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dence of over forty years; and when
ion, seldom fails to effect a speedy

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ough, Hoarseness, Pains or
in the Chest and Side,
ling at the Lungs,
ver Complaint, &c.

uccess that has attended the application
ne in all cases of

ONARY COMPLAINTS

physicians of high standing to employ
, some of whom advise us of the fact
natures. We have space only for the
these:—

M.D. A. A. GIBBS, M.D.
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which I have in its efficacy. For nine
st cruelly afflicted with a severe and
accompanied with acute pain in the
d leave me, summer or winter. The
ened alarmingly, and so reduced was I
lk but a few steps without resting to
e pain and fatigue which so slight se
ned. At this juncture I commenced
m, from which I found *immediate relief*;
y used four bottles I was completely
h. I have used the Balsam in my fam-
ered it to my children, with the happiest
ire that such Canadians as use the Bal-
eak in its favor. It is a preparation
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dence."

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PT. HYACINTHE, C.E., Aug. 21, 1866.

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urs of age, was taken with *Whooping*
aggravated form, and nothing we could
ned in any way to relieve her suffering,
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g it, she was greatly relieved, and in less
was entirely cured, and is now well. I
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have used it, and in no case have I
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ety to make any use of the above you
If it shall induce anybody to use your
e glad, for I have great confidence in it.
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se occupation requires an unusual exer-
ergans, will find this the ONLY REMEDY
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Poetry

THE SHOEMAKER'S SONG.

BY GEORGE W. BUNGAY.

Old Crispin wore a paper cap,
And an apron made of leather.
He sat upon his bench to rap
Soles (not spirits) hours together.
Rap! rap! rap! rap! rap! rap!
And he shook his paper cap,
And the lapstone on his knees
Echoed back his ecstacies.

He said his LAST days were his best,
Though he felt the thread unwinding,
His heart waxed warm within his breast,
And what he closed was binding
Rap! rap! rap! rap! rap! rap!
The leather on his lap
Grew smooth and hard and thin;
Even the hammer prints did grin.

When others spoke of this world's weal,
Crispin pointed to an upper,
He had the wondrous skill to heel,
And gave his earthly awl for supper.
Rap! rap! rap! rap! rap! rap!
No neighbor takes a nap
Where his hammer swiftly falls,
Shaking wax and cotton balls.

He HEELED more than the doctor did.
He helped SOLES more than the preacher.
For a quid pro quo he gave a quid.
He used the STRAP more than the teacher.
Rap! rap! rap! rap! rap! rap!
One day death gave a tap,
And the leather apron-strings
Broke like transitory things.

Crispin is happy now, I trow,
For his lips, unlike his leather,
Were never waterproof, I know,
From sunny spring to snowy weather.
Rap! rap! rap! rap! rap! rap!
You cannot wake him from his nap.
His lapstone bears his name,
The tablet of his fame.

Wood's Household Mag. Sept.

Miscellany

CONTEMPT OF COURT.—While Thad. Stevens was a young lawyer, he once had a case before a bad tempered judge of an obscure Pennsylvania court under what he considered a very erroneous ruling, it was decided against him; whereupon he threw down his books and picked up his hat in a high state of dudgeon, and was about to leave the court room, scattering imprecations all around him. The judge straighted himself to his full height, assumed an air of offended majesty, and asked Thad. if he meant "to express his contempt for this court?" Thad. turned to him very deferentially, made a respectful bow, and replied, in feigned amazement: "Express my contempt for this court! No sir! I am trying to conceal it, your Honor," adding as he turned to leave, "but I find it mighty hard to do it."

WANTED, A PASTOR.—He must be irreproachable in his dress; without being an exquisite; married, but without children; young, but with great experience; learned, but not dull; eloquent in prayer, without being colloquial or stilted, reverential, but not conventional; neither old nor commonplace; a brilliant preacher, but not sensational; know every one, but have no favorites; settle all disputes, engage in none; be familiar with the children, but always dignified; be a careful writer, a good extempore speaker, and assiduous and diligent pastor. Such a person, to whom salary is less an object than a "field of usefulness," may hear of an advantageous opening by addressing, etc.

