the faculty of theology, after even Germany had cast them out. "The state of religious feeling and action in the Protestant churches of Switzerland, is, for the most part, painfully feeble and low. Dead forms, parchment orthodoxy, mechanical rites, engross the entire religious interest of multitudes; and with others, a lax indifferentism and courteous latitudinarianism confound all religious distinctions, and make religion itself a mere matter of worldly convenience." In an appendix, is given an interesting Memoir of Jean-Baptiste Morelli, the advocate of Congregational principles among the French Reformers. The volume is rich, in fact, both in valuable and reliable information and in materials for reflection; and we tender our cordial thanks to the Author for the gratification it has afforded us.

A HARMONY OF THE FOUR GOSPELS IN ENGLISH, according to the Common Version. Newly arranged with Explanatory Notes. By Edward Robinson, D.D.L.L.D. Boston: Crocker and Brewster. (Montreal: W. M. H. Colt.)

This is a most valuable aid to the study of the Gospels. No one can obtain a clear view of the facts recorded by the evangelists, who does not carefully compare their respective statements. In order to do this with as little inconvenience and loss of time as possible, and accuracy, it seems almost indispensable to have passages, which are parallel, presented side by side to the eye, in order that their agreement may be more readily appear, or their apparent contradiction be the more easily reconciled. Such a book is now furnished to the Christian public in a dress most attractive and inviting. In addition to the Harmony there are upwards of fifty pages of notes, "relating chiefly to the mode and order of harmonising the narratives of the four evangelists, and touching incidentally upon other topics." These notes are unpretending, but to every Biblical scholar who has felt and attempted to reconcile the difficulties there treated, will give evidence of the most profound learning and research. We commend this book to every one who wishes to read understandingly the narratives of the life and actions of our blessed Saviour. It will prove a valuable auxiliary to Sabbath school and Bible class instruction. Indeed, it will be useful to every one who is studying or reading the Gospels with a sincere desire to know the meaning of what he reads. We wish it an extensive circulation, which we have no doubt it will obtain.—New York Evangelist.

RECOLLECTIONS OF A CONVICT, and MISCELLANEOUS PIECES. By Y. L. E. Price 2s. 6d. Montreal: R. & C. Chalmers.

We have received a little volume bearing the above title, and published by Messrs. R. & C. Chalmers, Great St. James Street. The principal tale in the volume, "Recollections of a Convict," and some of the other pieces, have previously appeared before the public in various periodicals, and newspapers; but are now published for the first time in a compact form.

The narrative is forcibly written, and the horrors of a convict's life fearfully delineated. There are, besides, a collection of fugitive pieces, both in prose and poetry. The signature of Y. L. E. is well known to many of our readers, and the productions of his pen will require no further comment from us.

Monies received on account of WITNESS :-

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THE WITNESS.

MONTREAL, MARCH 15, 1847.

THE MIRACLES OF THE CHURCH OF ROME.

The only article in the shape of a reply from the priests to our repeated requests for the evidence of the miracle alleged to be performed at the Hotel Dieu in this city, is the following, which appeared in the Melanges Religieux of the 9th February; and we would have inserted it sooner, but that we thought it best to give the documentary evidence, which is promised at the end of it, at the same time. We imagine, however, that the doctors' certificates are difficult to be procured, or, perhaps, not worth publishing when they are procured, for there is no appearance of them; and we are rather inclined to think now that they never will be published. In the meantime, the following will be found deeply interesting to all who wish to obtain a glimpse of the most stupendous system of deception that the world has, perhaps, ever witnessed. We have inserted figures in the text to correspond with those affixed to the subjoined remarks.

UPON MIRACLES.

(Translated from the Melanges Religieux.)

In our first number for this year, we published the account of a miraculous cure performed in favour of the "Hotel Dieu" of this city. We might have added a second cure, performed in another convent, by the same relic of the venerable M. Olier; but we wished to wait awhile until it was confirmed beyond a doubt: for it appears superstitious to some persons to be taken up with miracles—at least they are fully persuaded that none are performed in our day; as though the Church no longer had the power given to it by Jesus Christ, when He ascended up to heaven. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover," St. Mark xvi. 18. The great apologists of the Bible should believe these words; consequently, if they are of those to whom Jesus Christ addressed these words, they should believe in miracles and perform them with ease. "It is remarkable," says the London Tablet, "that since there are so many conversions in the world, miracles have become much more frequent than they ever were, if you except some critical periods of the Church. It is simple truth, and no exaggeration, however incredible it may appear to those who have become voluntary exiles from the kingdom of God on earth, that several hundred miracles have been performed in the course of four years." The Tablet, without doubt, speaks but of what he has become acquainted with through his different correspondents; but, instead of hundreds of miracles, he would have said thousands, if he had been informed of all those which have been performed in the world. But it may be said, Why notice these miracles? Nobody will believe them; now-a-days, every thing is explained by the rules of Natural Philosophy. Yes; even the miracles performed by Jesus Christ. In former times, the Jews explained them otherwise; they could not deny them, but ascribed them to Beelzebub (1). They had seen Lazarus dead; his body had been lying in the tomb four days, and was already in a state of putrefaction; they now saw him alive, they eat and drank with him; but when they wished to put Christ to death, they thought to kill Lazarus; as if, as St. Augustine says, "He who had raised him from the dead could not restore him to life, if they did kill him." In the first ages of the Church, the heathen did not know anything about Beelzebub, nor understand the admirable sciences of Chemistry and Natural Philosophy. In their simplicity, they ascribed the innumerable miracles performed by Christians to witchcraft. In our day, unbelievers ascribe all to natural causes, and, amongst these unbelievers, we find even those who believe in the Bible—a certain proof that they

do not understand it (2). But if all is natural—if all is done according to the law of nature—if God has no longer a right to control the elements—it is very wrong of us to commend ourselves to Him in affliction, distress, and sickness, perils and dangers by sea or on land, since all must take its natural course (3). Notwithstanding, Protestants do not always reason in this way when in danger. In our mission to the Gulf of St. Lawrence, we knew a Protestant gentleman, commander of his own vessel, who, in a critical moment, when all human aid was unavailing, and death appeared certain, recollected that the Catholics, on such occasions, promised a mass to St. Anne. Forgetting all his prejudices, he, with all his crew, promised a grand mass to that saint, and they were immediately delivered from danger. Saved, as by miracle, he did not amuse himself debating whether it was the effect of chance or natural causes; but as soon as he arrived at Ristigouche, the place of his residence, he came, with all his crew, to request us to chaunt the mass he had promised. They all attended zealously, and, among others, the captain, who showed the greatest attention. In those places it is not uncommon for Protestants to have recourse to St. Anne, in times of urgency, particularly in perils at sea; they have so many proofs before their eyes of her power with a God, whose mother was her daughter. But we do not wish to call this act of preservation from extreme peril at sea a miracle; our intention is only to show that the Protestants themselves are, in certain cases, obliged to believe in a supernatural order of things. Without this order, what would the providence of God be?

In accordance with this divine order of Providence, we must think that miracles are more common than we in general believe. How many miracles are known only to those in whose favour God has been pleased to perform them, or, at most, to their confessors, or to those persons with whom they are most intimate! Must we, in such cases, have certificates from physicians and professors to prove a miraculous cure? For example, will the nuns of "L'Hotel Dieu" require certificates, and good authority, to make them believe that their sister, who was dying at night, was as well as any of them the next morning? Such formalities are unusual, except at the Court of Rome, where it is proverbially said, "that it is impossible to prove a miracle at Rome," so cautious are they to avoid being deceived. But such certificates are in general unnecessary to good Christians, who believe in the omnipotence of God. As to unbelievers, they do not believe the most authentic certificates: but it is not for them that miracles are performed or published.

