Poetry.

FAMILY WORSHIP IN A COTTAGE.

BY MISS S. E. HATFIELD.

Sister!—I heard a voice, a solemn voice,
But sweet and fervent, too, like that of prayer;
Such as would make angelic breasts rejoice,
And call to hearken from their starry sphere:
From yonder cot it comes—I'll draw me nigh—
Its light shines like a star upon the night,
And to my wandering footsteps far more dear;
A better guide, perchance a holier light,
Leading more near to heaven than those above my sight.

Oh, 'tis a lovely scene!—the grey-hair'd sire,
With lifted hands, imploring on each child
All that the lip can breathe, the soul desire,
To guide their footsteps through the world's bleak wild.
See how the glittering tears his warm cheek gild!
How it flashes through the wane of years the glow!
How beams his look, with all the father fill'd!
The ardency intense, lights eye, life, brow,
Which all his bosom's thoughts, hopes, fears, and wishes show.

Look at that fair-hair'd maid, upon whose cheek
The rose of loveliness is deepening!
Mark how serenely pure, how calmly meek
Her countenance!—some unseen seraph's wing
Seems over her: she's in youth's stainless spring,
And gives it to her God: ah! happy maid!
Thus ever smile, a willing offering
At morn, at eve, upon the altar laid,
While sweet obedience binds, safe, safe shall be thy head.

There kneels the mother by her partner's side;
Silent her tongue, but, oh, how full her eyes!
Look at those sacred tears, whose gentle tide
The loudest torrent of the lips supplies.
Oh! what can equal her beseeching sigh?
If 'tis not heard in heaven, then never came
Thither the sound of supplications high:
Vainly have nations piled the altar's flame,
The intensest of them all ne'er reached a mother's claim.

Beside her, rising into manhood's form,
Her son, her secret pride and glory, bows;
Bright is his cheek, with labour's colour warm,
The honourable tint his forehead shows;
His eye's dark glance is veil'd as it would close
Awhile to all on earth his heart deems fair;
His lips, soft moving, tell respective vows
Are rising to his hoary father's prayer,
Reading with the high Heavens—"Oh, guide from every snare.

And yonder there's a group in happiest being,
The fairy tenants of the cottage dome,
Kneeling before the eye of Him, all-seeing,
Who watches if their thoughts or glances roam;
The doll, untouch'd, is laid beside the drum;
That treasured instrument of loudest sound
Stands close beside its master, but as dum
As if forgotten, on the darksome ground,
While like night's dew-closed flowers they bend and cluster round.

Look at the little hand upon each brow,
Covering the face, before the unseen God!
Listen, ye might have heard the lispid vow
Like cherub-echoes seeking his abode;
Revile it not, despise it not, ye proud!
Nor say it is the jargon learn'd by rote,
Useless and meaningless—those words allow'd
Upon the youthful memory to float
Shall be the wakening chord of many a heavenly note.

Oh lovely scene! most lovely! would that thou
Didst not bedeck the cottage bower alone,
But beneath every roof in beauty glow,
From the low hamlet to the lofty throne,
Then, England, were the smiles of Heaven thine own,
The bright paternal smiles of Deity;
Then, my loved country, would thy soil be known
The hallow'd, and the blest, the truly free,
And every evening hour, a nation's worship see!

Varieties.

THE DIAMOND.

The Diamond is the hardest and most valuable of the precious stones, and for many years was considered indestructible by fire, or any other means:—modern chemistry, however, has proved that at a heat rather below that required to melt silver, it is gradually dissipated, or burnt. When the product of this combustion was examined, it was found to be precisely similar to that produced by the destruction of a piece of charcoal, of equal size, by the same means. The same principle, therefore, namely, a small quantity of the gas called *carbon*, which when in an aeriform state destroys life, produces, when acted upon in different ways in the great laboratory of nature, two substances so perfectly unlike each other as charcoal and the diamond,—the one consumed as fuel, and the other prized at so high a rate as to be purchased for sums of money equal to princely fortunes.

