

above calculation the article was placed in the position described during the height of the American war of independence — *English paper*

Natural History.

BREEZE FLY.—(*Eristalis horticola*)

This is a Dipterous fly, resembling the earwig in appearance and colour, having two black bands, one crossing the shoulders and the other the abdomen—the feet being covered with hair. It was first discovered by an Italian Entomologist, Vallisneri, and it was afterwards treated upon by the celebrated Naturalist—Reumur, who has made several interesting observations upon it. The breeze fly is provided with an ovipositor, which it does not carry like the Ichneumon flies,—being constructed of very singular sliding tubes, precisely like a small telescope, which, may be distinctly seen by a slight pressure upon the abdomen. These tubes are composed of a horny substance, four in number, but the terminal piece contains five points, three of which are longer than the other two, and, at first sight, not unlike a *four-de-lis*, though upon narrow inspection, they may be discovered to terminate in curved points, somewhat like the claw of a cat. The two shorter pieces are also pointed, but not curved; and by the union of the five, a tube is composed for the passage of the eggs. Reumur says it would be necessary to see the fly employ this instrument to understand in what manner it acts, though he is disposed to consider it fit for boring through the hides of cattle; he, however, could never succeed in seeing the insect at work—that is to say, piercing the hide of an ox or a cow. But Mr. Breezy Clark has taken another view of the matter, having arrived at the decision, that this fly does not pierce the skin of cattle with its ovipositor, but merely glue the eggs to the hairs, and that the grubs when hatched, make their way into the hide or skin. Now, this may be the fact—the three curved pieces of the ovipositor, which Reumur took as the centre bit for boring, only serve the fly to prevent her eggs from falling, which being glued to the hair. This statement is rendered more plausible, when the last named author adds that the deposition of the egg is not attended by much pain, unless some very sensible nervous fibres have been wounded. Therefore the pain produced must not be estimated to the thickness of the instrument: when an animal is stung by a wasp or a bee, it is not the puncture or force of the instrument that causes the pain, but the poison infused. There is no analogy in the comparison of the ovipositor of the breeze fly and that of a wasp. But it ought to be here remarked, that cattle have very thick hides far from being acutely sensitive of pain—that in countries where they are used to draw the ploughs and waggons, they and the whip ineffectual to drive them, and have to use a goad, in form of a stick. If the pain inflicted by the *astrus* is very acute, she would find it next to be impossible to lay "thirty or forty eggs without being killed by the strokes from the ox or cows tail. Vallisneri says that the fly is shrewd enough to choose such places as the tail cannot reach." Cows have been repeatedly seen to flap their tails upon the parts called Gall-bumps—affected by the larvae of this fly, endeavoring to beat away a swarm of common flies, no doubt attached by the putrefactive odour of the disease. Now, this shows clearly that those two beasts would have treated the *astrus* in the same way if they had given them pain when depositing their eggs. Every person, I may say, has a recollection of having seen a whole herd of cattle start across a field in full gallop, their movements indescribably awakened—carrying their bodies in a strange position, and their necks stretched to their utmost length. The consternation produced by this fly has been known, even from the earliest ages; Virgil gives a correct and lively picture of it in

his *Georgics* of which the following translation is a little varied from that of Trappes

"Round mount Aethon, green with shady oaks,
And in the groves of Silenus, there flies
An insect pestilent (*Eristalis*) by the Greeks,
By us *Astrus*, fierce with prying hum,
Institutions the herd driving them terrord o'er
From glade to glade, while the far sky's sounds,
And woods and rivers' banks be their lowings."

If there were no other instances, of late, discovered, causing a similar terror among sheep, deer, and horses by insects of the same genus, I would conclude at once with Reumur and Vallisneri, that the *astrus* penetrated the skin of these animals; but since the discovery of Mr. B. Clark and several other clever entomologists have been made known; I unhesitatingly say, that the opinion of the latter gentleman has some weight. I will return to this subject, especially to the Horse Breeze-fly, known to many as the cause of the disease in horses called *beds*—C.

CANINE SAGACITY.