Those who still have faith find no difficulty in believing miracles. Some person was congratulating St. Francois de Paul for having the gift of miracles. By way of answer, he took a burning brand from the fire, and holding it in his hand with as much ease as though it had been extinguished, he said, "Oh, it is an easy matter, brother, for one who loves Jesus Christ to command the elements." Mgr. Flaget, Bishop of Louisville, U. S., was so reputed for the performance of miracles, that he could not go out without being surrounded by a great crowd of people. When one day taking a walk with another Bishop, and the crowd pressed upon them, his companion said, "you see, brother, how inconvenient it is to have the reputation of performing miracles." He answered as ingeniously as St. Francois de Paul, "O, it is no great thing; do you not perform any?" (4) Much the same answer was given by the good nun who accidentally made known the marvellous thing which she performed. When asked why she had not made it known sooner, she said, "I did not think much of it, as it was performed by one so unworthy."

But the heretical sects have two reasons for denying miracles. The first is, that miracles are not performed amongst them: the second, that miracles prove the truth of the religion they oppose. But as we have no desire to engage in discussion or religious controversy, it may suffice to say, that we expect to give, in a short time, the authentic account of the proces-verbal of the cure that we lately published. The physicians, and ecclesiastical superiors, are delaying the publication of all the evidence, only the better to prove the permanence of the cure; and that the first illness, which is well certified, has not changed into another disease or infirmity (5).

REMARKS.

1. The Jews did not deny the miracles of our Lord; but wherefore? clearly because they could not. His miracles manifested themselves to all the natural senses; they were wrought in circumstances and upon subjects where collusion or deception was impossible; they could be and were attested by great numbers of credible witnesses, and all this was needful in the nature of the case. The chief object of miracles is to prove a Divine commission, and for this end they must always be themselves easily and distinctly proved and cognizable by the natural senses, even of unbelievers; were it otherwise, and did it require faith to believe them, they would be of no use as credentials at all; because the faith might as well be exercised on the Divine character claimed at once. But how miserably, in this point of view, do the priests' miracles fail. Their great standing miracle, that of converting bread into the actual and literal flesh, blood, and bones of Christ, is not tangible to any of our senses. The bread remains to the sight, the touch, and the taste, precisely as it was before the supposed change took place; and therefore, instead of proving anything for which purpose miracles are mainly useful, it would require much greater proof in itself than any doctrine of the Christian religion, inasmuch as these doctrines, if not cognizable by, are at all events not contradictory to, our senses.

2. This, and a preceding passage are intended to confound those who disbelieve in the miracles of the Church of Rome with those who explain away the miracles of our Lord; but nothing can be more unfair. We do not deny that there are men who profess to believe the Bible, yet make out that it is only a record of lies, by accounting, or attempting to account, for the miracles therein recorded on natural principles; but no Evangelical Protestant—no true Christian does this. Nay, it were better to be a Roman Catholic, with all his superstitions, than such a sceptic. Belief in our Lord's real miracles does not, however, render it necessary to believe the spurious ones of his self-styled representatives.

3. Here the monstrous proposition is distinctly affirmed, that whoever denies the power of the Church of Rome to work miracles, denies the power of God to do so; thus proving, as clearly as language can prove, that this church possesses at least one distinguishing characteristic of the Man of Sin, the Son of Perdition, spoken of by the Apostle Paul in the Second Epistle to the Thessalonians, ii. 4, viz., "he, as God, sitteth in the temple of God, showing himself that he is God."

4. If it be easy to work miracles, as here stated, it does not appear so easy to prove them; and we doubt very much whether the Bishop of St. Louis would have found it more convenient to furnish any kind of evidence of his miracles, than the priests here seem to do in the case of the miraculous cure at the Hotel Dieu. The common Roman Catholic proverb quoted above, that it is impossible to prove a miracle at Rome, may be, and is, we think, true of other places also.

5. The alleged cure at the Hotel Dieu was either a miracle, or it was not. If it was, there must be evidence of the fact, and no subsequent sickness could affect it. If it was not a miracle, why publish it as such? Even on their own showing, the priests have taken credit for this miraculous cure before they were certain that it was a cure at all.

More than two months have elapsed since the Church of Rome took credit before the public for this alleged miracle, stating that ample testimonials of its authenticity could be furnished; yet, although asked

again, and again, and again, for these certificates, there is not one forthcoming hitherto. Why does not the Bishop appoint a commission to inquire into and report upon the miracle in an authentic form, in order that, if it be a real miracle, Protestants may believe in it, and, if only a pretended one, Roman Catholics may be disabused? We think, in all fairness, the very fact of publishing the miracle at all entails the responsibility of taking some such course as this upon the Church of Rome: nor is it an unusual course as will be seen by the following paragraph also translated from a recent number of the Melanges Religieux.

"A report was recently current at Rennes of a miraculous appearance of the Holy Virgin to two children, who were keeping sheep near Corps, (Isere). It was even said that the story of the children was certified by the Bishop of Grenoble, and that thus the prophecy of the young shepherds deserved credence. This prophecy was nothing less than to announce four great scourges for the year 1847, viz: war, pestilence, famine, and inundations. The following is the exact state of the case. The inhabitants of Corps and the neighbourhood believe in the vision and the prophecy. The Bishop of Grenoble thought it his duty to name two commissions of inquiry, composed of grave and educated men to verify the fact—and these two commissions, after having examined separately, have been led to declare that nothing has been proved in the case."

BRITISH SLAVERY.

It is the custom of American pro-slavery papers and orators to excuse American slavery by pointing to the British factories and coal pits, where human beings are, they say, exposed to fully as great suffering, privation, and toil, as in the cotton, rice, tobacco, and sugar fields of the South; and it is the custom of British papers and orators to reply that the British operatives and labourers are voluntary agents, sell their labour where and how they choose, and at all events can call their wives and their children their own—the law being ready to protect the meanest of them against the most lordly capitalist. Now, while there is much truth on both sides, the miseries of British labourers furnish no excuse whatever for American slavery; they are the result mainly of an over-population, and of landlord legislation, neither of which exist in the United States. And certainly they who mourn over the sufferings of the slave, should have a tear for those of the factory child. But the allegation of British philanthropists—that the factory operative is a voluntary agent—is only true in part; necessity is at the heels of the adults with a sterner lash than that of the overseer; and even admitting that they are free, what is to be said of the children? Are they free? Not at all. They are as much the slaves of their parents as the negroes are of their masters; and oftentimes parents, void of all natural affection, who have only one object for which they live, and breathe, and have a being, and that object—gin.

Our readers are doubtless aware that great efforts have been made, both in and out of Parliament, to mitigate the sufferings of that much oppressed class—factory children; and that there are public lecturers engaged in the humane endeavour of awakening public sympathy in their behalf—the most prominent of whom is the somewhat celebrated Mr. Oastler. We now make an extract from a speech of his lately delivered before a public meeting in Dundee, for the purpose, first, of exhibiting some of the horrors of the case—and secondly, of awakening a deep sense of gratitude for the superior advantages enjoyed by the labouring classes on this side of the Atlantic. But we would add, that we do not concur with the idea that these evils are attributable to factories. The congregating of operatives together in factories may be, and has been, made one of the most effective means of reaching them with every kind of moral and religious improvement. The evil is to be attributed to the lack of Christianity, and the brutifying effects of sin generally, and more especially of intemperance.

Some deny the statements made by Mr. Oastler and other lecturers; and doubtless they are selections from the worst cases; but there is one strong point in favour of their authenticity, namely, that they are made openly in the factory districts themselves, before the very operatives and mill owners, who know exactly how the matter stands.