In former times, all the diamonds that were known were brought from different parts of India, particularly from the famous mines of Golconda, near Hyderabad, the present capital of the Deccan, in Hindostan; the Islands of Molucca and Borneo have also produced many valuable stones: they are always found in an alluvial soil, generally gravel, resting on granite, and not imbedded in any other substance, but appearing like small pebbles with the surface flattened in many parts.

The diamond mines of Golconda are now so far exhausted, as to be considered not worth the expense of working. The diamonds which are now brought to Europe are chiefly from the Brazils.

When Brazilian diamonds were first imported, the circumstance excited the jealousy of the dealers in East Indian gems, and a prejudice was unjustly raised against the produce of these newly-discovered mines; and although subsequent trials have proved the diamonds of Brazil to be fully equal to those of the East, so difficult is it to remove a prejudice when once it is raised, that to the present day the diamonds of Brazil are considered by some people to be of an inferior kind. In the first instance, the feeling was so strong, that in order to obtain a fair price for their stones, the merchants of Brazil were in the habit of sending their cargo in the first instance to Goa, that it might be re-imported from that place into Europe, as the production of the eastern world. Formerly, nearly the whole of the trade in diamonds was monopolized by the Dutch, and at present the cutting and polishing of these gems is in general performed in Holland, on account of the lower price of labour; but the English workman is nevertheless considered much superior. The manner of the discovery of diamonds in Brazil may be considered a very remarkable event.

"About a century ago, that part of Brazil called Serro de Frio was explored for gold, and in searching for this precious metal, some singular substances resembling pebbles, were occasionally met with, in regular geometric forms. The peculiar hue and lustre of some particular specimens attracted the notice of the negroes, who showed them to their masters, as pretty shining pebbles. When met with they were preserved, and gradually came into fashion, as counters, in playing at cards.

"In this state the gems remained for some time, until an officer arrived, who had been in India and was reputed to be a great mathematician. At the social parties which he visited these pretty counters attracted his notice. Having obtained some, he examined them more minutely when alone, and was particularly struck with their geometrical symmetry of form. He compared them with common pebbles of the same bulk, to which he found they bore no resemblance.

"The officer already mentioned conceived the idea of weighing one of these counters against a pebble of equal size, and having done so, he found that the weight of the one considerably exceeded that of the other. He then tried to make an impression on one by rubbing it on a stone with water, but it resisted all his efforts, while a flat surface was produced on the pebble by the labour of a few minutes.

He sent a handful of these counters by a friend, to Lisbon for the purpose of having them examined; these were given to the lapidaries (who never work diamonds, and, perhaps had never seen one in its native state); they could only say the stones were too hard for their tools. At length, by mere accident, the Dutch consul saw them, and gave his opinion that they were diamonds. Some were immediately forwarded to Holland, where they were manufactured into brilliants, and pronounced to be diamonds equal in quality to those from Golconda or any other part of India. The returning fleet carried this favourable news to Rio de Janeiro, whence it was rapidly communicated to the interior, and fortunate was the man who could procure a large share of these hitherto pretty pebbles, but now diamonds. They were quickly bought up, and the counters which had for a year or two been carelessly handed about, became the property of three or four individuals in as many days.'

The art of cutting, splitting, sawing, or polishing diamonds requires great skill, practice, and patience. "It is seldom," says Mr. Mawe, "that the same workman is a proficient in all these branches, but he generally confines himself to one. In cutting and polishing a diamond, the workman has two objects in view; first, to remove any flaws or imperfections that may exist in the stone, and secondly, to divide its surface into a number of regularly shaped polygons. The removal of flaws seems to be the most material object, since the smallest speck in some particular parts of the stone is infinitely multiplied by reflection from the numerous polished surfaces of the gem.

"When the shape of the rough stone is particularly unfavorable, the workman has to resort to the hazardous operation of splitting. The rule by which the proper place is discovered at which to apply the requisite force is made a great mystery of; but, perhaps, like many other mechanical arts, it depends as much on the dexterity acquired by constant practice, as on scientific knowledge; and in that case the workman himself, although a perfect adept in his business, would find himself unable to impart the knowledge he was in possession of.

"When the direction in which it is to be split is decided on, it is marked by a line cut with a *sharp** : the stone is afterwards fixed by strong cement in the proper position in a stick, and then by the application of a *splitting-knife*, the section is effected by the application of a smart blow.'

