

land (anti-Union). It is a pity that there should be so much division, in the meantime it cannot be helped. Here, as well as at the Springs, our cause has made substantial progress under Mr. Jack. The people regret that he will soon leave them to resume his studies. His aim is to qualify himself for a medical missionary in India. The winter before last he spent in studying medicine in New York. He has also made some progress in the course for B.A.

Before returning home I crossed over from Prescott to Ogdensburg and thence by rail some eighteen miles south to visit a class-mate of some twenty years ago. Here a part of two days was spent in a very pleasant manner. He has been but a year in his present charge and it is easy to see that much good has by the blessing of God been accomplished in that time. It was not a very promising field when he took charge of it, but it is rapidly becoming one of the best charges in that part of New York State. The farmers are well-to-do, and they are disposed to give their minister, whom they idolize greatly, a generous support. Several farmers, I was told, contribute \$100 a year each to the stipend. From what I saw of them I conclude that they are a noble people, worthy of such a minister. It was with reluctance that I tore myself away to keep appointments at home that could not be neglected. My friend is a native of County Armagh in Ireland, and he was settled for some years in the neighbouring County of Down, not far from Rathfriland.

GOOD-TEMPERED PARENTS.

How we insist upon good temper in our children, frowning upon stubbornness and anger, and that cross-grain of perversity which has come down from the primal parents, and is a sort of hall-mark in nearly every baby that has ever lived. But uniformly good-tempered fathers and mothers are not so common as they should be, and when we find them—managing a nursery, presiding at a table, directing a household, setting young feet in the way they should go,—we feel like saying, as of old was said in another connection, "their price is above rubies." It is not in the power of an ill-tempered child to do the mischief, create the suffering, cast the gloom that an ill-tempered father can, bringing with him over his own threshold the sharpness and the chill of an east wind, nipping the soul of the sensitive girl, hardening the opposition of the obstinate boy, frightening the toddler who hides beneath his mother's skirts, instead of making a grand rush for his father's arms; giving the cook and housemaid cause for gratitude that they are paid by the month, and may leave when it is done, and are neither of them the man's wife, obliged to put up with his whims and caprices, his fault-finding and satire till the end of their mortal lives. The misery an ill-tempered father can make is exceeded only by the dire wretchedness and utter hopelessness which follows in the wake of a fretful, morose, discouraging, and ill-to-please mother, who, more than all human beings else, is a black frost in the home garden, a malarious influence in the home atmosphere. Fortunate the family where the parents are always good-tempered! Deeply to be commiserated the family where they are usually the reverse!

Consider a moment how helpless are the young people when it comes to the question of the dealing with the behaviour of parents. You may stand the baby in the corner, and banish little Jack to the room upstairs, if either is determined to pout or storm or cry, or be "contrary." You may remonstrate with Ella, who is twelve, and desire John Henry, who is nine, to change his lowering countenance to a bright from a sullen expression. How often do we hear the mother say, "Look pleasant, my child! We cannot have cross looks in the dining room, or the parlour, or wherever it may be." But the child may not thus reprove the older person, nor send him or her from its aggrieved presence, nor do anything except bear in silence what the parent may choose to impose. Nine times out of ten, of course, the evil word is contagious, and the contagion spreads. Sunny-hearted and sunny-faced parents make sunny-hearted and smiling little folk. A habit of good humour in father and mother becomes a habit of amiability and real sweetness in the circle, from the boy and girl in their teens to the youngster in the crib.

It may be urged, and with truth, that parents are often tried and troubled by anxieties of which children know nothing. The problem of ways and means, the disappointed remittances, the ships that never come in, the battles and defeats, and sorrow double-edged, that are the portion of later life, are quite unknown to our darlings, except as the reflection from our perturbed and untroubled spirits falls upon theirs. It is well that life's morning should be cheery, and that they who are bearing the heat and burden of the day should be strong for whatever may come. But, with need is promised grace. It is doubtful whether any man or woman got through a hard day more successfully by scolding at its ills, and making others miserable because its sky over his head or hers was, for the time, of iron and brass. Such skies often melt over brave hearts and true, and always, whatever the sky above our head, above that again stretches heaven, and our Father in heaven is always ready to hear us when we pray, and to send, if need be, His angels to our relief.