The following is the extract in question:

"Just conceive of a child of five, six, or seven years working—the very least of it—from six in the morning till seven in the evening, with only half an hour of intermission for meals, for play, for education, for home instruction, and for worship. Only thirty minutes—for a child who works so long has no time when he goes home at night to do anything but go to sleep and be awaked in the morning to go back to the mill. Human nature could not endure this, and as I told you before, the children often died. Ah! but they suffered greatly before they died. Nature rebelled before this toil destroyed the animal life, and although sleep was forbidden by the factory system, the exhausted frame sank overpowered with sleep, even in the factory. What was the consequence?—and here I am going to tell you nothing but what has come under my own observation. In some mills the children were struck with the fist of the overlooker, or kicked with his clog shoe to awaken them. Another kind of punishment was to carry the sleeper to a tub of cold water kept for the purpose, and after the poor child was drenched there, he was again put to the machinery. Other children were suspended by ropes put round their bodies, not only to awaken them, but to frighten others. Sometimes the overlooker took a billy roller, a large piece of wood which passes along the top of the frames, and with it knocked the child down. I have known children killed in this way. I have held in this hand the lock of hair torn by an overlooker from the head of a little girl. This girl had been found fast asleep. She was not very old—not so old but that he was able to seize her by the hair and dash her to the floor. He did so, and the lock of hair was left in his hand. Nature rebelled; the child was asleep, and she was thus punished. Sitting in my parlour once, a little boy came to me and asked me to look at his back and face. I did so. There were more than twenty cuts upon his back; his eyelid was laid open, and there were two cuts upon his cheek. This was done within a mile and a half of my own home. And what was the child's crime? He had been asleep from the fatigue of overworking. I have had mothers coming to me, too, showing me the cuts upon the bosoms of their little girls, and asking me to intercede for them with their masters. I ask whether such a system is to be endured in this country, and whether any living man will say it is not a system of oppression? But I have seen oppression suffered not only by babes—but by fathers also. I have seen many fathers at four o'clock in the morning, with a little boy in each arm, walking perhaps a mile or two to the mill, and the whole employment which these fathers had—though they were willing and able to work—was to carry their babes to the mill in the morning, to bring them their food at dinner time, and to fetch them back at night; so that these little babes, instead of receiving their food from their father's labour, were actually competing in the field of labour against the man who ought to have fed them, and were made the instruments, by this system, of depriving him of the means of feeding them, and compelling him to feed himself upon their life's blood. I have visited a widow who lived within a mile or two of my house. When her little children came home from the mill, the eldest dragging the youngest behind him, I have seen her set them upon the bedstead, and a wretched bedstead it was, put a spoonful of porridge (milk, and bread soaked in it) into their mouths, and take off their little socks to dress the ulcers created upon their ankles by

long standing in the mill. And although the children were naturally hungry, having eaten nothing since noon, and it was now eight o'clock; and although they must have suffered pain from the dressing of their ulcers, I have more than once seen them actually fall asleep before they had swallowed their food. Impossible as it may seem, I have seen this myself; and I ask any man what excuse can be offered for such oppression of the juvenile race of human beings? God pronounced his curse upon man when he said, "In the sweat of thy brow shalt thou eat thy bread." But he did not curse infancy. It was left to the factory system to do that. I have seen what the factory system does for mothers. We have it on high authority—"Can a mother forget her sucking child that she should not have compassion upon the fruit of her womb. She may." It may be. I have seen it. I have seen the fiendish temper produced in a mother's breast by the operation of the factory system. I remember once walking through a village about three miles from my own home. A woman was sitting upon a door step suckling a child. She glared at me with the eyes of a fiend, and addressed me in the language of hell. I will not repeat the curses she uttered. She cried after me, "Dost thou think to hinder me making gain of this child when it is five years old?" I inquired who she was, and learned that she was at a factory herself at the age of five, and that her mother had drank gin from her labour, and she was determined to do the same with her child. I ask you what amount of wealth can make up to society for such disorders as that? I can tell you something, too, of the sufferings of women in these mills. Why, I ask, should mothers be twice cursed? "In sorrow shalt thou bring forth children" was the curse pronounced upon woman; and why should the factory system double her curse? I went once into a factory in Manchester, the owner of which said I was too severe upon the system. I had not been many minutes in the first room I entered when the perspiration was running down my face from the heat of the room. I saw a woman and a man at work near each other. Both were nearly naked; their breasts were entirely naked. I asked the mill-owner, who was with me, whether the woman was the man's wife? "Not she," he said, "her husband is drinking her wages." I observed that her breasts were swollen with milk, and on looking more closely, I saw the milk oozing from her breasts and dropping with her sweat upon the factory floor. I asked the mill-owner where her babe was. He said, "I dare say she has put it to sleep with a dose of Godfrey's cordial." What is the consequence? The child's stomach is trained to poison from its very cradle—for Godfrey's cordial, you know, is just opium. If the child survive, it will be rickety; if it grow up to boyhood, it will be a drunken boy—it can never come up to manhood. Can you conceive anything more horrible than this poor woman separated from her babe, which she had sent to sleep with an unnatural potion, and to which she was taking home unwholesome food in her own bosom; and all her sufferings, too, only making her husband a worse man than before? Can you conceive of a human being suffering greater oppression than this? It is for such women that I plead; for these evils are still consequent upon the factory system.

Let any father of a child five years old, in Canada, think of the anguish of leading that tender little one to work in the factory from morning to night, and pour out his thanksgiving to God, that such a sacrifice is not necessary for existence here.

Lord Ashley is at the head of the humane efforts to protect factory children by law from over toil. Honour and success to him!!

REVIEW OF NEWS.

The twenty-ninth Congress closed on the 3d inst., and has passed the three million Bill to secure peace with Mexico, without the Wilmot proviso against slavery in any territory acquired. In the Senate this was of course lost, and the House of Representatives appear to prefer peace, in the meantime, to quarrelling about an abstract declaration, although they have solemnly recorded their decision that they will oppose any attempt to extend slave territory. One of the votes in favour of the Wilmot proviso was rather ominous of the fate of slavery, viz., that of Mr. Houston, sole representative of the little State of Delaware—the first vote against slavery that has ever been given from a slave-holding State. Simultaneously with this the popular branch of the Delaware Legislature decided to abolish slavery in that State, and though the measure was delayed for the present by a tie vote in the Senate; it will probably be passed next session. Here is abolition beginning at home, and which must in the very nature of the case extend through all the northern tier of slave states where slave labour has long been unprofitable. But when this takes place, what will become of the peculiar institution? The balance of votes in both houses of Congress will be gone forever unless an indefinite number of new slave states can be carved out of Mexico and California. Is this the secret of the war, and the extreme violence with which Calhoun opposes the Wilmot proviso?

Congress refused to create the office of Lieutenant General for Col. Benton, but the President has appointed him to it without the name, and he has proceeded to Mexico with full control over the army on the one hand, and over the three millions of secret service money on the other. He will thus be able to threaten and bribe, and either to buy or conquer territories, as may appear most advantageous on the spot. The war is allowed by all parties to be unpopular on account of the national debt it is creating, as well as its repugnance to the constitution, and it must, if possible, be brought to an end speedily.

The Irish Relief Bill has not passed.

All the grants of money and authority to borrow, as well as to raise men for the war, which the President asked, have been voted; but no means of raising the money except borrowing.

The news from the seat of war is as obscure as ever. Some small parties of Americans have been made prisoners, and marched into St. Luis. Santa Anna is said to be making a demonstration on Monterey, and the Americans are preparing to take Vera Cruz.

A telegraphic despatch from the South announces a desperate battle between Gens. Taylor and Santa Anna, in which the former was victorious; but no particulars are given. The fact is at least doubtful.

The Supreme Court of the United States has affirmed the validity of the State license laws.

It is distinctly stated by some cotemporaries that the Canadian Post Office is to be given over to the Canadian Government. We hope the statement is true, and that there will be no half measures attempted by the latter.

A public meeting is called by the Mayor for to-morrow afternoon at three o'clock, "to take into consideration the propriety of establishing a House of Industry in this city on a broad and liberal basis." This plan we are satisfied will never work on the voluntary principle, for Protestants would, as in all former cases, have to pay two-thirds or three-fourths of the subscriptions, and Romanists would receive two-thirds or three-fourths of the relief—to which result, by the bye, there should be no objection, had the latter no other resource, and were it not just practically to relieve the Church of Rome, in a great measure, of the care of her poor, and enable her to turn her immense revenues into other channels, such, for instance, as the propagation of the faith. The only way in which a general Poor House can be established in

Montreal, is by Act of Parliament, authorizing equal legal assessment, and not omitting to assess the income of the Seminary of St. Sulpice.

