OUR REMEDY!
S OINTMENT.

CURE OF BAD LEG, AFTER
SUFFERING.
Mr. William Galpin, of 70, Saint
outh, dated May 15, 1851.

ife (who is now 61) caught a violent
nd ever since that time they have been
flamed. Her agonies were distracting,
as deprived entirely of rest and sleep.
advised was tried, but without effect;
the state of her legs was terrible. I had
and advised her to try your Pills and
e, after every other remedy had proved
She commenced six weeks ago, and,
health. Her legs are painless, without
nd and undisturbed. Could you have
fe during the last 48 years, and contrast
of health, you would indeed feel delight-
o greatly alleviating the sufferings of a

gned) WILLIAM GALPIN.
AGE CURED OF A BAD LEG, OF
EARS' STANDING.
Wm. Abbs, Builder of Gas Ovens,
ersfield, dated May 31, 1851.

of thirty years from a bad leg, the result
ents at Gas Works; accompanied by
ecourse to a variety of medical advice,
nd was even told that the leg must be
o that opinion, your Pills and Ointment
o short a time, that few who had not wit-

d) WILLIAM ABBS.
an be verified by Mr. W. P. England,
addersfield.
EAST CURED IN ONE MONTH.
Mr. Frederick Turner, of Penshurst,
December 13, 1850.

uffered from Bad Breasts for more than
ole period had the best medical attend-
before healed an awful wound in my own
I determined again to use your Pills and
them a trial in her case, and fortunate it
a month a perfect cure was effected, and
ranches of my family have derived from
I now strongly recommend them to all

FREDRICK TURNER.
F A DANGEROUS SWELLING OF
HE KNEE.
Forfar, an Agriculturist, residing at
Hexham, dated May 15, 1850.

a swelling on each side of the leg, rather
o years, which increased to a great size.
ent Surgeons here, and was an inmate of
r weeks. After various modes of treat-
charged as incurable. Having heard so
ment, I determined to try them, and in
dedly cured. What is more remarkable
day in the Hay Harvest, and although I
cupation throughout the winter, I have
complaint.
ed) JOHN FORFAR.
THE SIDE PERFECTLY CURED.
Mr. Francis Arnot, of Breakhouse,
bro', dated April 29th, 1851.

ty years my wife has been subject, from
lammation in the side, for which she was
xtent; still the pain could not be removed.
in the papers, the wonderful cures effect-
, and thought she would give them a trial.
d delight, she got immediate relief from
ing for three weeks, the pain in her side
he has enjoyed the best of health for the

ed) FRANCIS ARNOT.
conjointly with the Ointment in most of

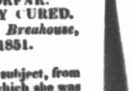
Fistulas	Sore throats
Gout	Skin diseases
Glandular	Scurvy
Swellings	Sore heads
Lumbago	Tumours
Piles	Ulcers
Rheumatism	Wounds
Scalds	Yaws
Sore Nipples	

244 Strand (near Temple Bar) London, and
Agent for P. E. Island, in Boxes and Pots,
There is a very considerable saving in

sidance of Patients are affixed to each Pot

London direct,
e new copper-fastened Bark "*EARL*
KIRK," 900 tons burthen will sail for
a or about the 31st of JULY, and will
ccommodation for a respectable Family,
CABIN PASSENGERS. Persons
find this a convenient and cheap route,
rage Passengers. First class Ships are
eekly, for the various Australian Ports.
bin can be fitted up, if early application
mber. For terms of Passage, (which must
owner,
W. DOUSE.
, 1852.

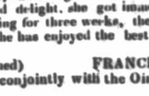
ELS for SALE,



being Sole Owners of the following nam-
ecked Vessels, offer them at private Sale-
want of good and lasting vessels to ex-
Copper-fastened, and thorough-built ves-
ners *William*, *Martha Ann*, *Lucin-*
ee Bay, and the *Montano*, at Hog Island.
will be delivered afloat, and repaired, where
re now off, and the remainder in progress

, at Fish Island, as she now lies or afloat.
eels will do well to make early application
ers.
LUTHER BRACKET,
J. WEATHERBE,
WILLIAM B. DEAN.
12, 1852.

en Bedeque and Shediac.
DUCED FARES.
Subscriber will continue to run a PACKET
he above station, at reduced fares. Having
ears' experience in the above business, and
rous to please, he has every confidence that
ronage, irrespective of present Government
JAMES WALSH.



