

caution to prevent observation, but that the greater portion of the treasure had been lodged in the hands of a confidential friend of his, who was connected with the Spanish embassy, who promised to bring it over to England, and he at the time produced a receipt, purporting to be from that party, guaranteeing to deliver the treasure in England on the payment of £300. Beresford displayed several gold rings and a splendid gold chain, which he asserted was part of the spoil; and, after a time, asked for an advance of £50 more, which was refused by Mr. Langley, who began to entertain suspicions that all was not right. Beresford expressed himself indignant that his request was not complied with, and withdrew. Middleton shortly afterwards exposed to Mr. Langley the manner in which he had been duped. He was induced to do this in consequence of Beresford cheating him of his share. He stated that after the departure of Mr. and Mrs. Langley, neither himself nor Beresford proceeded any farther, but lived in a princely style, and that Beresford frequently drank in derision, the toast of "Langley and Vittoria." The rings, etc. had been bought by Beresford for the sake of aiding the deception, and the chain he wore had been got in exchange for an elegant and valuable one presented to him by Mr. Langley. It turned out that this is the third similar trick Beresford has practised. Mr. Langley estimates his own loss in this treasure seeking affair to be upwards of £500.—*London Morn. Post.*

### TURKISH HAREM.

I was extremely anxious (says Dr. Oppenheim) to judge from experience of the Beauty of the Circassian and Georgian women, who are sold in their earliest youth, and sent into every part of the Sultan's dominions, either to perform some menial office, or become the favourites of their master. I was also desirous to see the interior arrangement and management of a harem. I had soon an opportunity of satisfying my curiosity. The favourite wife of the Kiaja Bey, Governor of Adrianople, having been sick for two or three days, the Pasha, who placed implicit confidence in me, informed him that I could most certainly effect a cure if permitted to see her. The Kiaja Bey, to whom I was not personally known, sent to request me to accompany his harem kiaja, a black eunuch, to his harem, which lay at more than a quarter of a league from his house. We proceeded to a low door, which, being opened, I found an airy pavilion, the coolness of which was preserved by a magnificent fountain and cascades. He, on our knocking, admitted us into a garden, when in this delightful spot I was served with coffee and a pipe, while my arrival was announced. After waiting about a quarter of an hour, I was conducted through the garden, to the second door, where I was received by a veiled woman, the superintendent, or portera, to the harem, who took me through a garden into a building appropriated exclusively to the use of the women, where a number of slaves and children, white and black, crowded round me with eager curiosity, or peeped from behind the curtains. At last the sick chamber was opened to me; it was a neat little apartment with red furniture and closed curtains; the fair patient was lying on cushions arranged on the carpeted floor, close to an ottoman and covered from head to foot with a white cloth, in such a manner as to leave the beholder in actual doubt of her presence. Having seated myself on the ottoman near the head of the couch, the attendants were dismissed, leaving only the interpreter, the two children of the sick lady, and an old nurse. The patient answered all questions through the veil without hesitation or prudery.—When I expressed a desire to feel her pulse, two pretty white hands were protruded from under the covering; and when I asked to see her tongue, the patient slightly raised her veil, yet in such a manner as to allow me to obtain a glance of the features of a most lovely brunette, that could scarcely have attained her twentieth year. She directly after shrunk back under the drapery, and requested that I would now leave the room, and address any further questions to the nurse, who was well acquainted with her state. I was then conducted by the nurse into the ante-chamber where I was again treated with coffee and a pipe.

**MATRIMONIAL JARS.**—If people would but consider how possible it is to inflict pain, and perpetrate wrong without any positive intention of doing either, but merely from circumstances arising from inadvertence, want of sympathy, or an incapability of mutual comprehensions, how much acrimony might be spared! Half the quarrels that embitter wedded life, and half the separations that spring from them, are produced by the parties misunderstanding each other's peculiarities, and not studying and making allowance for them. Hence unintentional omissions of attention are viewed as intended slights, and as such are resented: these indications of resentment for an unknown offence, appear an injury to the unconscious offender; who, in turn widens the breach of affection by some display of petulance, or indifference, that not frequently irritates the first wound inflicted, until it becomes incurable. In this manner often arises the final separation of persons who, might, had they accurately examined each other's hearts and dispositions, have lived happily together.—*Countess of Blessington.*

### PRIZE ESSAY ON ARDENT SPIRITS.

(Continued.)

