in idleness, or [illegible] by [illegible]. He had been [illegible] his life a [illegible] reader, as well as [illegible], [illegible] of his own powers had [illegible] materials, which he had [illegible] books, with such exquisite skill and [illegible], that he had added a hundred-fold to their original value, and justly made them his own.

### The Mother's Task Made Light.

Who among the children of men requires so much wisdom as the mother of a family? The statesman requires wisdom that he may so advise or direct as to secure the happiness or prosperity of the nation; but should one statesman act unwisely, another may step in to repair the evil, and so his country may be saved from impending ruin.—The merchant needs wisdom and skill, foresight and tact, that he may guide his affairs with discretion: but should his plans be all frustrated and riches make themselves wings and fly away at one period of his life, he may have them restored at another, so that at the close of his life he may leave his family in ease and comfort. The farmer needs wisdom in cultivating his land and arranging his stock so as to bring him the best return for his labour and toil: but should he fail one year to realize his hopes, the next may make up the deficiency. The navigator needs wisdom to guide his frail bark over the trackless deep, so that he may escape the rocks and quicksands and whirlpools which may be in his way: but should he be unfortunate, and become a wreck, he has a chance of being saved by holding on to the rigging, or in his boat, and in this painful situation he may find timely help from another voyager. But the Mother! If she makes a mistake in her mighty work, the probability is that it will be fatal. Her little bark, which has just been launched upon the ocean of life, will find many rocks and quicksands and whirlpools in its way; she, the mother, is to be the pilot for the most important part of the voyage, and if she fails to guide it aright, ere God will be the wreck when it dashes over the precipice into eternity. There will be no kind hand to help, no returning seasons to repair the injury; the work is done and done badly; and eternity will echo and re-echo the dreadful tale of a child lost through a mother's neglect.

### The True Man.

Who is he? One who will not swerve from the path of duty to gain a name of wealth or a world of honours. He respects the feelings of all; the rich and the poor, the humble and the honourable. He is as careful not to speak an unkind or a harsh word to his servant as to his lord. He is as attentive to the wants of a slave as to a prince. Whenever you meet him, he is the same kind, accommodating, unobtrusive, humble individual. In him are embodied the elements of pure religion. No step is taken which the law of God condemns; no word is spoken that pains the ear of man. Be you like him. Then you will be prepared to live or die, to serve God on earth or in heaven.

### Old Wits.

A celebrated ambassador of the last age, when told what a clever boy his son was, exclaimed, "I would rather you had told me how industrious he was." Sir Henry Wotton, the learned Provost of Eton College, we are told by Aubrey, "could not abide wits." When any young scholar was commended to him as a wit, he would say, "Out upon it, I will have nothing to do with him; give me the plodding student; if I wanted wits I would go to Newgate for them; there be the wits." Something similar was the opinion of Hogarth; "I know of no such thing as genius," said he to Mr. Gilbert Cooper; "genius is nothing but labour and diligence." The well-known Judge Doddridge declares that he found by experience, that, "among a number of quick wits in youth, few are found in the end very fortunate for themselves, or very profitable to the commonwealth."—*Sketches and Illustrations of Legal History and Biography.*

## General Miscellany.

### The Anglo-Saxon Race.

[illegible] has frequently been denominated the [illegible] nations. Whatever may be her title to [illegible], nothing is more evident and true, [illegible] that her island has been the laboratory of a most remarkable race, in which near [illegible] all the races that peopled Europe, from the Roman to the Norman conquest, were combined. All the varieties in the Celt, the Saxon, the Scandinavian, and the Norman, are all absorbed into what we call the Anglo Saxon race; and when the combination was completed on the island of Great Britain, a new world was discovered, as if it were on purpose for the irresistible expansion of that mighty race. As an illustration of one of its physical qualities, it is estimated that its population doubles itself in 35 years, while that of Germany doubles itself in 76; of Holland in 100; of Spain in 106; of Italy in 135; of France in 138; of Portugal in 228, and that of Turkey in 555 years. When one or two vessels crossed the ocean, and planted here and there along the coast of North America a few germs of that race, its whole population in the Old World did not exceed six millions. England, Wales, and Scotland numbered fewer inhabitants at that time than New-York, Pennsylvania, and Ohio do now. Hardly two centuries and a half have elapsed since that epoch, and now there are at least twenty-five millions of that race in North America and its adjacent islands, or a number exceeding the whole population of Great Britain.

