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chance to me, provided I could speak French; but as "Oui" is about the extent of my French, it's no go for this child. What a fool I was for not studying it when I was a boy!"

"Well," said Tom, "whose chance is next?"
"Why, yours of course. They will put the question all around, out of politeness; and as none of us can *parley vous*—why, somebody will be engaged and all of us headed off."

In the course of the morning, Tom was called before the firm, and in glowing terms were the advantages set forth, if he could only have spoken the language of the country that they wished him to go to. Tom listened with delight, and inwardly smiled at the surprise he would give them.

"Of course," said one of the firm, "you should have the situation, if you could only speak French; but as you cannot we shall have to employ some one else. Very sorry—great pity, &c."

"Well," said Tom, "it cannot be helped, and there is no time, I suppose, to study now, so I must just do the best I can. Mr. Toutette, shall you and I have a little chat, and perhaps I may pass muster."

Mr. Toutette and Tom entered into an animated conversation, very much to the surprise of all present, which having been kept up in double quick time, for some fifteen minutes, Mr. Toutette very candidly told his partners that Tom was fully competent for the place.

Tom was a great favourite, and the firm were heartily glad that he was capable of holding the situation; and he was instructed to prepare himself for departure by the next steamer, with the privilege of peeping into the World's Fair.

Tom now returned to his friend, who met him with a right good ha, ha, ha!

"Well, Tom, no use; I told you so."

"Ah," replied Tom, "you are out this time. My French has been approved of, and I am done here—I sail in the next steamer."

"You don't say so! but, Tom, when did you learn French?"

"When you were teaching Grotto."

"What!" said he, "whilst I was fooling over that dog, you were studying?"

"Just so; and you know with what success our time has been rewarded."

By the judicious disposal of time, one young man is on the high road to mercantile fame and fortune, whilst by throwing away time, another equal in abilities, is doomed to drudgery and clerkship perhaps all his days.

General Miscellany.

Hungary.

The territory of Hungary covers a surface of 125,000 square miles. It consists of—1st—Hungary proper, including civil Slavonia, Croatia, and the Heyduke districts. 2.—Transylvania. 3.—The Military Frontier. Hungary proper comprises a territory of 87,000 square miles. The country is divided into over 50 comitats or counties, which bear relations to the government in some respects similar to the relations existing between our State and Federal governments.

Transylvania comprised twenty-five counties, and was incorporated with Hungary in 1048. The Military Frontier, intended to guard against the Turks, includes six generalitz—of Carlsstat, Ban, Varadin, Sclavonia, Banat, and Transylvania, which are divided into twenty regiments, and the same number of communities; with 2,500,000 of people, and 15,000 square miles. Thus the whole kingdom of Hungary, independent of Austria, comprehends 125,000 miles.

The population of Hungary proper is 10,000,000; Transylvania, 2,000,000; and of the Military Frontier, 2,500,000. Total population of Hungary, 14,500,000.

Engineering Operations.

One of the most gigantic engineering operations ever effected took place a few days ago near Welschmetz, in the Italian Tyrol. A quantity of stone being required for the construction of viaducts and bridges for a railway, it was resolved to use a

huge rock 360 feet high and 85 wide, which rose like a wall. In two places only was this rock connected with the chain of Alps. First of all it was entirely separated from the mountain, (a very difficult operation which occupied 800 workmen for some time;) then seven or eight large openings were effected at the base, so that the immense mass was supported on columns; and then trains of gunpowder were placed in each opening. Everything having been prepared, fire was set to the trains. In 11 minutes a frightful explosion took place, and the mass came down. The fall shook the earth for a distance of nearly two leagues, and the pieces of rock spread over 10 acres.—*Galignani*.

Coup d'Etat.

"A Mechanic" enquires the meaning of these words. There is no exact equivalent for them in English; because the nations speaking that language are not familiar with the thing they describe. Literally they mean "Stroke of State"—a violent usurpation by a government or ruler of illegal powers, is a *coup d'Etat*.—*Tribune*.

The signification of the term as now used in France, is, as near as may be, "a masterly stroke of State policy."—*New Bkr*.

Energy.