There are people who are pleading and toiling from morning till night, day by day, year by year, that they may "leave a fortune," or at least a competence to their children. To this end they add field to field, pile up stock in bank by laborious, thrift, deny themselves everything except absolute necessities, and grow narrow and shrivelled, because out of sympathy with the world beyond their own front

doors, and all for the life that now is; for the fashion that passeth away. Meagre is the harvesting from such seed-sowing. It is right to be diligent and to look well to the ways of one's household in pecuniary affairs. But it is better to cultivate grace and amenities than to grow rich in money and prospered in soul. And no future store of gold and silver can ever repay to one's children the loss that is theirs, if father and mother be ill-tempered, churlish, or hateful in the sight of God and man.—*Christian Intelligencer.*

MARRIAGE CEREMONIES OF THE BILQUA.

Mr. Ph. Jacobsen, in a letter to his well-known brother, Capt. A. Jacobsen, gives the following description of the marriage ceremonies of the Bilqua of British Columbia: An Indian who intends to marry, calls upon his intended wife's parents, and arranges with them how much he is to pay for permission to marry the girl. Among people of high descent this is done by messengers, sometimes as many as twenty being sent to call on the girl's father. They are sent by the man's parents before the young man is of age. In many instances both man and girl are not more than eight or nine years old. The messengers go in their boats to the girl's house, and carry on their negotiations without going ashore, where the relatives of the girl are standing. The messengers of the young man's parents praise his excellence and noble descent; the great exploits of his father, grandfather, and ancestors; their wars, victories, and hunting expeditions; their liberality at festivals, etc. Then the girl's relatives praise the girl and her ancestors, and thus the negotiations are carried on. Finally a number of blankets are thrown ashore by the messengers; and the girl's relatives protest, and maintain that the number is not sufficient to pay for the permission to marry the girl. In order to obtain their consent, new blankets are thrown ashore one by one, the messengers continually maintaining that the price paid is too great. Generally from twenty to fifty blankets, each of the value of about half a dollar, are paid.

After this the boy and girl are considered engaged. When they come to be grown up, the young man has to serve a year to his father-in-law. He must fell trees, fetch water, fish, and hunt for the latter. During this time he is called Kos, which means "one who woos." After a year has elapsed, the marriage is celebrated. At this time great festivals are celebrated. Seven or eight men perform a dance. They wear dancing aprons and leggings, trimmed with puffin-beaks, hoofs of deer, copper plates, and bells. If the groom should be a wealthy man, who has presented to his wife many small copper plates, such as are used as presents to a bride, these are carried by the dancers. The singing-master, who beats the drum, starts a song in which the dancers join. The song used at the marriage festival is sung in unison, while in all other dances each dancer has his own tune and song. The first dancer wears a ring made of cedar-bark. His hair is strewn with eagle-down, which flies about when he moves, and forms a cloud around his head. The groom presents the first dancer with a piece of calico, which the latter tears to pieces, which he throws down in front of each house of the village, crying, "Hoip!" in order to drive away evil spirits. These pieces of calico which he throws down in front of the houses have a lucky meaning, and at the same time express the idea that the groom, when he comes to be a wealthy man, will not forget the inhabitants of any house when giving a festival. The dancers swing their bodies and arms, stamp their feet, and show the copper plates to the lookers-on. Then the bride's father brings a great number of blankets, generally double the number of those he had received from the groom, and gives them to his daughter. The bride orders a few blankets to be spread before the groom. She sits down, and he puts his hand upon her head. Then the groom is given for each of the parts of his body one or more blankets. Finally he is given a new blanket. After the bride's father has given a blanket to each dancer, and to the drummer, the villagers are invited to a great feast. At this time groom and bride eat for the first time together.

THE ART OF PROLONGING LIFE.

Longevity, indeed, has come to be regarded as one of the grand prizes of human existence, and reason has again and again suggested the inquiry whether care or skill can increase the chances of acquiring it, and can make old age, when granted, as comfortable and happy as any other stage of our existence. From very early times the art of prolonging life, and the subject of longevity, have engaged the attention of thinkers and essayists; and some may perhaps contend that these topics, admittedly full of interest, have been thoroughly exhausted. It is true that the art in question has long been recognized and practised, but the science upon which it really depends is of quite modern origin. The French naturalist, Buffon, believed that if accidental causes could be excluded, the normal duration of human life would be between ninety and one hundred years, and he suggested that it might be measured (in animals as well as in man) by the period of growth, to which it stood in a certain proportion. He imagined that every animal might live for six or seven times as many years as were requisite for the completion of its growth. But this calculation is not in harmony with facts, so far, at least, as man is concerned. His period of growth can not be estimated