INJURIOUS QUALITIES OF CUCUMBERS.—The cucumber is the favorite luxury of the working class; consumed with great gusto, regardless of consequences, and chiefly eaten at tea or supper by them. We have known, last season, many cases, at one time dangerous, which we had no hesitation in pronouncing to be dependent upon cucumber poisoning. Before using the cucumber it should in every instance be sliced and purged of the preponderance of its acrid and purgative elements by treating with a little salt and then saturated with vinegar for some hours previously—never eaten without in fact—otherwise it is very apt to produce an active and severe form of purgation, accompanied by intense pain, and constituting the so called choleraic diarrhœa.—[Medical Press and Circular.

A man may be ever so poor, he may be ever so unfortunate, but he need never be hard up for candles so long as he makes light of his suffering.

Instinct and Reason.

Examples of the intercommunication of ideas between animals of different races have, it is believed, been very rarely recorded. The subjoined one is from an eye-witness. An old mare, relieved from hard work in consequence of the infirmities of declining years, was turned into a field in company with a cow and several heifers. The pasturage in this field being of very indifferent quality compared with the rich crop of grass and clover in the one adjoining, longing eyes were cast by the animals on the tempting food from which they were debarred, and many attempts made to break through the intervening fence, which at some points was not in the best repair. One day the mare was observed to make a regular tour of inspection round the enclosure, evidently, as the sequel shows, to discover the most favorable place for escape. Having ascertained this to her satisfaction, she returned to her companions and requested the cow's attention by tapping her gently on the shoulder, first with her hoof, and then with the head. The cow then followed her conductor to the invalided part of the fence, and the pair having attentively surveyed it together, went back for the heifers, after which, the old mare setting the example, the rest followed her over the gap, and found themselves (literally) "in clover." It would not be difficult to translate the quadruped ideas and language here into our own tongue. First, we may suppose the reflection of the old lady to be something like this: "The vegetation in that field looks particularly rich and good; it makes one's mouth water. I'll just go round and see if there's no way of getting in.' Then, having discovered the suitable spot,—no selfish desire to leap the fence unobserved, and feast, like Jack Horner, all in a corner by herself, but, "I'll go and tell the cow, and bring her to look at the place." This done, the two consult together, and agree that 'it will do very nicely; but we mustn't leave these poor young things in the lurch; they must share in the feast; let us go back for them." If these were not exactly the reasoning processes that took place, the initiatory movements and final result lead us to conclude that they must have been very similar.

In our school-days we made acquaintance with a Newfoundland dog, whose knowledge of the value of money and careful provision for his future wants, were familiar to a large circle of admirers and patrons. He belonged to a clothier, and the entrance to his master's place of business was furnished with a couple of doors, some six or eight feet distant from each other the outer one being always open in the daytime. On a large mat between the two was his constant post; he rarely, if ever, was absent from it except for a few minutes at a time, when he went to supply himself with provisions at a baker's shop a few doors off, at the corner of the street. Many were the halfpence saved from marbles, barley-sugar, taffy, and even from our daily allowance for lunch, which we bestowed upon the great, sagacious looking creature, for the pleasure of seeing him walk to the baker's and lay out his money in a biscuit.

Sometimes we were disappointed of our amusement, for, if not at the moment hungry, he would take the coin and hide it under his mat, where, according to school-boy report, he had a fabulous amount (for a dog) of coppers, and from which he abstracted a penny or a halfpenny at a time, according to the state of his appetite. He knew perfectly well the difference between the coins, and their relative value; and that he was entitled to receive two wine-biscuits for the larger sum, and only one for the halfpenny. We have given him a penny, and seen him enter the shop and permit the attendant damsel to take it out of his mouth, but, instead of accepting the two biscuits offered him, he stood still, looking gravely at her as if something were wrong. This behavior was intended to signify that he only wanted a single biscuit on that occasion, and wished for the change out of his penny. Now and then he took a fancy for a French roll by way of variety; at such times he would "make no sign," and preserve a fixed impenetrability of countenance on the presentation, first, of the couple of biscuits, and then of a biscuit and a halfpenny; then his desire was understood. The people of the shop were, as may be supposed, accustomed to his ways, and able to interpret his mute expression; and as anxious to please him as he had been a "regular customer" of the human species.