"ROSE."
OSE," will run between this Island and
ook during the present season, and will leave
ther notice, every Tuesday and Thursday
after receiving the Mails, between the hours
ck, and will return the days following, leav-
k on the mornings of Wednesdays and Fri-
THOMAS OWEN, Manager.
l 27, 1852.

D. HAZZARD, at his Office, Queen Square

Hazzard's Gazette.

VOL. 22. CHARLOTTETOWN, PRINCE EDWARD ISLAND, TUESDAY, JUNE 29, 1852. NO. 1164.

Miscellaneous.

USAGES IN UTAH.

We have many strange stories of the Mormons, since that form of delusion took root among us. Some of these have excited pity, others contempt, and not a few of them aversion and abhorrence. From all accounts, they are a "peculiar people," not at all over 'zealous in good works.' No doubt, many of these marvellous relations are exaggerations, the offspring of a settled animosity, that can see in that people "evil and only evil continually." We would fain not believe otherwise. But this admission notwithstanding, there must be grave moral delinquency in the Mormon character and habits, for the very reason that their distinctive creed is immoral and impure. It is true, that some men's lives are vastly superior to their religious creeds. Full of absurdity as are the dogmas of the Roman Catholic Church, men have lived and died in her communion, whose memory is redolent of religious sentiments, pious converse and holy actions. But these are the exceptions, not the rule. When a man adopts a creed, his life generally conforms to it, whether it be good or bad. Recent intelligence from the Utah territory confirms this. The Deseret News been received, with advices to the 29th of March. The paper of that date is almost wholly occupied with the details of a legislative festival held in the Territorial House on the 4th of March, the scenes at which were unique, and the recital of them must sound strange indeed to the ears of enlightened Christians every where. A ball was an element in the festival. The Governor of the Territory, and the members of the Legislative Assembly, "with their ladies," were present, as were also the Hon. Z. Snow, associate justice of the Supreme Court of the United States, and the United States marshal and district attorney. It is worthy of remark, that the News speaks throughout, as though each Mormon was the 'husband of one wife' only. 'The bride of the young student,' 'the widow of the scar-be-laurelled veteran,' are terms employed without any qualification, just as they would be employed without any qualification, just as they would be employed in this latitude, and but for information derived from other sources, the world would be led to suppose that polygamy had no sanction among the Mormons. But what we designed especially to notice, is something so closely bordering on profanity and blasphemy, that it is almost impossible for the most universal charity to 'hope' or 'believe' that it was not the impious outbreak of depraved hearts. The assembly having convened, as we are told by the Deseret News, and the 'venerable patriarch and chaplain of the Legislative Council, John Smith having addressed the Eternal Father on behalf of the Company present; of his people in the mountains; of the President of the United States, and for an end to war and contention, and that peace might be established on the earth,' the Governor '*led off in the dance*,' and was followed by the hon. Heber C. Kimball and other gentlemen, of the Legislative Assembly. The time-honoured patriarch and the trouble-ripened stripling danced side by side. There balanced the statesman to the bride of the young student; and there swung the weather-worn young warrior with the widow of the scar-be-laurelled veteran. Cotillion succeeded reel, and the contra-dance followed the money musk; and yet no jar was head. Whereupon the News declares, that 'the prayer of the greyheaded patriarch was indeed answered, *for the halo of a heavenly emanation seemed to spread over the whole.*' Then followed supper,—provided at seven o'clock, p. m., 'in untold variety and sumptuousness,'—and thereafter the Governor delivered an address of some length, 'exhorting the company to a cessation of [illegible] that they might [illegible] enjoyment of the feast and the dance.' A singular compound of good sense and fanaticism was Governor Young's oration. He wished it to be distinctly understood, that 'fiddling and dancing were no part of the Mormon worship,' and he thus explains their object:—

