

standing, or pleasure in the exercise of it, they must cultivate these qualities. If instead of walking humbly, patiently, passively in paths that have been traced out by other minds, they would make vigorous, independent excursions of their own, they must cultivate these qualities; for the secret of success in any department of life is, to possess "an unconquerable will, and courage never to submit or yield."

From the Family Magazine.

MINUTE WONDERS IN NATURE AND ART.

Lewenhoeck, the great microscopic observer, calculates that a thousand millions of animalculæ, which are discovered in common water, are not all together so large as a grain of sand. In the milt of a single codfish there are more animals than there are upon the whole earth; for a grain of sand is bigger than four millions of them. The white matter that sticks to the teeth also abounds with animalculæ of various figures, to which vinegar is fatal, and it is known that vinegar contains animalculæ in the shape of eels. A mite was anciently the limit of littleness; but we are not now surprised to be told of animals 27 millions of times smaller than a mite. Monsisa de l'Isle has given the computation of the velocity of a little creature scarce visible by its smallness, which he found run three inches and a half a second: supposing now its feet to be the fifteenth part of a line, it must make 500 steps in the space of three inches, that is it must shift its legs 500 times in a second, or in the ordinary pulsation of an artery. See *Hist. Acad.* 1711, page 23. The itch is known to be a disorder arising from the irritation of a species of animalculæ found in the pustules of that ailment; it is a very minute animal, in shape resembling a tortoise, of a whitish colour, but darker on the back than elsewhere, with some long and thick hairs issuing from it, very nimble in its motion, having six legs, a sharp head, and two little horns. The proboscis of a butterfly, which winds round in a spiral form like the spring of a watch, serves both for mouth and tongue, by entering into the hollows of flowers, and extracting their dews and juices. The seeds of strawberries rise out of the pulp of the fruit, and appear themselves like strawberries when viewed by the microscope. The farina of the sun-flower seems composed of flat, circular, minute bodies, sharp pointed round the edges; the middle of them appears transparent, and exhibits some resemblance to the flower it proceeds from. The powder of the tulip is exactly shaped like the seeds of cucumbers and melons. The farina of the poppy appears like pearl-barley. That of the lily is a great deal like the tulip. The hairs of men are long tubular fibres through which the blood circulates. The sting of a bee is a horny sheath or scabbard, that includes two bearded darts: the sting of a wasp has eight beards on the side of each dart, somewhat like the beards of fishhooks. The eyes of gnats are pearled, or composed of many rows of little semi-circular protuberances ranged with the utmost exactness. The wandering or hunting spider, who spins no web, has two tufts of feathers fixed to his fore paws of exquisite beauty and colouring. A grain of sand will cover 200 scales of the skin, and also cover 20,000 places where perspiration may issue forth. Mr. Baker has justly observed with respect to the Deity, "that with Him "an atom is a world and a world but as an atom."

SALERATUS.—A writer in the Boston Journal thinks that of the three hundred thousand children in this country who die under ten years of age, at least one

hundred thousand might survive but for the effects of saleratus. He relates a story of sickness in a boarding house at Williamstown, Mass., caused by eating biscuits, puddings, &c., full of saleratus. Out of fifteen boarders thirteen were taken sick, and were confined a long time; two of them died, another barely escaped death, and the others recovered after a severe sickness. Prof. Tatlock and Rev. Mr. Crawford, who ate but little of the food, escaped illness.

From Scotch Church Missionary Record.

MAURITIUS.

MORAL CONDITION—ADVANTAGES AS A MISSION FIELD.—I must condense my remarks. There are upwards of 120,000 Indians here. There is a large importation every year; and, while some return, others remain. These have families; and for the education, religious or otherwise, of their children, nothing almost has been done. The parents, in many cases, can read and write in their native language,—their children can do neither. They are growing up as young savages, in a far worse condition than their heathen parents. I have repeatedly memorialized the government on the subject; they will do absolutely nothing. Their great object is to keep the treasury chest shut to every demand. From them I expect nothing; but might not you, gentlemen, do something? Two things might be done,—a missionary, acquainted with the native dialects, might be employed among the adults, and schools opened for the children. In short, Mauritius is, in some respects, a better missionary field than India. There are more Indian heathen in Mauritius than Christian converts in India. They have little or no caste. The moment they leave India they lose caste, and men and women of different castes are often found living together. There are no difficulties arising from family connections. A son would not be disowned or disinherited if he professed Christianity. There are few inducements to remain in idolatry. There are only two small heathen temples, one of which is not finished. There are only four or five Brahmins in Mauritius, and they have lost much of their influence among their adherents. The Roman Catholic priests have done nothing in this field. Romanism, as you know, is more a social caste than a positive religion among the Indians. From recent circumstances here, I know that they read the Word of God, and listen to it with the same avidity as the heathen. The reason of this neglect on the part of the priests is very simple. The Indian knows the value of money, and grudges the payment of priestly services; the African will give his all to the priest if he ask it. Hence the difference; the Indian Romanist is Romanist only in name; the African is Romanist, soul and body, and pays dearly for the privilege. But the worst feature that the picture of Mauritius Indian life presents is the melancholy fact, that there are in the colony about 100 Protestant converts, in different employments, who are living without, and, in fact, beyond the reach of all religious ordinances. These men are thirsting for the Word of God and the water of life, but there is no one here to dip his finger in the water to cool their parched tongues, and so they are perishing by the way. That much good may be done by a missionary is fully proven by the fact, that the Sunday services in Tamil by a catechist from Madras have brought an average attendance of thirty-five adults, and that since his arrival upwards of 1000 copies of the Scriptures in the Indian dialects have been sold and distributed.