After leaving school, I was told by more than one informant worthy of credit, that if you gave him a sixpence and accompanied him to the shop, he would receive the change, and then allow you to take it out of his mouth, satisfied with his two biscuits, and apparently quite conscious that so large a sum was never intended to be given to him at one time. We never knew what became of the balance of his day's receipts, at bed time,—whether his owner took care of it for him, and laid it out in new collars and mats as the old ones became worse for wear, or whether he slept upon it and guarded it. It was almost impossible that, unless gifted with an uncommonly elastic appetite, and a strict vegetarian to boot, his expenditure could have equalled his income. Poor old fellow! he was not a handsome specimen of his race, but "handsome is that handsome does," says the old proverb; and his intelligence and amiability made him a general favorite with the *habitues* of the well frequented thoroughfare. He died long ago, and was properly honored by being stuffed and preserved. How he would have been perplexed, if he had survived to the days of the bronze coinage; clever as he was, it would have been some little time, we suspect, before he learned to distinguish between the old halfpenny and the new penny, so nearly of a size.

The following deliberate plan of retaliation, formed and carried out by a dog belonging to himself, is related by one who was a witness of the whole proceeding. The dog had been assaulted and bitten by another much more powerful than himself, and thinking that, in such unequal odds, "discretion" was "the better part of valor," he took to his heels and ran home. For several days afterwards he was noticed to put himself on half rations, and lay by the remainder of his food. At the expiry of this period he sallied out, and in a short time returned with a few of his friends, before whom he set his store of provisions, and begged them to make a good dinner.—This being despatched, the guests took their leave, along with their entertainer, and followed by the dog's master, whose curiosity was excited. He watched their progress for a considerable distance, when a large dog marked out, by the leader, to his companions, as the offender, was furiously attacked by them all, and well worried before he could make his escape. The self denial persevered in by this dog with a view to his revenge, and his knowledge of the efficacy of a bribe, are very remarkable; and he must have explained to his friends the service expected from them in return for their dinner.

A very interesting anecdote is related by Frederic Cuvier, showing not only great power of memory, but also strong attachment in an animal generally supposed to be destitute of all good qualities—the wolf. A gentleman had trained up one from infancy till he was as tractable as a dog, would follow him about whenever allowed, and become quite low-spirited when he was absent. Being compelled to leave home, his master made him over to the Menagerie du Roi, where he at first drooped and refused to eat, but gradually became more reconciled to the situation. After the lapse of a year and a half his master returned home and paid him a visit. The wolf knew his voice the moment he spoke, and flew to him with every demonstration of delight and affection, planting his fore feet on his shoulders and licking his face. The same scene occurred after a second separation of three years duration, the wolf, as before, at once recognizing his master's voice, and bounding towards him as soon as set at liberty by the keeper. A final parting followed, and from that time the faithful creature never appeared to regain his former spirits and equable temper, occasionally indeed betraying ominous signs of the ferocity inherent in his race.

Stories of elephantine intelligence are numerous, but most of them too well known to repeat here. One however, recorded by a traveller, in a paper contributed to a scientific journal, and which is vouched for from personal knowledge, is worth a brief notice. The author was on a journey, and several elephants were engaged to carry his tent and baggage. One of them, euphoniously named Fattra Mungul, coming on the scent of a tiger, was seized with a panic and ran off into the woods, the driver saving himself by clinging to the branch of a tree and letting himself down. All attempts to recover the animal were fruitless, and the party proceeded on their way, giving up all idea of seeing him again. Amongst a herd of wild elephants entrapped eighteen months afterwards was found the runaway, who at first was as uproarious and unmanageable as the rest; but on an old hunter who knew him well riding up to him on a tame elephant, pulling him by the ear, and ordering him to lie down, he immediately obeyed the familiar word of command and became perfectly tractable. This writer also mentions a female elephant which escaped from her owner and was at large for "fourteen years." On being recaptured she remembered her former driver and instantly lay down at his order.