The longer I live, the more certain I am that the great difference between men, the great and the significant, is energy—invincible determination,—an honest purpose once fixed—and then victory. This quality will do anything that can be done in the world, and no talents, no circumstances, no opportunity will make a two-legged creature a man, without it.—*Goethe*.

For Farmers.

Destruction of Bushes.

Lunar influence is regarded by many as operating a very important economy in the destruction of most bushes; consequently they select those seasons when the moon is either at or near the "full," or the reverse, according as the traditional usages of their forefathers have influenced their superstitious impressions and beliefs on the subject. Now we have no faith, whatever, in the agency ordinarily attributed to her "serene highness," the Queen of Night, in this and similar matters. We believe that a shrub or bush, of whatever nature, if carefully eradicated, will die as effectually on the decrease of the moon, as on its increase, or at its "full."

In cultivated lands, bushes are felt to be a serious obstacle. They not only impede the plow, but they also circumscribe the productive capacity of the soil, besides conferring an appearance of carelessness and lack of systematic efficiency, little creditable to the occupant. One of the most efficient instruments that has ever been invented to eradicate bushes, is the "puller." With this implement, a few good men, and a yoke of well-trained oxen, a larger amount of work can be accomplished, than it would be possible for five times the physical force to effect in any other way. In low grounds, where the growth is generally low but close, the bushes are taken out by the roots, in masses or clumps, without the assistance of the spade, hoe, plow, or axe, and about as fast as the chain and puller can be attached. Owing to the peculiar construction of the instrument, and the very efficient manner in which it realizes the object of its inventor, not only are the larger roots extracted from the soil, but the smaller and more minute rootlets and fibrous attachments also; so that the land is completely cleaned, and the vegetative principle of the bushes entirely and completely destroyed.—*Olive Branch*.

To Destroy Worms in Garden Soil.

One of the most expeditious and effectual methods of destroying worms and the ova of alligerous insects in gardens, with which experience has made us acquainted, is to burn the surface in the fall or spring. This is accomplished by covering the surface of the soil with rubbish, such as refuse straw,

dry boughs, faggots, or any other combustible materials that will burn readily, and set it on fire on a rainy day. The ashes left upon the surface after deflagration, supply a grateful and salutary stimulus to the soil, which will make itself felt through the subsequent season to the advantage of the crop. Another very important result attending this process is the destruction of all noxious seeds, large numbers of which are annually disseminated by the winds and buried beneath the fine surface of the soil in the fall. Some have recommended scalding instead of burning; but the action of hot water is less effectual than that of fire, and does not act with sufficient energy upon seeds, although it destroys the insects, as well as the vitality of their eggs, when applied at the boiling heat, and in sufficient quantity thoroughly to saturate the soil. By accumulating heaps of combustibles, and covering them, before ignition, with the scraped soil from the surface, in the manner coal kilns are covered, every seed and egg contained in the soil of a garden, may be effectually destroyed. The expense in this case is a mere trifle compared with its advantages.

Literary.

From the Athenaeum.

Moral Progress.

An Address by Mr. C. Robson at the Temperance Soiree on New Year's Eve.

MR. CHAIRMAN,—I have been requested to make a few remarks on Moral Progress, as it respects the Past and the Future. A subject so vast requires, to do it justice, far more knowledge and mental power than I possess; and if I had all the necessary qualifications, it demands more time than I could have the conscience to appropriate to myself on this occasion. To the friends of Total Abstinence, who are the apostles of Moral Progress, it ought certainly to be deeply interesting; and, indeed it should interest all men—both because susceptibility of moral improvement is the distinguishing feature of man, as contrasted with the other beings by whom he is surrounded, and also because of the intimate union which subsists between Moral Progress and human happiness. No man, however poor, rude, or ignorant, ever eradicated a vice from his own character and planted a virtue in its room without laying up for himself a rich store of future comforts.