A wealthy farmer in Sullivan county, New Hampshire, had been in the habit of drinking spirit for a number of years, and during the haying season he often used it freely. With more than ordinary activity of mind and a vigorous bodily constitution, he attained the age of *seventy-five* years; much broken down and decayed however, under occasional attacks of gout, which he called rheumatism. At this period he broke off suddenly and wholly from the use of spirit; and within two years, that is, at the age of *seventy-seven*, he was so much recruited as to appear several years younger, and he assured me that in the last two haying seasons he had accomplished more personal labor than in any other haying season for the last ten or twelve years. He expressed himself in the most decisive and energetic manner when remarking upon the effects, in his own case, of total abstinence from spirituous drinks; he had not only not been injured, but had been an unspeakable gainer by the change. This case, and others like it, show the futility of the opinion that it is unsafe for persons of any age suddenly to break the habit of spirit drinking, and that those advanced in life should either not attempt to discontinue it, or should do it in the most cautious and gradual manner. The truth is, that the effects, whether immediate or remote, of alcohol, whenever they are so distinct as to be estimated, are always those of an unnatural, unhealthy, or poisonous agent; and soon after the daily poison is withdrawn, the vital powers, relieved from their oppression, rally, the organs act with more freedom and regularity, and the whole machinery of life exhibits something like renovation.

Spirit has been erroneously supposed to afford a protective influence against the effects of severe cold. A sea captain of Boston, Massachusetts, informed me that in a memorable cold Friday in the year 1816, he was on a homeward passage off our coast not far from the latitude of Boston. Much ice made upon the ship, and every person on board was more or less frozen, excepting two individuals, and they were the only two who drank no spirit.

"In 1619, the crew of a Danish ship of sixty men, well supplied with provisions and ardent spirit, attempted to pass the winter in Hudson's bay; but *fifty-eight* of them died, before spring. An English crew of *twenty-two* men, however, destitute of ardent spirit and obliged to be almost constantly exposed to the cold, wintered in the same bay, and only two of them died. Eight Englishmen did the same in like circumstances, and all returned to England. And four Russians, left without spirit or provisions in Spitzbergen, lived there six years and afterwards returned home." Facts of this nature might be multiplied to any extent.

So far, also, from guarding the animal fabric against the depressing and irritating effects of heat, spirits tends to produce inflammatory diseases. A distinguished medical officer, Marshall, who was subjected to great exertion and exposure in a tropical climate, observes, "I have always found that the strongest liquors were the most enervating; and this in whatever quantity they were consumed: for the daily use of spirits is an evil which retains its pernicious character through all its gradations; indulged in at all, it can produce nothing better than a diluted or mitigated kind of mischief."

Those ships' crews who now visit hot and sickly climates without spirit, have an average of sickness and mortality strikingly less than those who continue the use of it as formerly. "The Brig Globe, Captain Moore," says the anniversary Report of the Pennsylvania Temperance Society for 1831, "has lately returned from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent nearly eighteen months. She was, during the voyage, in almost all the climates of the world; had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages Captain Moore attributes, in a great measure, to the absence of spirituous liquors. There was not one drop used in all that time; indeed there was none on board the vessel."

To a place among preventives of disease, spirituous drinks can present but the most feeble claims. If under occasional drinking during the period of alcoholic excitement, a temporary resistance may be given to those morbid influences which bring acute disease, be it occasional or epidemic, that excitement, by the immutable laws of vital action, is necessarily followed by a state of relaxation, depression, or collapse, in which the power of resistance is weakened, and this too in proportion to the previous excitement. In order therefore to obtain from alcoholic stimulus anything like a protective influence against the exciting causes of diseases, the exposure to these causes must be periodical, precisely corresponding with the stage of artificial excitation. If, however, such accuracy of adjustment between the powers of vital resistance artificially excited, and the unhealthy agencies which tend to produce disease be wholly impracticable, then the danger must be increased by resorting under any circumstances to spirit as a preservative; and if not, other articles would do as well.