Locke adduces the learning of tunes as proof that birds are gifted with memory. "It cannot," he says, "with any appearance of reason be supposed—much less proved—that birds, without sense and memory, can approach their notes nearer and nearer by degrees to a tune played yesterday, which, if they have no idea of it in their memory, is nowhere, nor can be a pattern for them to imitate, or which any repeated essays can bring them nearer to. Since there is no reason why the sound of a pipe should leave traces in their brains, which not at first, but by their after endeavors, should produce the like sounds; and why the sounds they make themselves should not make traces which they should follow as well as those of the pipe, is impossible to conceive."

The San Juan Difficulty.

After all—would the reader believe it?—the "San Juan Difficulty," as it is gracefully termed in these parts, has arisen from the mere scrape of a pen. Great Britain claimed Oregon north of the Columbia River; the United States claimed all south of latitude 54° 40'. In 1846 that grand compromise called the Ashburton Treaty accepted the 49th parallel as the boundary line. But this line, if drawn across, would have cut off the tail end of Vancouver Island. It was therefore stated in the treaty that, after leaving the main land, it shall go southward, through the middle of the channel, to the Strait of Fuca. The treaty appears to have been made under the erroneous impression that there was only one channel between the main land and Vancouver Island. At the time, the Rosario Strait was the best known, and the most commonly used; the Haro Strait has since been surveyed, and is the most direct and best channel. Now the island, or rather the islands, for there are thirty of them, lie between these two straits; so, if the line passing through the middle of the channel means the Rosario Strait, they belong to Britain; but if through the Haro Strait, they belong to the United States. The channel? Are we to understand the channel best known in 1845-'46 while they were discussing terms, or the main channel, as now ascertained by survey? The mere assertion of the four letters H A R O would have prevented the "difficulty."

More has been made of the question than it really deserves. San Juan, Orcas, and Lopez islands (each about ten miles long, and from one to three miles wide) are fertile; but where land is plentiful, we need not take their gain or loss as a matter of life and death; and we beg respectfully to settle the whole difficulty and submit the following proposal to all concerned: During the survey in 1858 a middle channel was discovered, called the Douglas Channel. If it were taken as the boundary, San Juan would fall to the English; Orcas, Lopez, and all the others to the United States. San Juan is of more importance to the English than to the United States, for though it does not command the harbor of Victoria, as was ignorantly stated by the British Foreign Secretary, yet it is distant only six miles from Vancouver Island, and commands the strait by which ships would pass from Victoria into British Columbia. At present the Americans have a garrison at one end, and the English at the other. There they are, ready to blow each other off at a signal from their chiefs, yet enjoying the most friendly intercourse—assisting each other to hunt the deer and fish the salmon.—From "the Mediterranean of the Pacific, by Thos. Somerville, in Harper's Magazine for September.

STATISTICS OF LIFE.—The yearly mortality of the globe is 33,333,333 persons. This is at the rate of 91,554 per day, 3,730 per hour, 62 per minute. Each pulsation of the heart marks the decease of some human creature.

The average of human life is 33 years.

One-fourth of the population die at or before the age of seven years.

One-half at or before 17 years.

Among 10,000 persons, one arrives at the age of 100 years, one in 500 attains the age of 90, and one in 100 lives to the age of 60.

Married men live longer than single men.

In 1,000 persons, 95 marry, and more marriages occur in June and December than in any other month of the year.

One eighth of the whole population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of seventy years, forty-three are clergymen, orators, or public speakers, forty are agricultural, thirty-three are workmen, thirty-two are soldiers or military employes, twenty-nine advocates or engineers, twenty-seven professors, and twenty-four doctors.

Etiquette is the art of behaving yourself. Manners not only make the man, but the woman, too, what they ought to be—ladies and gentlemen—whether they roll through life in their carriage, or trudge along the pavement in the lowly Blucher. True gentility is the exercise of a due regard for the feelings of your neighbours, and etiquette is the essence of gentility.