The question may be asked, what is it for, then? I answer, that my body may keep pace with my mind. My mind labours like a man lagging all the time; and this is the reason, why I am fond of these pastimes: they give me a privilege to throw every thing off and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us, that most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labour, with disgrees, poverty and want. While, on the other hand, a great portion of mankind wear out their bodies without labouring, only in anxiety. But when men are brought to labour entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; and the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in and practise what I do. The question might be asked, why not go into the kenyons and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kenyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, 'Come brother Brigham, I want to talk to you; come, I will chop this wood.'' How many scores of times I have undertaken to work, since I came into this ministry; scores and hundreds of times when my calling in the kingdom of God was less than it is now, have I endeavoured to set myself to work, but seldom could have a chance to do so more than five minutes; some one would come along, 'give me the hoe, brother Brigham; I want to talk with you,' and so he stops me; and no sooner stops me, than he stops also. I have given it up, I do not intend to work any more at manual labour. I do not wrestle, or play the ball; all the exercise I do get is to dance a little; while my council-room is from my office to this room, and from this room to my house again, into my sitting-room, dining-room, &c.

It is mentioned that this same Governor Young has a loom in his house, at which Mrs. Young and her daughters are frequently employed, no less than five hundred yards of cloth having been woven by them during the season. Mrs. Young, having thus probably supplied the wants of her own family, had announced her willingness to allow to any of her neighbours, without such a machine, the use of her loom, and to board them while weaving. To return to the festival. We are told that the remarks of his excellency were followed by a 'loud and a thrice-told hosanna to God and the Lamb, from the whole company.' Immediately afterwards the dance was resumed, refreshments were served out at midnight, and at 2 o'clock, a. m., the assembly was dismissed by the hon. O. Spencer, to resume the duties of legislation. How strange to our ears is this strange combination, and how revolting to the minds of those who have drawn their views of God and religious duty from the Holy Bible, the only true revelation of religious motive, religious precept, and religious duties. Yet is Utah a territory of the United States; its people are fellow citizens with ourselves, and thence derive a right to a voice in all political and national affairs, of which they cannot be legally or constitutionally deprived. Is it not then a duty to labour to overcome every impediment that may oppose itself to their reclamation from such errors, and seek, at all costs, to teach them a more excellent way? Not the heathen have erred more, in precept and in practice, than these same people of Utah, who are our fellow citizens. It is fortunate, perhaps, for the United States, that this leaven of error and immorality, is not geographically *central*, but lies at the verge of the 'measures of meal,' the thirty-one States of the Union. There is no fear of its leavening the whole lump. Nevertheless, as we have admitted them into brotherhood, and neither by right nor by might can exclude them from fellowship, it would be but a corresponding act—one of justice to ourselves and of benevolence toward them, to do for them at least what we are doing for those who hold no such relation to us. The subject is worth reflecting upon, and it recalls a matter, which nearer home, has caused no little anxiety in the minds of many well-wishers to the cause of 'pure religion and undefiled'—the too great readiness, as we think, to mix religious exercises with matters, and on occasions, having in them no elements of a religious character.—*New York Commercial.*

ON ECLIPSES OF THE SUN.

Total eclipses of the sun are the most sublime of celestial phenomena. Such an eclipse occurred upon the 28th July, 1851; but it was not total in the United States. Indeed, such eclipses are very seldom seen in the same portion of the earth. For example, of those visible in the United States, the last occurred in 1806, which is well recollected by many persons, while the next will not occur until 1869. A complete annular eclipse will be seen in a part of the United States in May, 1854.

The utility of eclipses is much greater, than is generally supposed by the public. The concurrence of the predicted and actual times of their commencement and termination, affords most accurate proof of the correctness of the theories by which they were predicted. The comparison of recent with ancient eclipses has proved that there has been an acceleration of the moon's mean motion. The observation of eclipses (more especially those of the moon) is a means, and one frequently used, of determining the longitudes of places.