Sometimes, when the section must cross the crystallized structure of the gem, recourse must be had to *sawing*; this is performed as follows:

The diamond is cemented to a small block of wood which is fixed firmly to a table, and a line is made with a sharp where the division is intended to take place, which is afterwards filled with diamond-powder and olive-oil: the sawing is then commenced, and if the stone is large, the labour of eight or ten months is sometimes required to complete the operation. The saw is made of fine brass or ironwire, attached to the two ends of a piece of cane or whalebone, the teeth being formed by the particles of diamond-powder, which become imbedded in the wire as soon as it is applied to the line.

The cutting the facets on the surface of the rough stone is a work of labour and skill; the polishing is performed in a mill, which is an extremely simple machine.

Diamonds are cut (generally on account of the shape of the rough stone) in various ways, and assume different names in consequence; as a brilliant, a rose, a table, and a lasque diamond: of these the brilliant is the most splendid, from the brilliancy and number of its reflections and refractions.

We shall close the article with an account of some of the largest known diamonds.

The Pitt, or Regent Diamond, is said to have been found in Malacca; it was purchased by Thomas Pitt, Esqr.†, when governor of St. George, in the East Indies, in the reign of Queen Anne, for £20,400, and weighed when raw, 410 carats‡, and when cut 136½ carats. It was brought to London, cut as a brilliant, and sold to the Duke of Orleans for the King of France, in 1717, for £135,000; £5000 were spent in the negotiations, &c., the cutting occupied two years, and is said to have cost £3000; the fragments were worth several thousands, and the diamond has since been valued at £400,000. Buonaparte placed it in the hilt of his sword. It is still preserved among the jewels of France.

The Pigott Diamond weighs 49 carats, and is valued at £40,000. About twenty years ago it was disposed of by lottery, and became the property of a young man, who sold it at a low price. It is said to have been lately sold to the Pacha of Egypt for £30,000.

The Austrian Diamond weighs above 139½ carats. It belongs to the Emperor of Austria, and was formerly in the possession of the Grand Duke of Tuscany.

The Nassuc Diamond weighs 79 carats 2 grains. It was among the spoils taken during the Mahratta war, and is valued at £30,000. It is a diamond of great purity, but of bad form.

The Grand Russian Diamond is said to have been the eye of an Indian idol, and to have been stolen from thence by a French, some say an Irish, soldier, who sold it to the captain of a ship for £2000, and the captain again disposed of it in Europe for £20,000. At length it fell into the hands of a merchant, who sold it to Prince Orloff, for the late Empress of Russia, Catherine, for £90,000 in cash, an annuity of £4000, and a patent of nobility. Its weight is 193 carats.

* When a small diamond is broken into four parts the edge of each quarter is called a sharp

† Grandfather of the first and immortal Earl of Chatham.

‡ A carat is equal to four grains.

INSIGNIFICANCE OF THIS WORLD.

Though the earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory which the finger of the Divinity has inscribed on it were extinguished for ever,—an event so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and population would rush into forgetfulness,—what is it in the high scale of the Almighty's workmanship? A mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and majesty. Though the earth and the heavens were to disappear, there are other worlds which roll afar; the light of other suns shines upon them, and the sky which mantles them is garnished with other stars. It is presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that there piety has its temples and its offerings? and the richness of the Divine attributes is there felt and admired by intelligent worshippers?

And what is this world in the immensity which teems with them; and what are they who occupy it? The universe at large would suffer as little in its splendour and variety by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from its stem, and it lights on the stream of water which passes underneath. In a moment of time, the life, which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eyes of man, and in the scale of his observation, carries in it, to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of the world.

Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and the systems which astronomy has unfolded,—we may feel the same littleness, and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist.—The fire which rages within, may lift its devouring energy to the surface of our planet, and transform it into one wide and wasting volcano. The sudden formation of elastic matter in the bowels of the earth,—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that is around us; it may affect the delicate portion of its ingredients; and the whole of animated nature may wither and die under the malignity of a tainted atmosphere. A blazing comet may cross this fated planet in its orbit and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun, or drag it to the outer regions of the planetary system, or give it a new axis of revolution, and the effect which I shall simply announce, without explaining it, would be to change the place of the ocean, and bring another mighty flood upon our islands and continents.