at less than twenty years; and if we take the lower of the two multipliers, we get a number which, in the light of modern evidence, can not be accepted as attainable. If the period of growth be multiplied by five, the result will in all probability not be far from the truth. If we seek historical evidence, and from it attempt to discover the extreme limit of human life, we are puzzled at the difference in the ages said to have been attained. The longevity of the antediluvian patriarchs, when contrasted with our modern experience seems incredible. When we look at an individual, say ninety years of age, taking even the most favourable specimen, a prolongation of life to ten times that number of years would appear too absurd even to dream about. There is certainly no physiological reason why the ages assigned to the patriarchs should not have been attained, and it is useless to discuss the subject, for we know very little of the conditions under which they lived. It is interesting to notice that after the Flood there was a gradual decrease in the duration of life. Abraham is recorded to have died at 175; Joshua, some five hundred years later, "waxed old and stricken in age" shortly before his death at 110 years; and his predecessor, Moses, to whom 120 years are assigned, is believed to have estimated the life of man at threescore years and ten—a measure nowadays pretty generally accepted. With regard to sex, Hufeland's opinion was that women were more likely than men to become old, but that instances of extreme longevity were more frequent among men. This opinion is to some extent borne out by Dr. Humphry's statistics; of his fifty-two centenarians thirty-six were women. Marriage would appear to be conducive to longevity. A well-known French savant, Dr. Bertillon, states that a bachelor of twenty-five is not a better life than a married man of forty five, and he attributes the difference in favour of married people to the fact that they take more care of themselves, and lead more regular lives than those who have no such tie. In considering occupations as they are likely to affect longevity, those which obviously tend to shorten life need not be considered. With respect to the learned professions, it would appear that among the clergy the average of life is beyond that of any similar class. It is improbable that this average will be maintained for the future; the duties and anxieties imposed upon the clergy of the present generation place them in a very different position from that of their predecessors. Among lawyers there have been several eminent judges who attained a great age, and the rank and file of the profession are also characterized by a decided tendency to longevity. The medical profession supplies but a few instances of extreme old age, and the average duration of life among its members is decidedly low, a fact which can be easily accounted for. Broken rest, hard work, anxieties, exposure to weather and to the risks of infection can not fail to exert an injurious influence upon health. No definite conclusions can be arrived at with regard to the average longevity of literary and scientific men, but it might be supposed that those who are not harassed by anxieties and enjoy fair health would probably reach old age. As a general rule, the duration of life is not shortened by literary pursuits. A man may worry himself to death over his books, or, when tired of them, may seek recreation in pursuits destructive to health; but application to literary work tends to produce cheerfulness, and to prolong rather than shorten the life even of an infirm man. In order to prolong life, and at the same time to enjoy it, occupation of some kind is absolutely necessary; it is a great mistake to suppose that idleness is conducive to longevity. It is at all times better to wear out than to rust out, and the latter process is apt to be speedily accomplished. Every one must have met with individuals who, while fully occupied till sixty or even seventy years of age, remained hale and strong, but aged with marvellous rapidity after relinquishing work, a change in their mental condition becoming especially prominent. There is an obvious lesson to be learnt from such instances but certain qualifications are necessary in order to apply it properly. With regard to mental activity, there is abundant evidence that the more the intellectual faculties are exercised the greater the probability of their lasting. They often become stronger after the vital force has passed its culminating point; and this retention of mental power is the true compensation for the decline in bodily strength.—*Robson Roese, M. D., in the Fortnightly Review.*

BENGAL SUPERSTITIONS.

A curious light is thrown on the rural life of Bengal by the contents of a paper reprinted lately in the annual report of the Bombay Anthropological Society. From this paper we are told the following among other things. Shouting the name of the king of birds (Garuda) drives away snakes. Shouting Ram, Ram, drives away ghosts. Cholera that attacks on Monday or Saturday ends fatally, but not cholera that attacks on Thursday. The flowering of bamboos augurs famine. In fanning, if the fan strike the body it should be thrice knocked against the ground. When giving alms the giver and receiver should not be standing on different sides of the threshold. It is bad to pick one's teeth with one's nails. If a snake is killed, it should be burned, for it is a Brahman. At night the words "snake" and "tiger" should not be used; call them creepers and insects. Do not wake up a sleeping physician. A morning dream always comes to pass. Devotion without a head-gear is wrong. Iron is a charm against ghosts. A black cat with a white face is very auspicious.