Chronology has derived very great assistance from eclipses. In the writings of many ancient historians, many events are recorded as having happened about the time when certain eclipses of the sun and moon occurred. By means of astronomy, the time of any eclipse can be determined with perfect accuracy. And thus, if of any event, it is recorded, that it happened at a certain time before or after an eclipse of which an approximate time is given, the true date of that event is correctly determined. Many instances might here be given; but two will be sufficient.

In the writings of Josephus, it is stated, that on the night succeeding the death of Herod, there was an eclipse of the moon. The record of this event, which is the only one mentioned by Josephus, in any of his writings, is of the greatest importance, since it determines the time of the death of Herod, and of the death of Jesus Christ.

Again; in the history of Herodotus, record is made of an eclipse of the sun, which occurred during a battle between the Lydians and Medes. The day was suddenly changed into night; the terrified armies ceased from their contest and made peace. Herodotus does not record the date of this event, except that it was in the sixth year of the war between the nations. Astronomy is thus called upon to determine the exact time of this event. This task is rendered, to some extent, more difficult, since Herodotus did not record the place or part of the country where the armies were contending. Hence, as might be supposed, different computers of the event have been led to entertain different opinions of its exact time and place. However, the learned Mr. Baily has conclusively shown, that an eclipse which could cause so great darkness, must have been total; and hence it is required to determine at what time total solar eclipses occurred in that region. According to his calculations, this eclipse took place, September 30th, B. C. 610.

During the great eclipses which took place in 1836 and 1842, the former being annular, and the latter total, several peculiar and wonderful phenomena were observed.

Mr. Francis Baily describes his observations of them as follows.—1836—'When the cusps of the sun were about 40° asunder, a row of lucid points, like a string of bright beads, formed round that part of the circumference of the moon that was about to enter on the sun's disc. My surprise was great on finding that these luminous points, as well as the dark intervening spaces increased in magnitude, contiguous ones appearing to run into each other like drops of water; for the rapidity of the change was so great, and the singularity of the appearance as fascinating and attractive, that the mind was for moment distracted and lost in the contemplation of the scene.

'Finally, as the moon pursued her course, these dark intervening spaces were stretched out into long, black, thick parallel lines, joining the limbs of the sun and moon; when all at once they suddenly gave way and left the crescent smooth and circular; and the moon perceptibly advanced on the face of the sun.

'The moon preserved its usual circular outline, during its progress across the sun's disc, until its opposite limb again approached the border of the sun. When, all at once, the limb of the moon being at some distance from the edge of the sun, a number of long, black, thick parallel lines, exactly similar in appearance to those before-mentioned, suddenly darted forward from the moon, and joined the two limbs as before; and the same phenomena were thus repeated, but in an inverse order."

In the total eclipse of 1842, Mr. Baily says, that he at first 'looked out very narrowly for the black lines which were seen in the annular eclipse of 1836 as they would probably precede the string of beads. These lines, however, were not seen by me.'

'But the beads were distinctly visible, and on their first appearance, I had noted down the time of my chronometer, and was in the act of counting the seconds, in order to ascertain the exact time of their duration, when I was astounded by a tremendous burst of applause from the streets below, and at the same moment, was electrified by the sight of one of the most brilliant and splendid phenomena that can well be imagined. For, at that instant, the dark body of the moon was suddenly surrounded with a corona, or kind of bright glory, similar in shape and relative magnitude to that which painters draw around the heads of saints, and which by the French is designated an *aerole*.

'Pavia contains many thousand inhabitants, the greater part of whom, were at this hour, walking in the streets and squares, in order to witness this long-talked of phenomenon, and when the total obscuration took place, which was instantaneous, there was a universal shout from the observers, which 'made the welkin ring,' and for the moment, withdrew my attention from the object on which I was immediately employed.

'I had, indeed, anticipated the appearance of a luminous circle round the moon during the time of total obscurity; but I did not expect, from any of the accounts of previous eclipses that I had read, to witness so magnificent an exhibition as took place.

'I was surprised and astonished at the splendid scene which now so suddenly burst upon my view. It riveted my attention so effectually, that I quite lost sight of the string of beads, which, however, were not completely closed when this phenomenon first appeared. Splendid as its appearance really was, at the same time there was something appalling in its character; and I can readily imagine, that uncivilized nations may have become alarmed and terrified at such an object.