It is highly honorable to the St. Patrick's Society of this city, that they have agreed to forego their annual dinner, preferring to give the sum that would have been expended in it to their famine-stricken friends in Ireland.

The Official Gazette of Saturday contains a farther prorogation of Parliament to April 24th, and not then for dispatch of business.

LOOKING FOR GUY FAWKES.

It has been the custom in England, since the famous gunpowder plot, previous to the opening of Parliament, to make a formal search for similar plots, by which the worthy members might possibly be troubled. The practice, now become ridiculous, generally gives rise to some pleasantries, amidst which, as wisdom and folly are often near neighbours, sometimes grave truths are to be found. The London Times has the following reflections this year, which are too true to make a jest of:—

"Yesterday morning, at eleven o'clock, Sir Augustus Clifford, Mr. Palman, and Captain Kincaid, with a party of Yeomen of Her Majesty's body guard, made the usual search in the vaults beneath the House of Lords, preparatory to the opening of Parliament." We are glad of anything that keeps up remembrance of the past history of Popery, but we must say that this search is very idle and useless piece of nonsense. The inventor of Popery and of all evil is too fertile in device to have recourse to the same plot over again; and, at all events, would not have the powder put twice in the same place. Neither is there any danger of the Jesuits having stuffed the wool sack with gun cotton, when Chancellors like Lord Brougham and Lord Lyndhurst sit on or near it. We desire by all means that the usual search be made before the opening of Parliament; but it ought not to be in quest of chemical combustibles, nor amongst the vaults beneath the house, nor conducted by Yeomen and Sticks in Waiting. Instead of Sir Augustus Clifford and Captain Kincaid, let men like the Rev. Baptist Noel of London, Dr. Candlish of Edinburgh, and Dr. Cooke of Belfast, be Her Majesty's searchers; and let the search be made, not in the cellars below St. Stephen's, but in the lawn sleeves of some of the bishops, beneath the white surplices of many of the clergy, under the college gowns at Oxford and Cambridge, in the bureaux of statesmen and public men, both in and out of office; and we believe that Popish materials will be found in these and other places, far more dangerous to the Queen and the Constitution than Guy Fawkes with his barrels of gunpowder.

THE EVANGELICAL ALLIANCE AND CZERSKI.

A powerful writer in the New Englander, Dr. Bushnell, has rated the Evangelical Alliance soundly for rejecting Czerski as a member at the great conference in London; whereupon the Rev. Mr. Pomroy, of Bangor, member of the Alliance, states that the German Reformer never applied for admission—that he was ignorant both of English and French—and what was worse, though Mr. Herschell and others who saw most of him hoped he was a Christian, yet his views as to Christian doctrine were very indistinct; and above all, he was in fellowship with Ronge, an avowed rationalist. We trust that Czerski stands higher than this, but he himself admitted that his cold reception was not attributable to neglect of him, but to a jealous regard for Evangelical truth.

We have been much pained to see the loose manner in which Dr. Bushnell writes, (in one place, for instance, saying that Unitarians should not have been shut out from the Alliance), and the wide circulation which these unguarded statements obtain in the New Englander and Evangelist.

AN APPEAL IN BEHALF OF IRELAND.

The following is extracted from an appeal sent by a pious lady of the County of Cork, Ireland, to a personal friend in the United States, requesting her to circulate the appeal as widely as possible:

Oh! my dear friend, in your blessed land of plenty you cannot conceive our misery. People are dying by hundreds; in the next parish to ours the dead are without coffins. The prospect before us is fearful. An unusually severe frost set in; clothing, bed-clothes, all pawned for food, and the suffering of cold added to hunger. The pig (the Irish cottier's wealth), the fowls by which many lived, gone, starved, and in many cases devoured by the owners when they could feed them no more.—Oh! if you saw the sight I saw yesterday. Above two hundred men, tattered, looking more like skeletons than human beings, with despair on every feature, toiling on a road they were making, and not one probably having tasted food at least since the day before; and in the mountain wilds, the women and children perishing by hundreds. A man's day's hire will hardly earn what keeps himself alive, and though an Irishman would give his last morsel to his child, yet he must keep it himself, for if he perishes, his family must perish with him.

Oh! that our American sisters could see the laborers on our roads, able-bodied men, scarcely clad, famishing with hunger, yet striving in their once cheerful faces. Staggering at their work, yet striving to earn the meal which is to keep life in them to earn another—too probably having tasted no food since the day before! Oh! that they could see, on the post mortem examination of hundreds who have died of hunger on the roads, where they work almost to the last gasp, that not a particle of food is found in their contracted stomachs! Oh! that they could see the fever and famine-stricken family huddled together on their bundle of damp straw, with one or more corpses among them, which the survivors have no strength to drag from beside them! Oh! that they could see the dead father, mother, or child lying coffinless, and hear the screams of the survivors around them, caused, not by sorrow, but in the agony of hunger—they, whose hands and hearts are ever open to compassion, would unite in one mighty effort to save Ireland from such misery!

MONTREAL HORTICULTURAL SOCIETY.

It is a matter, we think, of considerable importance that such a Society should have been formed, seeing that it is likely to encourage a taste for gardening as well as advance the knowledge of that delightful science. We may, in consequence, expect soon to see fine, and hitherto rare or unknown flowers and shrubs surrounding the villas and suburban cottages of our city; and we may, perhaps, realise the still more substantial benefit of having our markets well supplied with fruit. As things have been with us, grapes are a luxury worth some two shillings a pound. Gooseberries, which in Britain would perhaps sell about three halfpence a quart, are, here, eightpence. Strawberries are not to be had. Peaches, apricots, &c., are almost unknown, except some small half ripe ones which will bear transportation from the States. Pears are scarcely seen; plums in the same predicament; cherries, we have none but what are sour; and even our stock of apples, of which we boast so much, has to be eked out by large importations from Rochester. In fact the only kind of fruit of which Montreal can be said to have an adequate supply, is red currants—and that we would not have did the bushes require culture. We do not mean that the gardens of the rich are destitute of fine fruit, but that our markets are not supplied.

From this brief sketch it will be seen that an Association for mutual

improvement in gardening was much needed here: and now that it is formed, we trust it will be well supported. Several of our most respectable citizens have taken a part in it; and all who have a spot of garden ground will, we hope, follow their example.

There will be a meeting of this Society in the Odd Fellows' Hall, Great St. James Street, to-morrow evening, at seven o'clock, to which ladies and gentlemen desirous of joining the Society are invited. The report of the Committee is to be presented, and addresses delivered. We hope the meeting will be a large one.

HOUSE OF REFUGE IN GRIFFINTOWN.

It is not, perhaps, generally known that there has been a House of Refuge for destitute women and children, supported, in Griffintown, through the course of the past winter, by our Roman Catholic fellow-citizens—an effort which reflects much credit on them, and which Protestants would do well to imitate. We visited the house last week, and found that there were at that time about 60 inmates, (the number has, we believe, been as high as 70), consisting of infirm and helpless women, and destitute mothers with their children; the children being about half of the whole number of inmates. Everything was clean, comfortable, and well-arranged, and we could not help feeling thankful that the inmates were not left to their own resources, or mere casual charity, during our inclement winter. A room was set apart as a school, where the children are taught reading, catechism, &c., and the women are employed in needlework, or other suitable tasks.

Such asylums may be made eminently useful, not only for relieving temporal wants, but for communicating instruction to the young, and bringing all under a good influence.

EDUCATION UPON A RELIGIOUS BASIS.

The Coté Street Academy, now under the charge of Mr. McLaren, from Glasgow, who recently arrived to take the place of the late Mr. Thompson, will remove on Monday next, the 22d inst., into the new school room, in the basement storey of the Free Church, Coté Street. This room has been fitted up with great care, and after consulting the most approved plans, in order to provide, as far as practicable, for the health, comfort, and progress of the pupils. Mr. McLaren, besides being well acquainted with the Training System, has had a college education, and will conduct the academy in the same manner as it was commenced by his lamented predecessor; the Holy Scriptures being a class book.