These are accidents which may happen in a single instant of time, and against which nothing known in the present system of things provides us with any security.—They might not annihilate the earth, but they would unpeople it; and we, who tread its surface with such firm and assured footsteps, are at the mercy of devouring elements, which, if let loose upon us by the hand of the Almighty, would spread solitude, and silence, and death over the dominions of the world.

Now, it is this littleness, and this insecurity, which make the protection of the Almighty so dear to us, and bring with such emphasis to every pious bosom, the holy lessons of humility and gratitude.—The God who sitteth above, and presides in high authority over all worlds, is mindful of man; and, though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence, as if we were the objects of his undivided care.

It is not for us to bring our minds up to this mysterious agency. But such is the incomprehensible fact, that the same Being whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal: that, though his mind takes into its comprehensive grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he gives birth to every feeling and every movement within me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort which I enjoy.—*Chalmers.*

JEWS IN CHINA.—There is a colony of Jews in China at Kaefoong-foo, of whom Mr. Davis, in his work on the Chinese, gives some interesting particulars. They are said to have reached China as early as two hundred years before Christ; the Chinese calls them, "the sect that plucks out the sinew." There is a place reserved in their synagogue for its chief, who never enters there except with profound respect. They say that their ancestors came from a kingdom of the west, called the Kingdom of Juda, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the Desert; that the number of Jews who migrated from Egypt was about 600,000 men. They say their alphabet has 27 letters, but they commonly make use of only 22, which accords with the declaration of St. Jerome, that the Hebrew has 22 letters, five or which are double.—When they read the Bible in their synagogue they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue and the law of God to his people; they read a section every Sabbath day. Thus the Jews of China, like the Jews of Europe, read all the law in the course of the year.

MUSTARD SEED.—"A grain of mustard seed" is said in the parable to be "the smallest of all seeds; but when it is grown up, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The mustard of our own country is very far from answering this description: but there is in the East a species of *sinapi*, to which it, no doubt, alludes; it is called by Linnæus *Sinapi crucoides*. Its branches are real wood, as appears from a specimen once in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others, quote the Jewish Rabbies to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the *Talmud of Jerusalem* it is said, "There was in Sichi a mustard tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter; and yielded three *cabs* of seed." The Rabbi Simeon says, "he had in his garden a shoot of the mustard tree, on which he climbed as if on a fig-tree." These statements are, at least, sufficient to show that we should not form a judgment of eastern herbs by those which are familiar among ourselves.

INCREASE OF BOSTON.—We yesterday stated in round numbers, that in 1820 Boston contained about 42,000 inhabitants, and that in 1830 it contained about 62,000, and argued hence that in 1840 it would be double what it was in 1820—say 84,000. We spoke without the book. On an inspection of the official returns of the census, we find that we were much within bounds. In 1830 the population of the city was 61,381; in 1835 it was 78,603; showing an increase of 17,222 in five years. According to this rate Boston, in 1840, will contain more than 100,000 inhabitants, and in 1860 something like 250,000.—*Philadelphia paper.*

Invisible Muslins.—The Rev. William Ward, a missionary at Serampore, informs us that at Shautee-porn and Dhaka, muslins are made which sell at a hundred rupees a piece. The ingenuity of the hindoos in this branch of manufacture is wonderful. Persons with whom I have conversed on this subject, say that at two places in Bengal, Sonar-ga and Vi.rum-poorn, muslins are made by a few families so exceedingly fine, that four months are required to weave one piece, which sells at 400 or 500 rupees. *"When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible."*

Royal Sports.—Louis the Eleventh ordered the Abbot of Baigne, a man of great wit and who had a knack at inventing new musical instruments, to get him a concert of swine's voices, thinking it impossible. The Abbot accordingly mustered up a number of hogs of several ages, and placed them under a pavilion covered with velvet (before which he had a sound-board painted, with a certain number of keys), thus making an organ; and as he played on the keys with little spikes which pricked the hogs, he made them cry in such tune and concert as highly delighted the King and his Court.