'But another remarkable phenomenon was now exhibited. Suddenly from the border of the moon there burst forth, at three different points, purple or lilac flames, visible to every eye, situated within the corona before-mentioned.'

Appearances similar to these were seen at other places. In the eclipse of the present month, observers in Europe, where the eclipse is total, will direct special attention to its observation, in order to note the phenomena which may occur.

ADAM'S FALL.

Mr. White, the Temperance Lecturer, during his visits to Mobille last Spring, told the following anecdote in one of his addresses, to illustrate the influence of a bad example in the formation of habits ruinous in their effects:

Adam and Mary his wife, who lived in one of the old States, were very good members of the church, good sort of folks any way, quite industrious and thriving in the world, and Mary thought a great deal of the Minister, and the Minister thought a good deal of a glass of good toddy.

Whenever the Minister called to make Mary a visit, which was pretty often, she contrived to have him a glass of toddy made, and the minister never refused the toddy. After a while, Adam got to following the example of the minister to such an extent, that he became a drunkard—drank every thing he had or could get. Mary and he became very poor in consequence of his following the minister's example so closely; but the good minister continued his visits, and poor Mary continued still to give the glass of toddy. One day he called in and told Mary, that he was going away for a week—should return on Friday—and handed her a book containing the catechism, and told her, when he returned, he should expect her to be able to answer some of the questions. Mary says, yes, and laid away the book carefully. But Mary like a good many church members, thought no more of her book, until the very Friday the good minister was to return. 'What shall I do,' says she; 'the minister is to be here to-day, and I haven't looked in the book he gave me. How can I answer the questions?' 'I can tell you,' says Adam. 'Give me a quarter and let me run over to Smith's and get some good rum, and you can answer his questions with a glass of toddy.' Mary took the advice—gave Adam a quarter and a jug, and off he started.—After getting his jug filled, and on his way back, Adam concluded to taste the rum. One taste followed another, until he stumbled over a pile of rocks and broke the jug and lost all the rum. But Adam managed to stagger home.

As soon as he got in the house, Mary inquired anxiously for the jug of rum. 'Where is the jug and rum, Adam?' Poor Adam managed to stammer out 'that he had stumbled over a pile of rocks and broke the bottle and lost the rum.' Mary was in a fix—Adam drunk—the minister coming—the rum gone, and the questions unlearned. But here comes the minister! It wouldn't do for the man of God to see Adam drunk, so she, for the want of a better place to hide, sent him under the bed. By the time he was fairly under, in came the Minister. After sitting a moment, he asks Mary, if she thought she could answer the question, 'how did Adam fall?' Mary turned her head first one way, and then another, finally she stammered out 'he *fell over a pile of rocks!*' It was now the minister's turn to look blank; but he ventured another question:—'where did he hide himself after his fall? Mary looked at the minister, then at the bed, but, finally she out with it, '*under the bed, sir!* There, Adam, you may come out, he knows all about it.' The good minister retired—not even waiting for his glass of toddy.

WOMAN'S HOME DUTIES.

It may by only a fancy of ours, that Providence has so decidedly fitted woman for household cares, that she is never truly and healthily happy without them; but if it be a fancy, it is one which much observation has confirmed. If there be any thing likely to banish *ennui* from the the dwellings of women of fortune, it is the habit of assuming a moderate share of the daily cares which go to make home home. To do every thing by proxy is to deprive ourselves of a thousand wholesome, cheerful, innocent interests; to nourish our pride and indolence at the expense of our affections; to sacrifice the life of life to a notion of gentility, poor, hollow, and barren; nay, is there not something almost impious in scorning the position for which God so evidently designed women, and living an artificial life of our own devising, deputing our duties and privileges to hirelings?

It is a singular delusion this of some women, and of American women in particular, for we know, that even in England, women of fortune are much more truly domestic in their tastes and habits than we. We remember a story of a certain duchess cleaning some picture frames, when a protege who happened to be present officiously desired to take the office upon herself.

'Child!' said her Grace, 'don't you suppose, I should have called a servant, if I had not chosen to do it myself!'