In 1620 the Anglo Saxon race numbered about 6,000,000 and was confined to England, Wales, and Scotland; and the combination, of which it is the result, was not then more than half perfected, for neither Wales nor Scotland was more than half *Saxonized* at that time. Now it numbers 60,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. It is fast absorbing or displacing all the sluggish races of barbarous tribes of men that have occupied the continents of America, Africa, Asia, and the islands of the ocean. See it girdling them from year to year with its vigorous plantations. If no great physical revolution supervene to check its propagation, it will number 800,000,000 of human beings in less than 150 years from the present time—all speaking the same language, centred to the same literature and religion, and exhibiting all its inherent and indomitable characteristics.

Thus the population of the earth is fast becoming Anglo Saxonized by blood. But the English language is more self expansive and aggressive than the blood of the race. When a community begins to speak any tongue of the English language, it is half Saxonized, even if not a drop of Anglo-Saxon blood runs in its veins. Ireland was never colonized from England, like North America or Australia; but nearly the whole of its seven or eight millions already speak the English language, which is the preparatory state to being entirely absorbed into the Anglo-Saxon race, as one of its most vigorous and useful elements.—Everywhere the English language is gaining upon the languages of the earth, and preparing those who speak it for their absorption. The young generation of the East Indies is learning it, and it is probable that within fifty years, 200,000,000 of human beings, of Asiatic race, will speak the language on that continent. So it is in the United States. About 50,000 immigrants from Germany, and other countries of continental Europe, are arriving in this country every year. Perhaps they cannot speak a word of English when they first land on our shores; but in the course of a few years they master the language to some extent. [illegible] Anglo Saxon [illegible]

[illegible] self expansive [illegible], is fast occupying, [illegible] nations, all the continents and islands of the earth. The grandson of many a young man who reads these lines will probably live to see the day when that race will number its sixty millions of human beings. Perhaps they may constitute a dozen nations, or distinct governments. Perhaps they may become a grand confederation and commonwealth of republics, [illegible] same laws, literature, and religion. Their unity, harmony, and [illegible] will be maintained by the [illegible] between Great Britain and the United States. There can [illegible] the union of these two worlds. It will be [illegible] duty to cement and to maintain it, [illegible] the Anglo Saxon race, the mighty race they represent, feeding its myriad veins with the blood of moral and political life.—Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depend the well-being of humanity, the peace and progress of the world.—*Burritt's Christian Citizen.*

### Indian Customs.

Those people that are unacquainted with the American aborigines are apt to think that the different tribes speak only dialects of one language, and that their superstitious customs, &c., are the same. This opinion is very far from being the fact. Each tribe has its peculiarities of customs. Some are worshippers of the sun, moon, and stars, and some worship every created object.

There is among the Senecas a very peculiar custom. A white dog, without blemish, is put to death by strangling. That is, the dog is hung until it dies, and it is then decorated in the most fantastical style with ribbons, wampums, and [illegible] and afterwards removed and hung on a post outside of the council-house, where it remains several days. In the mean time, several other ceremonies, together with dancing, are carried on. At length the time comes when the last ceremony with the dog takes place. A fire is kindled near the place where the dog hangs, and the dog thrown into the blazing pile. A priest is already stationed near there, with a little basket of tobacco and roots in it, in his hands. He makes a long harangue, putting into the fire at intervals a little of his tobacco and roots.

This sacrifice of dogs and tobacco, I am told, is not intended to conciliate an offended deity; but the idea is simply this. The Senecas believe that there is a land of spirits, and that most of their people are enjoying those objects there which they delighted to pursue while in the land of mortality. The dog which they sacrifice is, according to their notion, only sent as a messenger to their ancient chiefs and people. The harangue of the priest is the message. After this ceremony, all children born during the year receive their names by a person appointed for the purpose.

I should have mentioned that this sacrifice is annual, and takes place about the first of February.

If I am rightly informed, the Senecas are worshippers of every created object. But, while they pay their devotions to those objects, they believe that they are honouring the Creator.—*Cherokee Advocate.*

### Scenery of Constantinople.

Before leaving Constantinople, we ascended the heights, behind the Scrutari, to get as broad a view as possible of the surrounding scenery.—Hence we obtained a full view of this spot, where nature and art seem to have vied with each other in the production of the beautiful. The Bosphorus, winding its serpentine course between the lands of Europe and Asia, was distinctly visible, and lost among the mountain barriers, which repel the surges of the tempestuous Euxine.—Its shores were dotted with villages, scattered upon the nooks and inlets. Upon the European side, soft plains come down with gentle slopes to the water; while on the opposite shores, the hills of Asia rise abruptly, or are broken into deep valleys, ravines, and gorges, or recede from the water's edge, and leave verdant plains at their feet, reposing in the shadow of the mountains. Behind us rose the city itself, 'the Queen of the Seas,' her brow circled with a [illegible] of domes, towers, and minarets. [illegible] the hill was the great cemetery of [illegible] recently been repeopled by the [illegible] with [illegible] East never sleeps. At the [illegible] by the Propontis [illegible] like a burnished shield of silver, while [illegible] out upon its waters by the Princes' Islands. Upon its surface was a fleet of merchantmen, becalmed, and drifting to and fro, apparently without the power of self-direction. Upon the Bosphorus, which separated us from the opposite city, myriads of caiques were glancing about, and shooting across the channel. Upon the [illegible] point rose the [illegible] of the [illegible], buried among the green cypresses, which embosomed shut up their [illegible] among the [illegible], which shone like [illegible] of gold, with their gilded points.—*Morris' Travels.*