PREDESTINATION.—A Missouri paper contains the following which will pass without a great deal of urging:

Do you believe in predestination? said the captain of a Mississippi steamboat to a Calvinistic clergyman who happened to be travelling with him.

Of course I do.

And you also believe that what is to be will be?

Certainly.

Well, I'm glad to hear it.

Why.

Because I intend to pass that boat ahead in fifteen minutes, if there is any virtue in pine knots and loaded safety valves. So if the bilers ain't to burst they won't.

Here the divine commenced putting on his hat, and began to look like backing out which the captain seeing, said:

I thought you believed in predestination, that what is to be will be!

So I do, but I prefer being a little nearer the stern when it takes place.

"Sticking to It."

BY JOSEPH ALDEN, D. D.

Two successful men of business were speaking of some young men of their acquaintance—of their capacities and prospects. "Young Martin has a fine opening before him, and has made a fair start," said one.

"He won't stick to it. He don't lack shrewdness, but he lacks perseverance," replied the other.

A reputation for energy and perseverance is the best kind of capital. He who has this reputation will never be out of employment. There is in every department of offer always room for such men.

How shall this reputation be acquired?—The best and only safe way of gaining a reputation for possessing a trait of character is to possess that trait of character. If you would have the reputation of being an honest man, be an honest man. If you would have the reputation for perseverance, be persevering.—Give your whole attention to getting the thing—to the reality, and let the reputation take care of itself.

What you need to do is to form the habit of perseverance. This, like all other habits, requires time and effort for its formation. To form the habit of fixing the attention, requires time and effort. To form the habit of seeing the truth clearly, and in its natural connections requires time and effort. To form the habit of expressing thought with clearness, force and beauty, requires time and effort. Education consists in the formation of habits. Among the habits to be formed, that of perseverance is the most important. And yet, its formation is often left to accident. It should receive definite attention throughout life.

Be careful as to the plans you form. Many form plans which they never expect to execute. This is more than a waste of time. It is positively injurious to the character. Form no plans but such as are feasible, and such as you intend to execute. Having formed a plan enter upon its execution and persevere until the end.

Some make a distinction between important and unimportant plans, the former are adopted without much consideration, and are executed if convenient. If obstacles arise, or interest decreases, they are abandoned and are abandoned because unimportant. It is true that some plans are more important than others; but there are no plans unimportant so far as the formation of habit is concerned. Habit of persevering of finishing, can be formed only by persevering. The habit of not finishing, can be formed with reference to unimportant as well as to important matters.

Every undertaking should be finished, unless it is found to be wrong, or utterly impracticable. You may be sorry that you entered upon it, nevertheless finish it for the sake of the habit. If you resolve to read a certain book, and find it less interesting than you expected, keep your resolution. If you resolve to visit a certain place, and when the time comes indisposed to do so, rouse yourself and go. Do not say "I am not obliged to go; it is no consequence whether I go or not." That may be true, but is of consequence that you form the habit of keeping your resolutions, of doing what you undertake to do.

There are some whose character is such that when they enter upon an undertaking, men take it for granted that it will be accomplished. Their entrance upon a plan is a pledge for its execution. The reader should belong to that class.

NOT UP IN CLASSICS.—It is no sin not to be well up in classics. 'Liakim was not. But he loved the American fair. In fact he loved two of them. They felt emotions of love toward 'Liakim. And they quarreled about him like two Kilkenny pussies. Consequence was, all three were brought into court. 'Liakim, being the cause of the struggle, was thus addressed by his honor:

"And so those women were fighting about you?"

"I believe so, sir."

"You are a sort of Adonis, then?"

"Sir?" inquired 'Liakim, his eyes protruding and a shade of pallor creeping into his face.

"You are an Adonis," the Court repeated.

"Oh no, sir—never as bad as that; but I've been in the penitentiary for stealing horses."

A green academy student being required to write a composition in his regular course of study, commenced thus: "It is rather difficult and pretty near impossible to communicate to others those ideas whereof we ourselves are not possessed of."

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