

WISDOM OF THE ARABS.

A FRENCH gentleman feeling the interest which the French nation has in becoming acquainted with the intellect of its subjugated colony, is publishing in the *Revue Contemporaine*, a series of gems of Penees Arabs. The thoughts are given in the picturesque disorder in which they cropped up, and were collected for the most part in frequent conversations held with Abd-el-Kader, during his compulsory residence in France. Here are some of them.

Fortune has only a single eye, and that is on the top of her head. So long as she does not see you, she will call you by the tenderest names; she will treat you like her favourite child, and load you with benefits. But one fine day she will take you in her arms, raise you up on high, examine you attentively, and then repulse you with disgust, exclaiming, "Be off; be off with you! You are not my son."

Three things in this world try the rarest patience, and make the sagest lose his reason: the compulsion to quit one's native spot, the loss of friends, and separation from her we love.

Love begins with a look, exactly as a fire begins with a spark.

A sage beholding a hunter who had stopped to converse with a pretty woman, called to him, "O thou, who pursuest and killest will beasts, have a care lest that woman do not catch thee in her nets."

An Arab was asked, "Do you believe in the end of the world?"—"Yes," he answered. "Since I lost my wife, half the world has already disappeared; and when I die, in turn, the other half will vanish also."

She sent word to me, "You sleep, and we are separated." I replied, "Yes; but it is to rest my eyes after the tears they have shed."

He who greedily seeks honours and riches, may be compared to a man suffering from thirst which he tries to quench with the water of the sea. The more he drinks, the more he wants to drink, until at last he dies of drinking it.

When Allah has a mind to ruin the ant, he gives him wings. The insect, filled with joy and pride, takes his flight. A little bird passes, sees him, and snaps him up.

To kill, or to be killed, is the lot of men. The lot of women is, to drag the lengthy folds of their garments along the ground.

An Arab woman was asked, "What do you think of a young man of twenty?"

He is, she said, a bouquet of jasmine.

And of a man of thirty?

That one is a ripe and well flavoured fruit.

And of a man of forty years?

He is a father of boys and girls.

And of a man of fifty?

He may pass into the category of preachers.

And of a man of sixty years?

He is good for nothing but to cough and groan.

He who has never hunted, nor loved, nor trembled at the sound of music, nor sought after the perfume of flowers—do not say that he is a man. Say that he is an ass.

The best of wives is she who bears a son yet unborn,

Who leads another by the hand,

And whose steps are followed by a third.

I am vanquished by love; but she is so beautiful that my defeat is no humiliation.

By Allah, I would not espouse a widow, were her eyes the eyes of a gazelle. All her affection is for her late husband, all her thoughts are with the dead.

Do not attack yourself to a cruel man; sooner or later you will find him as pitiless for you as he is for others.

Do not speak of anything which you would not like to have repeated to-morrow.

Never remain alone with a pretty woman, even if you are obliged to occupy your time in reading the Koran.

When a young man marries, the Demon utters a fearful cry. His fellows immediately crowd round him, and inquire the subject of his grief. "Another son of Adam," he answers, "has just escaped out of my clutches."

To teach early, is to engrave on marble;

To teach late, is to write on sand.

Repentance for a day, is to start on a journey, without knowing where to find shelter for the night.

Repentance for a year, is to sow seed in your fields out of season.

Repentance for a whole lifetime, is to marry a

woman without being properly edified respecting her family, her temper, and her beauty.

Life is this: For a day of joy, you count a month of grief, and for a month of pleasure, you reckon a year of pain. There is no strength except in Allah.

Ordinarily, a man is better towards the close than at the commencement of his career. Why? Because then he has gained in knowledge, in experience, and in resignation. His temper is more even, he is less subject to be carried away by passion, and he has acquired a settled position in the world. But is the case the same with a woman? By no means. Her beauty passes; she bears no more children; she becomes morose, uncivil, and her temper gets sourer and sourer.

If, therefore, any one informs you that he has married a woman of a certain age, be assured that he has accepted two-thirds of the evil which the life of a woman contains.

Do not meddle with what does not concern you. Recollect that when the hounds are furiously fighting for a morsel of meat, if they see a jackal pass, they set off together in pursuit of him.

When a woman has adorned her eyes with kohl and dyed her fingers with henna, and has chewed mesteka (the gum of the lentisk), which perfumes the breath and whitens the teeth, she becomes more pleasing in the sight of Allah; for she is then more beloved of her husband.

Never marry a woman for her money—wealth may make her insolent: nor for her beauty—her beauty may fade. Marry her for her piety.

The goods of this world rarely bring happiness, and they almost always exclude us from the benefits of the next.

He who bears patiently the faults of his wife, will receive from the hands of Allah a recompense similar to that which he accorded to Job after his long sufferings.

This world and the next resemble the East and the West; you cannot draw near to the one without turning your back on the other.

The best way of getting rid of an enemy whose sentiments are elevated, is to pardon him. You so make him your slave.

Destiny has a hand furnished with five iron fingers. When she chooses to submit a man to her will, she claps two fingers on his eyes, thrusts two fingers into his ears, and placing the fifth on his mouth, says, "Hold your tongue."

Have you done good?—it leads to paradise.