The following from Naples, of the 12th inst. is extracted from the *Augsburg Gazette*:—"Every thing announces that a new eruption of Vesuvius is at hand. The smoke is not, however, as yet very perceptible; but the inclined plane near the crater is burning, and the excessive heat of the soil can hardly be endured. The general opinion is, that eruptions always succeed very hot summers; it is a phenomenon that has been remarked. Vesuvius, however, is thought to be in a state of decline; during the last 20 or 30 years the elevated cone that surmounts it has been lowered by more than 300 feet, and the coming eruption must lower it still more. The last calculations give the mountain an elevation of 3,160 feet.

THE LIGHTS OF SCIENCE.

In the year 1818, Pius VII., a pontiff alike distinguished for his liberality and love of knowledge, procured a repeal of the edicts against Galileo and the Copernican system. He assembled the congregation; and the late Cardinal Toriozzi, assessor of the sacred office, proposed, that "they should wipe off this scandal from the Church." The repeal was carried with the dissentient voice of one Dominican only.—*Martin's Character of Lord Bacon, his Life and Works.*

Bull-baiting.—Information having been received that the barbarous custom of baiting bulls for the Walsall, Bilston West, and other provincial towns in the course of the ensuing months, Mr. Charles Wheeler, the agent to the Ladies' Society for the more effectual suppression of cruelty to animals, is about to proceed there without delay, accompanied by several constables, it being the determination of this laudable society to spare no expense in suppressing these inhuman sports, and to have the Act rigidly enforced against all persons offending, who will be taken into custody.

Great Britain the fountain of Science.—It cannot but have struck every one who is at all acquainted with the subject, that there has been in this country either a singular number of coincidences, or a great aptitude for successful investigation of the *fundamenta* of different sciences. Bacon, Newton, Napier, Wallis, Brook, Taylor, Bradley, Priestley, and others, are all connected with some one of more elementary points, either of speculation or observation on which whole bodies of science, or prominent parts of bodies, are now constructed. How many of the brilliant results which have been brought amongst us from abroad can be traced back to some law or fact exported from England!

Wisdom and knowledge do not always go together. There may be wisdom without knowledge, and knowledge without wisdom. A man without knowledge, if he walk humbly with his God, and live in charity with his neighbours, may be wise unto salvation. A man without wisdom may not find his knowledge avail him quite so well. But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; and yet the farther he advances in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy.—*The Doctor.*

Extract of a letter from Lemberg dated the 15th instant:—"The recruitments in Russian Poland produces but few men in proportion to the violent manner in which it is carried on. The officers apply without exception, or any consideration whatever, the principles of responsibility and forced pledges which the General has established; and the inhabitants, collectively and individually, are subject to the greatest annoyances, without their producing a single additional recruit. M. de Nowosilzow adheres to the plan of exterminating the Polish language, and he is too well seconded by the Emperor for its not being carried into execution. In order to effect the dispersion, or rather the extinction, of the good Polish families, he has ordained acts that will scarcely be believed in Europe. Numbers of Polish young maidens and widows are forced to marry Russians, and are carried into the centre, and some even into the north. Young men, some even under 16 years of age, are compelled into the Russian service, and are not allowed, as formerly, to choose the branch they prefer. At Cracow the new magistracy has issued two fresh ordonnances against foreigners, or rather against certain families which had obtained particular protection and permission to reside from Austria. All this, however, is revoked, and Russia has evidently gained the ascendancy in that unfortunate city."

If we do at all believe in the views which christianity reveals, and that this life is indeed a scene of probation, how grateful should we be that it is still so rich in sources of enjoyment! The loveliness of nature, the sweet ties of kindred and friendship,—how pure, how delightful are the pleasures they procure! and even when our sympathies are excited by the sorrows and sufferings of humanity there is a counterbalancing relief in the prompt benevolence and active usefulness which they call forth.—*Private Life.*

It is only in the company of the good that real enjoyment is to be found; any other society is hollow and heartless. You may be excited by the play of wit, by the collision of ambitious spirits, and by the brilliant exhibition of self-confident power; but the satisfaction ends with the scene. Far unlike this is the quiet, confiding intercourse of sincere minds and friendly hearts, knowing, and loving, and esteeming each other.—*The Doctor.*

A GENTLE REBUKE.—In the life of John Fox, author of *the Book of Martyrs*, is the following anecdote. "It happened at his own table, that a gentleman there spake somewhat too freely against the Earl of Leicester, which, when Master Fox heard, he commanded a bowl filled with wine to be brought to him, which being done, 'This bowl (quoth he,) was given me by the Earl of Leicester!' so stopping the gentleman in his intemperate speeches without reprehending him."