### Climate of Egypt.

We arrived at Alexandria in December, yet the sun was oppressively hot, and vegetation was as green and flourishing as when in the month of May. We were [illegible] in summer apparel, and so strong was the heat of noon, that we lo[illegible] the coolness of the country, and took a [illegible] of the [illegible]. The perennial vegetation and cloudless skies of Egypt, where nature never slumbers, nor the sun is shorn of his glory, where the night, with a cope illuminated with shining stars, and a brilliant moon, seen but a pale reflex of day, constitute a source of great pleasure with the denizen of less favoured regions. The air seems clearer, the sun, moon, and stars brighter, in Egypt than in any other country I have seen. This dazzle of light, by day and night, is at first very trying to the eyes. No wonder the ancient Egyptians were such great astronomers, when the heavens present such a magnificent spectacle of planets and stars, and the arch of night is so brilliantly illuminated, from the zenith down to the horizon. *Ib.*

## Temperance.

### I Can't Stop.

"Stay, Charles," I said, as I laid my hand upon the arm of a once fine-looking young man who was just stepping into the room of a noted haunt of the dissipated—one of those temples, reared to the demon, at whose shrine souls as well as bodies are offered in sacrifice.

He turned his face toward me. That once fair brow now flushed with fires of alcohol, revealed a fearful history.

I had known him when he was a manly, frank-hearted boy, but what a contrast did that sullied but still handsome countenance present!

Following him in, I would have dissuaded him from drinking. I might as well have spoken to the whirlwind. Shaking off my hands, he said, "Have done, sir; why do you talk of my father? He taught me to love brandy when I was eight years old. I saw him drink his eleven o'clock juleps; why shouldn't I?"

"But your father long, long since has stopped drinking, Charles."

"Yes, yes, there's the difference: he was not so far down the hill as I am; *I can't stop.* I know what you would say," he continued in a tone of voice in which despair and sadness were mingled. "Do you think that I have not looked at it all, and fathomed the hell into which I am so fast sinking; for I am almost at the bottom of the hill?" "What then, Charles Lee?" I said. "Why, then," filling a goblet of brandy, "I'll take an extra glass." He tried to smile, but his pale, rigid lips refused to move. Dashing away his glass, he threw himself across a table, and burst into a passion of bitter grief, till the rich curls of his glossy hair was wet with tears. To all that I could urge, the unhappy youth only replied, "*It's no use; I can't stop.*"—*New York Observer.*

### Advice to all Tee-Totalers.

1. Do not on any account violate your pledge.
2. Try to understand the principles of teetotalism.
3. Choose the virtuous as your constant companions.
4. Make restitution for the injuries you have done.
5. Contract no debts under the cloak of teetotalism.
6. Never report your brethren's faults in their absence.
7. Restore those who fall in the spirit of meekness.
8. Beware of pride and of a contentious spirit.
9. Abhor selfishness, and consider the poor.
10. Exercise patience towards the poor drunkard.
11. Visit at least seven drunkards every week.
12. Convince by persuasion instead of violence.
13. Save the rising generation from intemperance.
14. You ought to redeem all your misspent time.
15. Give up the practice of smoking and snuffing.
16. Attend the meetings as often as possible.
17. In your addresses avoid all personal attacks.
18. Do not introduce politics, for they are unprofitable.
19. Religious sectarianism by all means be avoided.
20. Deal not in false and exaggerated statements.
21. Live, and train your children in the fear of God.
22. Increase in knowledge, and in piety.—*Literary.*

### Spirits in the Naval Service.

It is a [illegible] in the temperance reform [illegible] on the [illegible] navy, [illegible] from our [illegible] in Her Majesty's service, the effect of [illegible] not indeed entirely to [illegible] the expense [illegible] but very materially to [illegible] the [illegible] consumed, and to make compensation to the men in the shape both of increased emoluments, and increased pay.—*New Eng.*