We are requested to intimate, that the sixth Anniversary of the Ladies' French Canadian Missionary Society will be held in the Lecture Room of Zion Chapel, on the afternoon of Wednesday, the 17th inst., at two o'clock, when information relative to Mrs. Tanner's school will be communicated, and addresses delivered by several ministers. Ladies friendly to the object of the society are earnestly and respectfully invited to attend.

We request the attention of all who are interested in the subject of education to the important statistics briefly presented in the article of our New York correspondent on the second page.

The annual Wesleyan Missionary Meeting takes place this evening in the Great St. James Street Church.

NEW YORK CORRESPONDENCE.

New York, 9th March, 1847.

RELIEF FOR IRELAND.

The sympathy for the destitute Irish and Highland Scotch in this quarter, and indeed throughout the Northern States generally, is very great. Large sums of money and produce are being collected and sent off: the money collected is already over \$200,000 dollars, and is increasing weekly. The *London Christian Witness*, containing the proceedings of the Irish Evangelical Society, and the *London Baptist Magazine*, containing those of the Baptist Irish Society, for February, which I received by last steamer, contains accounts of dreadful destitution, suffering, and want. The missionaries of these societies have the best of opportunities of knowing the state of affairs, and are not likely to exaggerate. How grateful we, on this side the Atlantic, ought to feel, that we have enough, and a little to spare. Our gratitude ought to prove its sincerity, by ministering, as far as we can, to the necessities of the destitute.

THE WEATHER.

Is now delightful, quite balmy and spring like. The birds are beginning to show themselves; the ice and snow are nearly gone, and joy be with them.

COMMERCIAL.

Sterling exchange much depressed. A leading banking-house is in the market, buying largely at 4 per cent!! for the purpose of importing specie. The money market is rather tight. The spring business, though good, is by no means as lively as it usually is at this season. Dry goods are, on the whole, reasonable in price, with the exception of heavy domestic manufactured goods, as sheetings, shirtings, ticks, &c. &c.—the high price of cotton is the cause. Ashes are quiet at \$6½ for Pearl, and \$4 8¼ for Pots. Flour, not much doing, price \$7 to \$7½ for good Genesee. Indian Meal, \$5 to \$5½ the barrel. Corn, 88 to 95 cents per bushel. Rye, 94 cents. Canal Oats, 50 cents. Wheat, little doing, 175 cents for Genesee. Pork is quiet at \$14½ for mess, and \$12½ for prime; a lot of new Dutchess Co. Pork sold as high as \$18 per barrel!! Lard is high, 10½ to 11 cents per lb. Butter, good dairy, 18 to 20 cents. Bunch Raisins are up to \$1.85 per box. Coffee is dull. Sugars are still high; N.O., 7 to 8½ cents per lb.; Porto Rico, new, 7½ to 8 cents; St. Croix, 9½ cents; Brown Havanna, 6½ to 8½, and 8½ to 9 cents for White. N. O. Molasses were up to 41 cents per gallon, but are now at 35 to 36 and 37½ for the very best. Oils are also higher than usual; winter sperm \$1.15 per gallon. Rice, \$4½ to \$5 per 100 lbs.

W. G.

SLAVERY IN CHINA.—Slavery prevails in China to a considerable extent. Poor people sometimes sell their daughters as slaves. In Canton there are more than 80,000 slaves. The laws do not allow the separation of man and wife, nor the sale of children of slaves without the consent of their parents. If a slave runs away, violence cannot be used in getting him to come back to his master.

A proposal has been started in London, and very favourably received, to establish a mercantile college for the sons of clerks.—It is to be on the mutual or club principle, so that each pupil will only be charged his actual proportion of the annual outlay.

EDUCATION OF THE PEOPLE.—It is calculated that the 400 mechanics' institutions of Great Britain comprise 80,000 members, possess about 400,000 volumes of books, raise about £30,000 a year, and occasion the delivery of nearly 40,000 lectures.

THE MISCELLANY.

BABYLON.

I climbed the cliff—I crossed the rock—
I trod the deserts old—
I passed the wild Arabian tents,
The Syrian shepherd's fold;
Behind me far are haunts of men
Stretched into distant gray,
When spread before me, lone and wide,
The plain of Shinar lay;
The boundless plain of far Linjar,
Where long, long ages back,
Abdallah read the silent stars,
And wrote their mystic track.

Where art thou, gem of the rich earth,
City of far renown!
The glory of the proud Chaldee,
The green earth's ancient crown!
Where lies the lake that, gleaming wide,
Gave back thy hundred towers!
Where are thy gardens of delight?
Thy cedar shaded bowers?
Where, where—O, where rolls rapidly
Thine ever-flashing river,
Past marble gates and columned tower,
Guarding thy walls for ever!

There is no voice of gladness here,
No breath of song floats by;
I hearken—but the moaning wind
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.
Sadly, above huge outlines dim,
Sighs the lone willow bough—
The last, last voice of Babylon,
Its only music now.

O, glorious were her palaces,
And shrines of fretted gold!
Then rose the fame of Merodach,
The house of Belus old;
And busy life was in her streets,
Where countless nations thronged,
Light footsteps glided through her homes,
And mirth to her belonged.
But prophet-voices murmured,
Even in her festal halls!
And angel-fingers wrote her doom
Upon the palace walls.

At midnight came the Persian,
Mingling amid the crowd:
He heeded not the beautiful,
He stayed not for the proud;
False was her fated river,
Heedless her gods of stone;
He entered at the open gates,
He passed—and she was gone!
Her place of earth abideth not—
Memorial she hath none;
Darkness and ruin thou mayst find,
But never Babylon.

SABBATH PEACE.

For our Sabbath peace we bless Thee—
For the quiet hour of prayer—
For the holy stillness resting
On nature everywhere—
For the soft bells gently chiming
Upon the quiet air—
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the calm and deep communion
Our wearied spirits feel,
With Jesus the Redeemer,
As in Thy courts we kneel.
There is water for the thirsty—
Rest for the weary there;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

We fear not the oppressor,
Nor the stern avenger's rod;
We bless Thee, that, in boldness,
We may kneel before our God:
No chains, nor prison darkness,
Our trembling souls to scare;
For our Sabbath peace we bless Thee,
For the quiet time of prayer.

For the banner of thy love,
That floats above our path,
When sorrow's angry billows
Rise in tempestuous wrath—
For Thy sustaining presence
Through six days' toil and care—
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

For the star of joyful tidings
That cheered the shepherd's sight—
The beacon of salvation—
The Gospel's glorious light—
Through sin and sorrow beaming—
Through darkness and despair;
For our Sabbath peace we bless Thee—
For the quiet time of prayer.

INFANTS SAVED BY CHRIST.—(From a Tombstone.)

Bold infidelity turn pale and die!
Beneath this stone two infants' ashes lie;
Say—are they lost or saved?
If death's by sin—they sinned, because they're here;
If heaven's by works, in heaven they can't appear;
Ah! Reason, how depraved!
Revere the sacred page, the knot's untied;
They died, for Adam sinned; they live, for Jesus died.

THE FLOWER GARDEN.

A love of flowers is one of the earliest of our tastes, and certainly one of the most innocent. The cultivation of flowers, while it forms an elegant amusement, is a most healthy and invigorating pursuit. Unlike hunting, fishing, shooting, or similar rural amusements, it inflicts no suffering on any of the animal creation; and merely aids nature in her efforts to make the world beautiful to the eye, as the fruits are pleasant to the taste. The flower garden, while it agreeably occupies the time, does not impose a heavy tax upon the pocket, and there are very few flowers, but what may be cultivated to as great perfection in the garden of the peasant as of the peer. It is a taste, too, which is well adapted to the female character, and affords much rational amusement to the recluse, who by choice or chance is separated "from the crowded haunts of men, in busy cities pent." The pleasure of the cultivator of flowers is not confined to the gratification of beholding the expanded flower, when it spreads forth its glories to the meridian sun; every stage of its growth has been a source of delight, from the moment the seedling but peeped above the ground to the period of its perfect development; and a flower which has been reared by one's own hand is viewed with tenfold delight, compared with one the growth of which has not been witnessed or provided for.