As pride sometimes is hid under humility, idleness is often covered by turbulence and hurry. He that neglects his known duty and real employment, naturally endeavours to crowd his mind with something that may bear out the remembrance of his own folly, and does anything but what he ought to do with eager diligence, that he may keep himself in his own favour.—*Idler.*

A PRECEPT OF ST. BERNARD'S.—Lead a good life; that is, live *regularly, sociably*, and *humbly*: *regularly* as to *yourself*; *sociably* as to your *neighbour*; *humbly* as to your GOD.

NATURE had bestowed upon Haydn a sonorous and delicate voice. When residing, during his childhood, in the house of his cousin, for the purpose of being instructed in music, chance brought to the house Reiter, Maitre de Chapello of St. Stephen's, the cathedral church of Vienna. He was in search of pupils to recruit his children of the choir. The schoolmaster soon proposed his little relatives to him. He came, Reiter gave him a *canon* to sing at sight. The precision, the purity of tone, the spirit with which the child executed it, surprised him; but he was more especially charmed with the beauty of his voice. He only remarked, that he did not *shake*, and asked him the reason, with a smile. The child smartly replied, "How should you expect me to shake when my cousin does not know how himself?" "Come here," says Reiter, "I will teach you." He took him between his knees, showed him how he should rapidly bring together two notes, hold his breath, and agitate the palate. The child immediately made a good shake. Reiter, enchanted with the success of his scholar, took a plate of fine cherries which the cousin had caused to be brought for his illustrious brother-professor, and emptied them into the child's pocket. His delight may be readily conceived. Haydn often mentioned this anecdote, and added, laughing that whenever he happened to shake, he still thought he saw these beautiful cherries.—*Life of Hadyn.*

The only uniform and perpetual cause of public happiness, is public virtue. The effects of all other things which are considered as advantages, will be found casual and transitory. Without virtue nothing can be securely possessed.—*Dr. Johnson.*

TO FARMERS.

THE ALDERNEY COW.

It is the opinion of those best informed upon agricultural matters, that the Jersey and the Alderney Cow are precisely alike—both distinguished by the fine-curved taper horn, the slender nose, the fine skin, and the deer-like form; and both preserved in their purity, by breeding in and in.

Quail, in his report, truly says, that "next to the possession of *ruaic* (sea-weed for manure and firings), the treasure highest in a Jerseyman's estimation, is his Cow." It is now as it was in Quail's time. The cow is the object of his chief attention; and his care and affection for it may be compared with those of a German for his horse.

"It is true," says Quail, "that in summer she must submit to be staked to the ground, but five or six times in the day her station is shifted. In winter she is warmly housed by night, and fed with the precious parsnip; when she calves, she is regaled with toast, and with the nectar of the island, cider, to which powdered ginger is added."

The high estimation in which the Jersey cow is held by its possessor, is shared by the island legislature, which has preserved the purity of the breed by special enactments. An act was passed in the year 1789, by which the importation into Jersey, of cow, heifer, calf, or bull, is prohibited, under the penalty of 200 livres, with the forfeiture of boat and tackle; and a fine of fifty livres is also imposed on every sailor on board who does not inform of the attempt. The animal, too, is decreed to be immediately slaughtered, and its flesh given to the poor.

The number of cows everywhere dotting the pastures of Jersey, add greatly to the beauty of the landscape; though when one passes near to them, they discover that they are tethered, somewhat decreases the pleasure we have in seeing them. In apple-orchards, however, in which the under-grass crop is always used as cow-pasture, it is necessary to tether the animal; and not only so, but to attach also the head to the feet, that the cow may be prevented from eating the apples, which she would be quite welcome to do, were it not that they might injure her.

