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SOMETHING ABOUT GOLD.

Who would have thought a few years ago, most people will say, that Nova Scotia was a gold-bearing country? Yet some *did* think that gold existed in it, but had no idea that it did to the extent which it now proves to do.

We have always thought that the French (who for a long period disputed the occupancy of this Province with the British) had a clearer idea of the mineral wealth of Nova Scotia than the British settlers were enabled to form. The French being in league with the Indians—who consequently were for a long time enemies to the British—had many facilities for exploring the country which our forefathers had not. And we believe that the French names of certain places in which the word “gold” is introduced, indicate the discovery of some specimens or sights of gold in their localities. Thus Cape d’Or *the golden cape*, and Bras d’Or *the golden arms*. And we would venture to suggest that our name of Jeddore may be a corruption of the French words Jet d’Or—a jet or bit of gold. Let it be remarked too that Jeddore lays directly in the line of the gold-bearing quartz veins, and that gold was discovered there last year—although we have not heard of the mining being prosecuted.

Gold is found only in the metallic state, but frequently alloyed with other metals—chiefly silver and copper; and to those alloys the differences in color are due. It is found in the crystalline primitive rocks—such as the quartz—and in some others of the oldest formations. Also in alluvial soil, and in the sands of many rivers.

In the rocks it never occurs in such quantities as to constitute veins by itself. The ores accompanying the gold in the veins of quartz, calc-spar or sulphate of

baryta, are chiefly iron, copper, arsenical pyrites, (called mispickel), galena and blende. It is sometimes disseminated in the rock, as it were in strong masses; sometimes in threads of various sizes twisted and interlaced, spread out in thin plats or grains, on the surface, or implanted in the cavities in the shape of filaments or twigs.

In alluvial soils gold is found disseminated in spangles or rounded grains, and in the sands of rivers of the same appearance or character—but always in very limited spaces. It comes from the grounds washed by those rivers as they glide along; and the soil of these grounds is mostly of a silicious, argillaceous and ferruginous description, and of a black or reddish color.

Spain anciently possessed gold mines, but the richness of the American mines caused them to be neglected. The only gold mines of importance now in Europe are in Hungary and Transylvania. They produce about 1430 pounds avoird. annually. In a future No. we shall notice the gold of Asia, Africa, California and Australia.

As some words are used in the foregoing article which may not be familiar to all our readers, we subjoin the following explanations:

CRYSTALLINE, like crystal, or in shape of crystals.

ALLUVIAL, earth, sand, gravel, &c., which has been transported by rivers or floods.

GALENA, an ore of lead.

BLLENDE, an ore of zinc—called by miners Black Jack.

ARGILLACEOUS, soil containing clays.

FERRUGINOUS, containing iron, of a rusty iron color.

SILICIOUS, containing sand.

GOOD BREEDING.

In entering on this oft-discussed subject we would premise that in its consideration good breeding should not be confounded with etiquette; the one is the pure metal; the other but the plating. Good breeding is lasting and permanent; etiquette, varying and dependent upon

ashion and circumstance. With the latter it is not our present intention to take up the reader's time. It is undoubtedly often the pleasing satellite of good breeding; but good breeding may exist without much knowledge of etiquette, and etiquette also frequently pursues its own independent line of action. Good breeding is not confined to rank; it is to be found in the poorest habitation as well as in the palace of the sovereign, while etiquette is but the offspring of an artificial state of society.

Perfect good breeding requires the union of many qualities of the mind and heart. It is not a mere code of customs and manners; it is not merely the ease and polish which constant intercourse with good society is generally supposed to give; nor is it a mere outward and artificial dress to be worn in public; but it is the inward, natural, and unvarying tone and temper of the mind, and is consequently free from effort, from constraint, and, not less so, from any danger of being forgotten or thrown off in some unguarded moment or sudden emergency.

Nothing is, alas, more common, nor is anything more fatal to ease of demeanor, and a graceful freedom from either constraint or embarrassment in society, than the assumption of what can only be termed “company manners,” which are put on and off like the ball-room dress, and which are too often considered quite unnecessary for home and the family circle. Why should not good sense and good feeling rather revolt at the carelessness, the disregard of the feelings and comfort, the abruptness of tone, the non-observance of the thousand pleasing little kindly courtesies, which are but too often to be met with in the domestic circle, yet all of which are suddenly called into life by the presence of some stranger, to whom they cannot be of the hundredth part of the importance which they are to those with whom these transgressors of the first laws of good breeding daily and hourly live? Those, on the contrary, who constantly strive to observe those simple rules, are not in danger of forgetting on any occasion what is habitual to them at all times, nor do they run the risk of wearing with constraint and awkwardness the graceful garb which is their every-day dress.—*Family Herald*.

He who does a good action is proportionally ennobled.

He who is guilty of a mean action is contaminated and degraded.