LAYING OUT THE GARDEN.—A garden is an artificial appendage to an artificial object. A flower is not a production of unaided nature, nor can a garden ever be supposed to have sprung up spontaneously: therefore all that has been said against straight walks and square beds, can only prove that a garden may be too precisely laid out, and never demonstrate that it should assume the appearance of a wood or a wilderness. Circles, squares, ovals, and angles, are all pleasing figures, and are all strictly appropriate to the flower garden, which is a spot where art and taste unite to display to advantage the charms of nature.

The art of gardening, indeed, like painting, or any of the fine arts, requires that the imitation of nature should not be too close; for a flower gardener, who should imitate nature so exactly as to allow the grass and weeds to spring up, in all their pristine luxuriance, among his choice flowers, would not produce a beautiful result, but would disgust by his slovenliness, while he meant to charm by his inartificiality. Flower gardens are not to be laid out with a view to their appearance in a picture, but to their use, and the enjoyment of them in real life; and their conformity to these purposes is what constitutes their true beauty.

After all, the mode or manner of laying out a garden must always remain a matter of individual taste; which taste will generally be more or less modified by the prevailing fashion of the day, and the circumstances connected with the situation in which the garden may be placed.

GRAVEL WALKS, BOX AND THRIFT EDGINGS.—Are the best and indeed only proper divisions of the flower garden. Gravel walks, to be kept in good order, should be broken up once a year, about the middle of May: they must be broken up with a pickaxe, raked, and carefully rolled, and then little or no grass will shoot; what does, must be immediately removed.

PLANTING BOX AND THRIFT.—When the gravel walk is made, the mould must be carefully dug away close to the gravel—leave no mould between the box and the gravel; a trench must then be made nearly a foot deep, the roots of the box must be parted, and the redundant part cut off, the box is now to be placed evenly against the gravel—a line must be used; a thin edging only is requisite, as box increases very fast. The mould must now be trodden down close to the box, and the top clipped all to one height. If the weather be dry it must be carefully watered. The edging should stand about four inches high; the earth in the border or beds must be kept back from smothering it during the first year. The best time to plant box is April and October, in showery weather. It may be clipped early in the spring, and be replanted every three or four years, when its increase will be found very great.

THRIFT, if neatly planted, makes pretty edgings to borders or flower beds, both as an evergreen and flowering plant, particularly the scarlet, which makes a beautiful appearance in summer. It should be planted in the early spring months and kept watered. It increases very fast, is cheaper than box, and very hardy.

PLANTING.—When the garden is laid out, according to the taste of its proprietor, the next thing to be attended to is the planting. In doing this, either in beds or borders, it is necessary carefully to attend to the height and colour of each particular plant, as much of their beauty will be lost, except care is taken to heighten their effect by contrast. The smaller plants should be disposed in clusters near the edge of the bed or border, and those of increasing size placed behind, in succession, till the tall ones reach the centre of the bed or the back of the border. In narrow borders, which will not admit of more than one or two rows of plants, either singly or in groups, plants of different heights may be grown alternately, taking care the larger do not overshadow or hide the smaller ones. Great care must be had, in selecting plants, to secure a succession of flowers. In small gardens, particularly, it is necessary to attend carefully to the variety of colours, heights of plants, and their time of blowing; or when the plants come to maturity, they will produce anything rather than a pleasing effect; but with due attention, there is little or no difficulty in keeping a constant supply; so that for the greater part of the year something pretty or showy may be found.

JAPAN AND THE JAPANESE.

The United States Squadron, under the command of Commodore Biddle, consisting of the Columbus, seventy-four, and the corvette Vincennes, have been on a visit to the Island of Japan. The Sandwich Island Polynesian gives the following account of their reception:—

The ship anchored some distance below the city (Jeddo) for want of proper charts, and the indisposition of the authorities to allow her to come nearer. The letter from the United States Government, was forwarded to the Emperor, explaining the objects of the visit, to which he replied that he had heard of the United States, that they were a flourishing and great nation, and that he hoped they would continue to be prosperous, but declined any closer relations with them. The only foreign trade that would be allowed, was with the Dutch and Chinese. He begged the ship would supply herself with what she wanted speedily, up anchor, be off, and never return.

Landing was disallowed, but the ship was supplied with such as the country afforded, wood, water, poultry, eggs, and vegetables, for which neither pay nor presents were received in return. Nothing like trade was allowed with the numerous visitors that came on board. Even presents of coin, etc., given to some of the shore people, were afterwards returned. The only productions of the country obtained, were a parcel of presents sent by the Emperor to the Commodore, which were declined by him. The Japanese officer having them in charge, dared not return without delivering them, and as it was at the dusk of the evening, he threw his packet into one of the quarter boats, and pulled off for the shore as fast as possible. There being no way to return it, the contents were divided among the officers, but they contained nothing of much value or skill in workmanship.

The Japanese had heard of the intended visit of the Columbus, but seemed much surprised at her dimensions. She was visited by many of the inhabitants, evidently with the Emperor's permission, but there were no females among them. Armed boats were kept about her, as in the case of the Manhattan, but they were not of force to resist a man-of-war. The men are represented as a fine, athletic race, inquisitive, and intelligent. The shore off which the Columbus lay, was rocky, but wooded, fertile, and apparently well cultivated. Hogs and bullocks were not to be had, though other supplies were plentiful. The Columbus lay there ten days. The Vincennes was subjected to similar treatment.

The uniform of the officers that boarded the Columbus, was of a singular description, resembling somewhat female attire, according to American ideas, rather than a military, or even male costume. So fair and youthful were some of these gentlemen, that were it not for the two swords they each wore, they would have readily been mistaken for women. The military wore metallic armour, protecting the body and limbs. It was richly japanned and very flexible. On the back of each individual were the armorial bearings of the chief or clan to which he belonged. These were all painted in circles, and exhibited much intricacy of design and heraldic knowledge.

In one of the drawings of these, which, through the politeness of Dr. Guillon, we were permitted to examine, on board of the Columbus, we noticed as the centre symbol, a perfect Roman cross. This is the more singular, as the cross has been for centuries, in Japan, an object of national contempt. The Japanese officers exhibited the greatest sensitiveness in allowing the Americans to look at their swords, the blades of which were of exceeding keenness and delicacy, rivalling in appearance and quality, the best Damascus. There is a saying among them, that Japanese arms and valour are inseparably united, and they cannot part with any of the former without a diminution of the latter. It was with evident reluctance, therefore, that they allowed the blades of their arms to be seen at all, and no inducement could have procured one. They all carried two, one a large two-handed weapon, the other smaller, and intended for closer quarters. In politeness, the Japanese gentlemen were not to be excelled. They generally, while on board, eat of their own food, but were gratified with wines or liquors. On the first night of arrival, the visitors manifested a strong desire to sleep on board; but being given to understand that such a liberty was contrary to the rules of the ship, they good-naturedly left.

These are all the particulars we have as yet gathered, of this visit to Japan. The result shows that it met with no better success than previous attempts, and that the Japanese are determined to persevere in their exclusive policy, content with the amount of their present intercourse with Christendom, through the agents of the Dutch factory at Nangasacki. In looking at the result of the contact of the European races, with the native powers of India and China, one cannot but admire the politeness of the Japanese. Every visitor is treated hospitably, but kept on board his own ship. Compliments are met with compliments, wants gratuitously supplied, and not a shadow of real complaint given. Christendom will find this peaceful, gentlemanly demeanour, a stronger barrier to their attempts at securing a diplomatic and trading foothold, than were all the elephants and sabres of India, or the unwieldy war-junks and pompous proclamations of the Chinese. As yet, not even the most frivolous pretext for force, or even pushing negotiations has been given. How long Japan will be enabled to maintain herself as a *terra incognita*, is a problem of great interest to us lovers of something new. In the present age, it is almost the only country there would be any excitement in visiting, or that could furnish a taking book.