Have you done evil?—it conducts you to hell.

THE YOUNG CHEMIST.

LESSON III.

TEST REQUIRED TO PERFORM THE EXPERIMENT IN THIS LESSON, SOME TINCTURE OF IODINE (HALF AN OUNCE IN A STOPPERED BOTTLE).

It was seen, in Lesson II, that starch is insoluble in cold water, but if boiling water be poured on it, a jelly will be formed; take some of this jelly while hot, and add a drop of the tincture of iodine; no change will be perceptible; but, as soon as the mixture cools, the colour becomes blue; apply heat, and remark that this blue colour disappears. Hence tincture of iodine is a test for starch, with which it produces a blue colour; but the starch must be cold. The young chemist may now test various vegetable substances with the tincture of iodine for the presence of starch; first take some thin slices of potatoes, and touch them with the end of a glass rod dipped in the tincture of iodine, a deep blue spot will result. Oranges and lemons may be tested in the same manner, as well as the young buds of almost any growing plant, when the blue spot in every case will demonstrate the presence of starch. As starch is insoluble in cold water, perhaps it may be asked how it therefore enters into the circulation of vegetables, nor does it as starch, but it is converted by the organism of vegetables into other principles, of which sugar is the chief, and it is chiefly in the form of sugar that plants take it in. Here we cannot fail to admire the wisdom of the Creator, for had this nourishment not been deposited in an insoluble form it would have been washed away; but, existing in the form of starch, it is free from this contingency. The component parts of starch are, carbon, twelve parts; hydrogen, ten parts; and, oxygen, ten parts; or, as chemists write it in symbols, $C_{12} H_{10} O_{10}$.

Cane sugar is composed of, carbon, twelve parts; hydrogen, eleven parts; oxygen, eleven parts; or, by symbols, $C_{12} H_{11} O_{11}$; so that the only difference between starch and sugar, chemically, is the addition to the starch of one part more of hydrogen and oxygen. In fact chemists can very readily convert starch into sugar by boiling it with weak sulphuric acid; but the experiment would be too elaborate yet for a young chemist. If sugar be adulterated with starch, it can easily be detected by the application of the tincture of iodine test.

LESSON IV.

A MIXTURE OF SALT, SUGAR, STARCH, AND BUTTER BEING GIVEN—TO SEPARATE THEM.

Materials and Tests Required.—Some sulphuric ether, in a stoppered bottle, and the rest as in preceding lessons.

As the object of this analysis is qualitative, not quantitative; and as the manipulation of butter is none of the cleanest, moreover as ether is an expensive chemical, the quantity of butter to be experimented upon need not exceed what can be taken on the point of a pen-knife; indeed it would be as well to limit the total mixture operated on to the amount which can lie on a ten cent piece.

The mixture of salt, sugar, starch, and butter being made, it is best to separate the butter first. Put the whole into a test tube, and agitate with a little ether, which will dissolve out the butter, leaving the rest in solution, allow the mixture to settle, and pour off the liquid. Continue to wash with ether until a drop of the liquid evaporated leaves no stain on a slip of glass evaporate the ethereal solution of butter in a silver tablespoon over the spirit lamp, when the butter will remain.

The materials being thus freed from the butter should be exposed for a few minutes to a warm atmosphere, for the purpose of driving off any ether which may remain; and, this being done, add cold, distilled water to the mixture; agitate, and allow the liquid to clear; pour off the clear part, which will contain the sugar and salt in solution, and continue to add water until a drop gives no cloudiness with nitrate of silver, or, being evaporated, leaves no stain on a glass slip; the starch, of course, remains behind. Evaporate the solution of salt and sugar to dryness by means of a water bath as explained in Lesson I, and separate the sugar from the salt with alcohol, as also explained in that Lesson, when the four materials will have been separated which composed the mixture.

During the performance of evaporating the alcohol and ether away in the preceding experiments, it may occur to the student that some process ought to be devised to obviate such waste; and, to attain this object, chemists have recourse to distillation; but as this requires the use of a certain apparatus, which would embarrass a young chemist in his analysis, the alcoholic and ethereal vapours have been allowed to go to waste, but at some future period directions will be given so that this waste will be prevented.

From the foregoing analyses the following facts have been brought prominently forward, which the student, it is hoped, will keep in memory:

1st. That tincture of iodine is a test for starch, but the starch must be cold.

2nd. That butter is soluble in ether.

3rd. That salt, sugar, and starch are insoluble in ether.

And, lastly. By means of ether the purity of butter may be ascertained, especially in relation to common salt.

Suppose it is required to know what proportion of salt there is in a given quantity of butter, proceed thus: first weigh a portion of the whole lump, say an ounce, and add ether until all the butter is dissolved out as explained above; the salt remaining when dried and weighed, will give the proportion there is of that material in an ounce of the butter, from whence it can readily be determined the amount there is in the whole quantity.

BRINGING UP.—A person's character depends a good deal upon his bringing up. For instance, a man who has been brought up by the police, seldom turns out respectable.

HARDHEARTED ART.—"Steel your heart," said a considerate father to his son, "for you are going now among some fascinating girls."—"I would much rather steal theirs," says the unpromising young man.