The best protection against disease is derived from a natural, healthy, unfluctuating state of vital action, sustained by plain articles of nutriment taken at regular intervals, uninfluenced by any innutritious stimulus which operates upon the whole nervous

power. The habitual drinking of ardent spirit creates a multitude of chronic or subacute organic irritations and derangements; upon which acute disease is most easily, nay, often necessarily ingrafted; hence tipplers and drunkards, exposed to the exciting causes of inflammatory, epidemic, and contagious diseases, are liable to an attack, and when attacked, having the vital powers unnecessarily wasted, they die in larger numbers. These results are witnessed in epidemic pleurisies, lung fevers, the severe forms of influenza, pesidential fevers, and cholera.

**THE PERSONAL HABITS OF QUEEN ELIZABETH.**—Queen Elizabeth had the good taste to delight much in Windsor Castle. The celebrated terrace was her work, and under it a garden, whose meanders and labyrinths are still faintly discernible. On this terrace she was accustomed to walk for an hour before dinner, unless prevented by the wind; for it must be said that our lion-queen had an especial aversion to wind, or rather, perhaps, to its effects upon her complexion. Rain she cared nothing about, or rather it was an object of preference, as she took great pleasure in walking upon the terrace, under an umbrella while the shower pattered around her. Although Elizabeth was very vain of her plain face, she did not disdain to use a thousand arts to improve it; and as she was not a less passionate admirer of masculine beauty, the very men began to bedaub themselves with paint in imitation of the women. The most approved method of adding to the charms of the complexion was by bathing in wine, after the pores of the skin has been opened for the medicament by the use of the warm bath. This, however, was resorted to by the mere passees of beauties—the wine not only making the face 'fair and ruddy,' but smoothing perhaps, by its astringent qualities, the wrinkles of time. Younger women bathed in milk to preserve the sleekness of their skin! and it is worthy of remark, that the former wash was used so freely by the Queen of Scots that her jailor, the Earl of Shrewsbury, complained of it as more expensive than his allowance would afford. Mary, at this time, was only twenty-six years of age.—*Heath's Picturesque Annual.*

**PRAYER AT SEA.**—If prayer was not instinctive to man, it is here that it would have been invented, by being left alone with their thoughts and their weaknesses in the presence of the abysses of the heavens, in the immensity of which the sight is lost, and of the sea, from which they are only separated by a fragile plank, the ocean roaring meanwhile, whistling and howling like the cries of a thousand wild beasts, the blasts of wind making the cordages yield a harsh sound, and the approach of night increasing every peril and multiplying every terror. But prayer was not invented; it was born with the first sigh, with the first joy, the first sorrow of the human heart, or rather man was born to pray; to glorify God, or to implore Him was his only mission here below; all else perishes before him or with him; but the cry of glory, of admiration, or of love which he raises to the Creator does not perish on his passing from the earth; it re-ascends, it resounds from age to age, in the ear of the Almighty, like the echo of his own voice, like the reflection of his own magnificence. It is the only thing in man which is divine, and which he can exhale with joy and pride, for it is a homage to Him to whom closer homage is due, the Infinite Being.—*Lamartine's Pilgrimage to the Holy Land.*

### THE LOVE OF SELF.

Regard thyself—thy being understand;  
Its nature scan, its fair proportions know;  
Give to the body—to the head—the hand—  
To every part, what unto each we owe.  
Give to the soul, in its eternal flow  
Of power, and feeling, and transcendent thought,  
Such care as shall avoid its endless wo—  
Such care, as with maturest wisdom fraught;  
Shall seek its glorious worth intensely as we ought.

**NUMBER OF OAKS NECESSARY TO BUILD ONE SHIP.**—"An oak in a good soil and situation," says South, a practical planter, "will, in 75 years from the acorn, contain a ton of timber; or a ton and a half of square timber." By a report of the commissioners of land revenue, respecting timber, printed by order of the House of Commons, it appears, that a 74 gun ship contains about 2,000 tons, which, at the rate of a load and a half a ton, would give 3,000 loads of timber; and would consequently require 2,000 trees of 75 year's growth. It has also been calculated that as not more than 40 oaks, containing a load and a half of timber in each, can stand upon an acre, 50 acres are required to produce the oaks necessary for a 74 gun ship.—*London Paper.*

**BRIBERY.**—Sweetmeats were formerly much used to bribe persons of quality, or judges, to whom a request was to be made. This custom at last rose to such a pitch that Louis IX. of France, issued a proclamation, wherein he forbade all judges to take more than ten penny-worth a week.