A PRAYER ANSWERING GOD.

A company of Moravian Missionaries are on their passage from London to St. Thomas on board the ship Britannia. Nothing remarkable occurs till they discover a pirate.

The pirate ship approached, till it came within gunshot of the Britannia; and then, from the cannon ranged along its deck, began to pour out a heavy fire; and there were grappling irons on board, or strong sharp hooks, fixed to long ropes, ready to throw into the Britannia, and hold her fast, while the pirates should board her, and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the few peaceable missionaries, whose fervent prayers were then ascending through the noise of the fight, to heaven.

The moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others, who shared the same fate. Seeing that he could not succeed in this manner, he resolved to fire at the Britannia, till she sank with repeated blows. But this effect strangely failed also; for the balls missed their aim and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each others view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the Britannia, was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack; and they were forced, in great anger, to abandon their cruel purposes. Thus wonderfully hath God appeared, and saved the vessel in answer to prayer. The missionaries' prayers had been greatly honoured, but they were to have a further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and the other missionaries on the island, agreed to meet together to

celebrate the anniversary of their deliverance from the pirates, and to thank God for his other mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine bold features, and a hardy expression of face. The missionaries wondered, and one asked what was the stranger's business with them.

"First answer me one question," said he; "Are you the men who came to this island five years ago, in the English ship *Britannia*?"

"We are," replied the missionary who had spoken.

"And you were attacked on the sea by pirates?"

"Exactly; but why are these questions?"

"Because," answered the stranger, "I am the captain who commanded the vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued: "The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words: but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made inquires of the captain of the *Moravian* missionaries of St. Thomas, and that, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the *Moravian* brothers. He sold his vessel, and in the United States of America one day visited a *Moravian* chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded, "from a pirate captain I am a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might one day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.—*Le Petit Messager des Missions.*

CHAPTERS FOR CHILDREN.—No. III.



THE NORTH AMERICAN MISSIONARY.

About ninety years ago, a missionary, whose name was Zeisberger, heard of a tribe of Indians, living on the banks of a great river in America. While he listened to the sad story of their heathen state, he pitied them, and resolved to attempt a mission in their midst. After he had well thought on the subject, he knelt down and prayed that God would guide and keep him in all his ways, and prosper his design: he then set out, with some companions, on his mission. It was not a pleasant or a short journey; nor had he those comforts which we have when we travel from place to place.

On his way to the Indians, he was warned not to trust them; for it was said "they had not their equals in sin and thirst for blood." When he got among them, he found the report was true; "for," said he, "it seemed to be the very centre of Satan's throne." He saw nothing but scenes of wickedness, and was in hourly danger of losing his life; but having put his trust in God, he took up his abode among these wild and wretched people.

The news of his arrival soon spread, and all the tribe came together to hear his message. Some seemed much moved by the "great words" he spoke to them, and cried, "Yes, that is true: that is the way to happiness." It must have been a strange sight when he gave his first address. It was at night, and large fires were lit, around which the Indians sat, listening to his voice. Their faces were painted black and red, and clusters of beautiful feathers and foxes' tails adorned their heads.

After some time had passed away, the chiefs became jealous of the missionary; they said he would bring the white men to their country, who would build forts, and make slaves of the Indians. The old women of the tribe, also, were very active against him; they said the corn was blighted, that the deer had fled from the woods, and that chestnuts and bilberries would no longer grow on the trees, because strange news had been brought to their ears, and the Indians had begun to change their manner of life. Some who had shown the greatest joy at his arrival, were now the most violent against him. Many plots were laid to kill him; but he boldly went on with his work. He learned to say with the apostle Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," Acts xx. 24.

A wooden house, for the worship of God, was in a short time built. Some of the Indians, who were friendly to the missionary, placed their huts around it, and it soon became a large village. But were any of these poor heathens converted? Yes; the Spirit of God blessed the preaching of the gospel, and many were led to believe in Jesus as their only Saviour, and to forsake their heathen ways.

A strange Indian called one day at the place where Zeisberger lived. He had with him a barrel of rum for sale, and stopped at this village on his way. He had heard that a white man was to have a "great talk," and he thought he would go and hear him. As he listened he began to feel himself to be a great sinner: he

thought of the many wicked deeds he had done, and resolved to alter his course of life. The barrel of rum was carried back to the trader from whom he got it, saying that he would not taste or sell any more strong drink, for his conscience told him it was wrong. The trader, as well as other white people who were present, were amazed, and told him that this was the first barrel of rum they had ever seen returned by an Indian.

Another convert, who joined the Christian Indians, was known as a great warrior; and was also called the "Indian orator," for his power of speech in the council of chiefs. It was thought he could confound the missionary in debate; and he was sent for this purpose, full of confidence that he should succeed. To show his good sense, however, he said he would first hear the preaching before he began to dispute. He listened with attention, and was silent. Again and again he sat as a hearer, until his own mind felt a change. Being convinced that what he heard was true, he gave up his design, and was afterwards known as a true Christian.

Zeisberger was invited by the "Indian orator" to begin a new station in the part of the country where he lived. It was a long way off, but the missionary gladly went to the place. A little company of converted Indians with their teacher, got into their canoes, and passed down the river, singing hymns as they rowed along. After a journey of a fortnight, they came to a spot which seemed suited for a new station, and here they began to build a village, which they called *Friedenstalt*, or "The Town of Peace." A large chapel was built, and comfortable houses for the natives were soon raised around it; the ground was sown with corn, and gardens were planted; and all things went on very well. Numbers of the heathen were converted, and the little "town of peace" continued to thrive for many years. How happy must the good missionary have felt as he looked on the peaceful huts of the Christian Indians! Surely he must have forgotten all his toils and dangers as he saw these wild natives of the forest—no more seeking to slay one another, but softened and subdued by the gospel! What pleasure must have filled his heart as he heard their fervent prayers, and their pious songs, or beheld them seated in the house of God!

Another station was next formed, which was called *Shoenbrun*, or "The Beautiful Spring." Huts were built, the land was cleared and planted, and the house for the worship of God was soon raised. This place became the favourite station of the pious missionary. In a few years the house of God, though it held five hundred people, was found to be too small for the number of hearers: so speedily did "the wilderness rejoice and blossom as the rose."—*Juvenile Mis. Tract.*

SELECTIONS.

SIR WALTER SCOTT ON THE SABBATH.—It may not be without its submitting to our readers the following opinion on the Sabbath question, of one whom none could certainly accuse of bigotry, viz., Sir Walter Scott. It is taken from the *Quarterly Review* of 1828:—"If we believe in the divine origin of the commandments, the Sabbath is instituted for the express purposes of religion. The time set apart is the Sabbath of the Lord—a day on which we are not to work our own works or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which sacred from all other avocations save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic Church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate, leaving it with the priests to do on behalf of the congregation what farther is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches. The religious part of a Sunday's exercise is not to be considered as a bitter medicine—the taste of which is as soon as possible to be removed by a bit of sugar. On the contrary, our demeanour through the rest of the day ought to be not sullen certainly, but serious, tending to instruction. Give to the world one-half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church and the evening, according to your taste or rank, in the cricket-field or at the opera, and you will soon find that thoughts of the evening, hazard and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treated like Lear, to whom his ungrateful daughters first denied one-half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained."

