

wisdom has appointed the vegetable kingdom as the protector of animal life, and with wonderful simplicity has provided that plants should absorb from the air, as their principal means of support, the carbonic acid exhaled as useless by men and animals, and should yield oxygen to them in return.

MISCELLANY.

SPEAK NO ILL.

Nay speak no ill: a kindly word
Can never leave a sting behind;
And, oh! to breathe each talk we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's faults efface.
How can it pleasure human pride
To prove humanity but base?
No; let us reach a higher mood—
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill—but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then oh! the little time we stay,
Let's speak of all the best we can.

CANINE INTELLIGENCE.

The race of turnspits is almost extinct, as their services have been superseded by machinery, but in some places this has not been of long date. These dogs knew the roasting day most distinctly. At the Jesuits' college at Flecehe, the cook took one of these dogs out of its turn to put it into the wheel of the spit; but the animal giving him a severe bite ran away, and drove from the yard the dog whose turn it really was. Arago describes something similar: he saw several dogs at an inn, whose duty it was to turn the spit in regular rotation, one of which skulked away, and obstinately refused to work, because its turn had not come round, but went willingly enough into the wheel after its comrade had turned a few minutes. A dog, which was in the habit of accompanying its master from Paris to Charenton, where he spent the Sunday with a friend, having been locked up on two successive occasions, ran off alone to Charenton on the Saturday evening, and waited there for its master. A gentleman writing from Edinburgh, and speaking of the Scotch shepherd's dog, describes it as one of the most intelligent of the canine family, as a constant attendant on his master, and never leaving him except in the performance of his duty. In some districts of Scotland these animals always accompany them to church; some of them

are even more regular attendants than their masters, for, by an extraordinary computation of time, they never fail resorting thither, unless employed in attending their charge. To a stranger, their appearance is somewhat remarkable in such a spot, and the propriety with which they conduct themselves during the service, is remarkably singular. On one occasion, towards its close, one of the dogs showed an anxiety to get away, when his master, for this unmannerly conduct, very unceremoniously gave him a kick, which caused him to howl, and break the peace of the assembly, and, to add to his distress, some of his fellow-dogs attacked him, as dogs are wont to do, when they hear one of their species howl. The quarrel became so alarming that the precursor was forced to leave his seat, and use his authority in restoring peace, which was done by means of a few kicks. All the time of this disturbance the minister seemed very little discomfited, continuing his preaching without intermission, which showed that such occurrences were not rare. In one parish great complaints were made against the disturbances occasioned during divine service by the quarrelling and otherwise unmannerly conduct of the dogs, when it was agreed that all those who had dogs should confine them, and not allow them to come to church. This did very well for the first Sunday or so; but the dogs not at all relishing to be locked up on a day when they were wont to enjoy themselves, were never to be found on the Sunday morning to be tied up: they by some instinct knew the Sunday as well as their masters, and set off before them, whither they had been in the habit of going on that day. It was now evident to the members of the congregation that this plan would not do, and another scheme was laid before them, which was, to erect a house close to the church in which they might be confined during divine service. This was adopted, and a kennel was accordingly built, in which the dogs were imprisoned; but the animals, being more accustomed to freedom than to confinement, took this restraint upon their liberty in ill part, and set up a most dreadful howling, to the great annoyance of the people in the church. They, however, persevered in confining them for a considerable time, thinking the animals would get accustomed to their incarceration; but in this they were mistaken, for instead of the howling diminishing, it got worse and worse. So it was agreed they should again be set at liberty, and have freedom of access to the place of public worship; but their manners had been so corrupted that they were with difficulty brought even to their former discipline.—*The Passions of Animals*, by E. P. Thompson.

CAUTION.—At an inquest held in London, the other day, it was proved that a child lost its life in consequence of having its head covered over with the bed clothes whilst sleeping with its parents. Mr. Wakley, the Coroner, said that "human breath was a most deadly poison, and even a man could as effectually kill himself by covering his head with the bed-clothes, and breathing over and over again the same air, as he might by taking prussic acid. In children, death was very easily caused by these means, especially when there was any bronchial affection."—*English Paper*.

POWER OF THE PEOPLE.—Much as a wise government may do, and it ought to do the very utmost that it can, there is no government, whether conservative, reforming, or radical, which can do the hundredth part of what the people can and must do for themselves, if they are to bear up against inevitable burdens, and recover permanent prosperity.—*Edinburgh Review*.