My historical reading, Sir, has led me, in reference to this great subject, to adopt three general principles. Of these the first is—That Moral Progress is not necessarily connected with any other kind of Progress. Of this fact the early history of our race furnishes most convincing evidence. The Antediluvians, if I may be allowed the expression, were fresh from the hand of their Creator, and most of them might have sat at the feet of and drank in wisdom from the common ancestor of mankind. Rivalling in longevity, and very possibly in strength and stature, the trees of the forest; and possessing, as we may surely suppose, mental power commensurate with his physical excellence; each individual of that mighty race, during the ten centuries which rolled over his head, must have accumulated stores of experience and practical sagacity, infinitely excelling the mental treasures which men in other ages have amassed. But was their intellectual progress accompanied by moral improvement? The Scriptures answer that the earth was filled with violence. The moral world lapsed into utter chaos, and it became necessary for the Supreme Governor to sweep away the criminals by a deluge.

From subsequent history the same fact is equally apparent. We perceive nation after nation rising in various ways to eminence. We find the Canaanites blessed with all the abundance which a fertile soil and a delicious climate could produce. We find the Tyrians covering the seas with their ships, and carrying on a lucrative trade with every country then known. We find the King of Babylon pouring the treasures of a conquered world into the coffers of a city whose magnificence has never been equalled. We find the Egyptians proficient in a most stupendous architecture, the Greeks delighting

in the subtleties of a profound philosophy, and the Romans reaching the summit of universal dominion; and accompanying all this progress we invariably find moral degradation. We have sufficient evidence therefore, that no necessary connection exists between moral progress and any other kind of progress.

My second principle is—That human nature, alone and unassisted, possesses no capacity for moral progress. From the facts which have been already adduced this is a necessary inference. No nation ever enjoyed opportunities so favourable for moral improvement as those possessed by the nations to whom I have referred. A wonderful resemblance, indeed, in their birth, development and decay, marks the features of all the national institutions of antiquity. Rude and ignorant at their commencement, the nations by degrees attained power, wealth, intelligence, and refinement, but did they retain their temperance, their love of truth and justice, and the other virtues by which they were at first distinguished; or if they lost these, did virtues of equal value supply their place? To both these questions a melancholy negative must be returned. Eminence in riches, intelligence and refinement, seem to have been equally and invariably connected with moral debasement; and when vile licentiousness, heartless cruelty, and degrading superstition reached their climax, and society could no longer support the burden, the nation was swept away by some neighbouring horde, whose virtues had been preserved from contamination amidst their native wilds. If therefore no race, however favourable may have been its position, has made moral progress by the unassisted power of human reason, we may safely conclude such progress unassisted, to be impossible.

My third principle is—That moral progress has always accompanied Christianity. Amidst the dreary waste which ancient history presents, there is but one green spot on which the eye can rest with pleasure. It exists in the annals of an insignificant people, occupying an obscure province in Asia. And just as Christianity in the germ, embodied in the comparatively obscure precepts of the Jewish Lawgiver, was developed into Christianity in its full beauty, as exhibited in the sayings of Him who spake as never man spake—so did the morality of its adherents, in successive ages, assume a purer, nobler, and more consistent form. For more than fifteen hundred years, the history of the Jews is the history of all the moral progress which was made by man.

And where, in modern times, do we go to find examples of high moral principle? Not to the votaries of Juggernaut, or the disciples of Mahomet, but to the followers of the Cross. Where, but in Christian countries, do we find Almshouses, Hospitals, and Lunatic Asylums, all of them the offspring of the noblest morality? Where, but in Christian countries do we find men spending their time, strength, and money in rescuing from slavery other men whom they never saw nor expect to see; or sacrificing their ease, their property, and their own personal gratification that they may deliver the victims of intemperance?

Some may be surprised at the assertion that Total Abstinence Societies are the offspring of Christianity. They have so often heard it said that such institutions are opposed to Religion, that they have never even dreamed that they could be connected, and yet such is certainly the case. The originators of Total Abstinence were men of eminent piety, and the infidels who ranged themselves under its banner, derived their morality from the Religion which they despised.

Having said so much, Mr. Chairman, about the progress of the past, I shall only observe, further, that the future will witness moral triumphs much more rapid, general, and brilliant. Christianity will yet cover the earth as the waters cover the sea; and the morality of the Bible is not only the noblest and purest, but it is the only morality that is worthy of the name. We, therefore, and others who, like us, are aiming at the eradication of vice, have all the encouragement which can be derived from the certainty of ultimate success—a success which will be accelerated or retarded by nothing but our own energy or supineness.