Various are the stories told of the wonderful sagacity of the canine race, their fidelity and extreme sympathy, showing a nicety of instinct amounting almost to reason. We were recently told of an instance in which the intelligence of the animal was exhibited in a remarkable manner. A large mastiff that had been in the family of a country gentleman in Ontario county for several years, had become so old, obese and lazy that the master of the house became tired of keeping him. One evening, while the old dog lay by the kitchen fire, enjoying his ease with dignity, the master said to his men in an impatient tone, that he was tired of keeping the old dog, calling him by name—he was old and stupid. He directed them in the morning to take him out and shoot him. Hearing this, the dog rose from his snug place by the fire and, with a sorry, sneaking look, went out of the house. No attention was paid to him, but on looking for him in the morning, he was nowhere to be found. He never returned to his old master and after a few months he was seen in the town of Livonia, distant many miles from the farm where he was reared. Query—Did the dog understand the command given for his execution?—*Rockester Democrat*.

Oriental Sayings.

SIMAM AND HIS THREE FRIENDS.

There was once a very opulent merchant, Simam by name, or perhaps better known by the name of Simam the Good, for so he was generally called by all who knew him, not only on account of his great liberality, his house being always open to the poor and to the stranger, but also from his great piety, and strict integrity in all his actions. This good man had three friends, who continually shared the hospitality of his house. Two of these were very dear to him, the third, was also loved, yet, was not held in so great esteem by him, though in reality he was the most sincere.

Simam carried on an extensive business, and for some time fortune seemed to smile upon him, but, as many a sunny day has its cloudy evening, so, this good man had his latter days shaded by adverse circumstances. And how did his bosom friends now behave to him? Let us see.—Simam was once innocently accused before the King, who was very angry with him on hearing the accusation, having looked upon him as a most just man, and demanded that Simam should be brought before him to answer to the charge preferred against him.

Who of you, said Simam to his three friends will now go with me, and testify of my innocence before the King. But friends at the festive table do not always prove friends in the hour of trouble as was the case in this instance. The first began to excuse himself immediately, that he had some other urging engagements. The second, true,

did accompany him, but when he came to the gate of the palace his courage failed him, and he returned home. The third, however, in whom he had hitherto placed the least confidence, went in with him and testified as to his innocence, to the entire satisfaction of the King, who, not only honorably discharged him, but, at the same time made him some presents, as a token of great esteem.

Reader! So man has three friends in this world, but, do they prove such in the hour of death? Let us see.—*Mary* his dearest and most highly valued friend forsakes him first. His *Relations*, true, they accompany him to the grave but, then, they return again to their homes. This *Good Deed*, however, though frequently so little valued, and often so little thought of, they, alone accompany him to the judgment seat, plead and obtain mercy for him.

R.

THE WOLF AND THE ANIMALS.

This Fable from the work entitled *Middle Stories*, i.e., *Fables of the Foxes*, by Rabbi Barachia Hanakdan, who lived at the end of the 13th century, is translated for the Family Herald. The *Motto* appended, is very expressive. No limitations can restrain the vicious from pursuing a destructive course.

The wolf was once accused by all the animals that no living creature was safe for his murderous teeth. This voracious insatiable creature, they said, makes the forest a desert; our wives widows; and our children orphans. The King of the forest was exceedingly angry on hearing this accusation, and reprimanded the wolf for his cruelties towards his fellow creatures. Your past misdeeds, said the King sternly, can no more be recalled, but, beware in future, and let no similar complaints of you come before me again. Be satisfied, hereafter with such dead animals as you may find upon the field, and as a guarantee of your future good conduct, you shall faithfully promise to me, now, that you will abstain from eating flesh for two years, even of any animal that your evil desires may incite you to kill. The wolf promised, and went his way. A few days after, he was seized with a ravenous hunger, and on looking about him, he espied a fine fat sheep quietly feeding upon a meadow—"To eat no flesh for two years!" said he to himself, is indeed a heavy penalty, and yet I have promised it.—But let me see, there are 365 days in the year; now it is day when I can see, and night when I cannot see, if I, therefore, shut my eyes, it is night, and when I open them again it is day.—Oh! a happy thought, and quickly he shut his eyes, and opened them again; here is one day, said he, and then he shut and opened his eyes till he had counted two full years. Now, said he, I have paid the penalty for my crime before hand. He seized the sheep, and killed it.

So, wicked men, always find easy means to evade the fulfilment of their promises.

R.

ORIENTAL SAYINGS.

Our Oriental culture wishes to state that when the Brant Herald, or the Fredericton Head Quarters think proper to appropriate any of his translations, which are prepared expressly for the Family Herald, if they would be kind enough to acknowledge the source from which they are obtained, he would take it as a personal favour. We are satisfied that the matter was in both cases an overlook.