WEDDING THE HIGHLANDS.—The whole of the soil of broad Scotland is mapped out and claimed as their own, by comparatively a few individuals. Its very rivers and mountains are private property. Yes, its wild beasts are recognized by a statute, and distributed among its lords and lairds! An English queen once threatened to make Scotland a hunting field. It was, perhaps, well for her that she did not try; for there were giants in the land in those days. But what the royal lady threatened to do, our own lords and lairds may do, if they please—and it pleases some of them to do so! Where are the ancient "clansmen?" Alas! they are singing "Lochaber no more" in the woods of Canada! We see that a couple of Dukes are just now fortifying the Highland passes against all plebeians; "enclosing" the sublime scenery of the Perthshire and Aberdeenshire mountains, and sealing up Sch-hallion and Lochnagar! But it is law! It is written in their bonds; and cannot they do what they like with their own? Let us be thankful if they do no worse than this. For, mark the extent of their power; they can "clear" the whole of Scotland! they can "weed" out all its inhabitants! It is law! And they sometimes do a turn in this line, to keep their hands in use, and strike a salutary terror into the minds of the vulgar landless.—*Edinburgh Chronicle.*

HOW TO BE MISERABLE.—Sit at the window and look over the way to your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, "O, that I was a rich man!"—Get angry with your neighbour, and think that you have not got a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, "When shall I be buried here?"—Sign a note for your friend and never forget your kindness; and every hour in the day whisper to yourself, "I wonder if he will pay that note." Think every man means to cheat you.—Put confidence in nobody, and believe every man you trade with to be a rogue.—Never accommodate if you possibly can help it. Never visit the sick or afflicted, and never give a farthing to the poor.

HAYTI.—Extract of a letter from Rev. A. A. Phelps, who is on a tour to the West Indies, in quest of health.—"I find the first aspect of things much as I expected. Before you reach the shore you find yourself under a military government—the civil, seemingly, altogether merged in the military power. Religion (the Roman Catholic) is the mere puppet of the State, used by those in power, feared by the degraded and superstitious masses, and despised by the intelligent; and the general aspect of houses and lands, that of old plantations deserted by the oppressor, and left just where slavery might be expected to leave them. In other terms, remove the slaveholders from South Carolina, and leave the houses and huts and lands in quiet possession of the slaves—debased and imbruted slaves—and you have Hayti. And why should it be otherwise, except as even such a population may make some advance, as they have here, on their former social habits and condition."

MAPLE SUGAR.—The *British American Cultivator* has an article on the subject of maple sugar—in which he asserts that the sugar maple

cannot only furnish us with all the sugar we want, but what is of more consequence, furnish it to us at lower rates than we can procure *Muscovado* for, in exchange for our agricultural products, direct or indirect. It appears from a statement laid before the Natural History Society of Montreal, by a gentleman, (formerly a planter in Jamaica, but subsequently cultivating land in the Eastern Townships of Lower Canada), that it took an acre of the best land, highly manured, to raise sugar cane enough to make 20 cwt. of sugar, besides requiring a great deal of care in the cultivation of the land; four acres of land would be required to produce the same quantity of maple sugar, but not only is there no hard labour in planting, and no manure required, but the space is available for grazing or arable purposes; while the collecting of the maple juice is not more trouble or expense than the pressing out the cane juice by costly machinery. In fact, to use this gentleman's concluding expression, in his report to the Natural History Society, "The maple is decidedly a better plant to grow for the purpose of making sugar from, than the sugar cane."

HOME FOR THE FRIENDLESS.—An institution of great importance and benevolence has been for some time in contemplation, for the protection and assistance of deserving females out of employment. It is known by accurate investigation, that there are usually not less than a thousand such persons in this city, exposed to fraud, temptation, and misery, in consequence of want. Their poverty, and destitution of employment, often throw them in the power of unprincipled persons, and bring them to the Alms House, Watch House, or Tombs, when an institution of charity like the one contemplated in their behalf, would save them in industry, virtue, and comfort. The purpose of this noble enterprise is to provide an asylum where such persons may have a safe and quiet lodging and temporary home, with work provided, until places of permanent employment can be obtained for them. It is a House of Industry of the most admirable character, and not only worthy of, but demanding, the sympathy and aid of the benevolent. The plan is a most judicious one, safe, prudent, and practicable. Its successful execution would be an incalculable benefit to the city and the country. It only wants aid from the kind-hearted.—*New York Evangelist.*

COMMERCIAL RESULTS OF AMERICAN RAILROADS.—But for the construction of the main line from Philadelphia to Pittsburg, imperfect as it is, and impeded by frosts and droughts for a considerable portion of the year, and other internal improvements, the population, business, and real estate of these two cities, as well as of other portions of the State, would scarcely have equalled two-thirds of the present estimate. The construction of the Baltimore and Ohio Railroad, towards which the city of Baltimore largely contributed, although completed only half the entire distance, has, as is stated, nearly or quite doubled the amount of her western trade, and greatly augmented the value of her real and personal estate, whilst the net earnings of the road are already more than equal to the interest on the investment. The city of New York, within ten years from the completion of the New York and Erie Canal, had nearly doubled her population, and "the value of her real and personal estate had swelled from 100 millions to 218 millions," and went on increasing, notwithstanding great pecuniary difficulties and devastating fires, until the completion of the railroad from Boston to Albany, which has had a sensible effect in diminishing the western trade, and thereby the value of her real and personal estate. The road from Albany to Boston was completed in 1841, in which year the value of the real and personal estate in the city of New York was 252 millions; in 1842, 238 millions; in 1843, 228 millions; in 1844, 236 millions; and in 1845, 240 millions; still 12 millions less than in 1841, although in the interim several thousand buildings were erected. New York, partly with the hope of recovering her lost advantages, has found it expedient to construct a railroad running nearly parallel with the Hudson river, and another to Dunkirk on Lake Erie, at an aggregate expense of some twenty million of dollars. Upon Boston the effect of the road from Boston to Albany has been most remarkable. In the four years intervening from 1841 to 1845, her population has increased from 93,000 to 115,000, and the value of her real and personal estate within the same period, from 98,000,000 to 135,000,000 dollars. When this growth is compared with her former history as the oldest city on the Atlantic, we shall be able to appreciate her astonishing progress under the disadvantages of a soil ungenial almost to sterility.

SCRIPTURE ILLUSTRATION.

"And Abram passed through the land unto the place of Sichem."—Gen. xii 6.

"Sichem" (also spelt in different places as Sechem, Sychem, and Shechem; also called Sychar in the New Testament.) It is named here by anticipation, for the town was built afterwards. There is not the least doubt of its identity with the present town, the name of which is variously spelt Nablous, Naplous, Napolose, and Naplosa. Its name frequently occurs in the sacred history in connection with events of great interest and importance, some of which will afford us opportunities of noticing separately the objects which it continues to offer to the veneration of Jews and Christians. It is a town of Samaria, in Palestine, in E. long. 35° 20', and N. lat. 32° 17'. It occupies a most pleasant situation in a narrow valley, between Gerizim and Ebal, which press it so closely on each side as to leave no room to add to its breadth, although it might be indefinitely extended lengthwise. It consists therefore of two long streets; and has a population which Mr. Buckingham estimates at rather less than 10,000, mostly Mohammedans. It seems altogether a flourishing place, considering the general misery of the country, and is indebted for some part of its prosperity to the concourse of pilgrims to visit the well of Jacob in the vicinity, where Christ discoursed with the woman of Samaria. "There is nothing in the Holy Land," says Dr. Clarke, "finer than a view of Napolose from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands."—*Pictorial Bible.*

DAILY BREAD.

MARCH 15.

"In him was life, and the life was the light of men." John i. 4.

Whatever notional knowledge men may have of divine truths, as they are doctrinally proposed in the Scripture; yet if they know them not in their respect unto the person of Christ, as the foundation of the counsels of God; if they discern not how they proceed from him, and centre in him, they will bring no saving spiritual light unto their understandings; for all spiritual life and light is in him, and from him alone. The difference between believers and unbelievers, as to knowledge, is not so much in the matter of their knowledge as in the manner of knowing. Unbelievers, some of them, may know more, and be able to say more of God, his perfections, and will, than many believers; but they know nothing as they ought, nothing in a right manner, nothing spiritually and savingly, nothing with a holy, heavenly light. The excellency of a believer is not that he hath large apprehensions of things, but that what he doth apprehend, which may perhaps be very little, he sees it in the light of the Spirit of God, in a saving, soul-transforming light. And this is that which gives us communion with God, and not prying thoughts, or curious raised notions. In this knowledge, Lord, give me to increase every day!

Dear Lord, anoint my head and heart,
And light and life bestow on me;
Light that will gospel truth impart;
And life to make me live to Thee!