All over England, the Alderney Cow, as it is generally called, is celebrated not only for its beauty, but for the richness of its milk, and the excellence of the butter made from it. Extraordinary milkers even among Jersey cows, are sometimes found. I have heard of three cows on one property yielding each from sixteen to eighteen quarts per day, during the months of May and June; and of thirty-six pounds of butter being made weekly from their milk. I have heard, indeed, of one cow yielding twenty-two quarts—but these are of course, extreme cases. The general average produce from Jersey cows may be stated at ten quarts of milk per day, and seven pounds of butter per week. It is stated that in summer from nine to ten quarts produce one pound of butter; and that in winter, when a cow is parsnip-fed, the same quantity of butter may be obtained from seven quarts—an extraordinary produce certainly. The profit on the best cows, the calf included, is estimated at about 12*l.* : 30*l.* being the money received, and the keep reaching 18*l.*: but this certainly applies only to the best cows. Two verges and a half, or somewhat better than an acre of good land, is considered sufficient for a cow's pasture. The price of Jersey cows has considerably fallen during the last fifteen years. A good cow may now be purchased for 12*l.*; a prime milker will fetch 15*l.*; and the average may be stated from 8*l.* to 10*l.*

GUERNSEY.

In this island, the cows are universally tethered, as in Jersey, and are moved, watered and milked three times a day. From about the beginning of November, during the winter, parsnips and mangel-wurzel are given to the cows at night.

There are few points of island jealousy carried further, than that which regards the breed of cows of Jersey and Guernsey. It is certain, however, that of late years greater attention has been bestowed upon the breed of cattle in Guernsey than in Jersey; and the law forbidding the importation of any foreign breed, has been scrupulously acted upon. A Guernsey farmer would not, upon any account, admit a Jersey cow on his grounds. In England, no difference between Guernsey and Jersey cows is understood; but the number of the latter exported being by far the greater, they are generally better known to the jobbers. The Guernsey cattle are considerably larger than those of Jersey; and it appears from the evidence of the clerk of the market, that an ox has attained the weight of 1500lbs. Quail, in his report, says, those of 1200lbs., or sixty score, appear not unfrequently. I am told that a Guernsey cow, when its birth is distinctly known, and when offered among those best able to judge, fetches a higher price than the Jersey cow. This may possibly be owing to the larger size; for there can be no doubt, that greater size, supposing all the other points equal, gives the animal an advantage.

The following is the description and standard of excellence of a Guernsey cow, transmitted to me by one well versed in those matters. The points of excellence are, 1. Pedigree of the parents; yellow ears, tail, and good udder. 2. General appearance; colour, cream, light red, or both, mixed with white. 3. Handsome head, well horned, and bright and prominent eyes. 4. Deep barrel-shaped body. 5. Good hind-quarters and straight back. 6. Handsome legs and small bone. I believe, however, that this classification of points of eloquence is not rigidly adhered to. I have seen it stated of the Guernsey cows, young and old, that the general average is rather more than 3.5 lbs. of butter in the year, being equal to one pound of butter, or eight quarts of milk in twenty-four hours.

ALDERNEY.

In my rides, I often paused and drew up my horse to look over the walls at the pretty little Alderney cows, whose beauty and qualities have so greatly distinguished their native island. My attention was particularly directed to some acknowledged as fine specimens; and to me they seemed well to deserve the praises that had been passed upon them. I found it, however, everywhere admitted, that there is but little distinction between the Alderney and the best specimens of the Jersey cow, although also of the same breed, is (as I have observed) a larger animal, and in the opinion of many, finer, though certainly not more comely.

I had been told in the other islands, that the true Alderney breed, such as I should find it in Alderney, is black and white; but I did not find that the people of Alderney adopted this criterion of purity of breed. Red and white, and brown and white, I found equally common; and the choicest specimens shown me, were white and reddish-chocolate colour, but met with too great a preponderance of white. The Alderney people look more to the short-curved horns, than to the colour: and it was stated to me by a gentleman who had paid great attention to the subject, that there is no indication of a true Alderney cow so certain, as prominent sparkling eyes; and in this the Alderney cow offers a strong contrast to other cows: for the eye of a cow is generally of a [illegible] cast.