The German ladies, with all their cultivation, take the most intimate interest in householdry, and they are remarkable for cheerfulness of temper, for natural and charming manners, and for the intelligence and vivacity of their conversational powers. Who knows but the terrible dearth of subjects of conversation among us might be somewhat mitigated, if our ladies spent a part of every morning among the various cares and duties, on the proper performance of which so much of the comfort and happiness of life depends, and which call into action far higher powers than those required for the bald chit chat of an evening party, or the inanities of a morning call?

The universal sentiment of *men* is in favour of active domestic habits for women. It is said, that men 'love to see women delicate,' and so they do, doubtless. But does any moderate amount of attention to home affairs deprive a lady of her delicacy? It may prevent the delicacy of dyspepsia; but few gentlemen admire that. Indeed, we have yet to discover the man of sense who is displeased by his wife's personal care of the comfort and economy of her house. No houses are populated with such neatness, nearness and elegance as household duties.

Goethe says of a young woman of his friends, and a man of genius is entitled to speak for his sex:—'After the death of her mother, she displayed a high degree of activity as the head of a numerous young family, and alone sustained her father in his widowhood. The future husband could thus hope an equal blessing for himself and his descendants, and expect a decided domestic happiness. Every one confessed that she was a woman to be wished for. She was one of those who, if they do not inspire vehement passion, are found to excite a universal pleasure. A lightly formed symmetrical figure, a pure healthy nature, and the glad activity that rises from it, an unembarrassed care for all daily necessities—with all these she was endowed. The observation of these qualities was always agreeable to me, and I always sought the society of those who possessed them.

FACING THE ENEMY.

Henry Parker, at the age of seventeen, was, by the death of his master, left alone in the world, to gain a livelihood as a shoemaker. He shouldered his kit, and went from house to house, making up the farmer's leather, and mending the children's shoes. At length a good old man, pleased with Henry's industry and steady habits, offered him a small building as a shop. Here Henry applied himself to work, with persevering industry and untiring ardour. Early in the morning he was whistling over his work, and his hammer was heard till the 'noon of night.' He thus obtained a good reputation, some of this world's goods. He soon married a virtuous female, and whose kind disposition added new joys to his existence, and whose busy neatness rendered pleasant and comfortable their little tenement. Time passed on; they were blessed with several children, and in a few years Henry was the possessor of a neat little cottage and a piece of land. This they improved, and it soon became the abode of plenty and joy.

But Henry would occasionally walk down to an ale-house in the neighbourhood. This soon became a habit, and the habit imperceptibly grew upon him, till, to the grief of all who knew him, he became a constant lounger about the ale-house, and, going on from bad to worse, he became a habitual drunkard. The inevitable consequence soon followed: he got into debt, and his creditors soon took possession of all he had. His poor wife used all the arts of persuasion to reclaim him, and she could not think of using him harshly: she loved him even in his degradation, for he had always been kind to her. Many an earnest petition did she prefer to heaven for his reformation, and often did she endeavour to work upon his paternal feelings. Over and over again he promised to reform, and at last was as good as his word; for he was induced to stay away from the ale-house for three days together.

His anxious wife began to cherish a hope of returning happiness; but a sudden cloud one day for a moment damped her joy. 'Betsey,' said he, as he rose from his work, 'give me that bottle.' These words pierced her very heart, and seemed to sound the knell of all her cherished hopes; but she could not disobey him. He went out with his bottle, had it filled at the ale-house, and, on returning home, placed it in the window immediately before him. 'Now,' said he, 'I can face an enemy.' With a resolution fixed upon overcoming his pernicious habits, he went earnestly to work, always having the bottle before him, but never again touched it. Again he began to thrive, and in a few years he was once more the owner of his former delightful residence; his children grew up, and became respectable members of society. Old age came upon Henry and he always kept the bottle in the window where he had first put it; and often he would refer to it, and thank God, that he had been able to overcome the vice of drunkenness. He never permitted it to be removed from that window while he lived; and there it remained, till after he was consigned to the tomb.

PHILOSOPHY OF SWIMMING.—The following rules and reasons, given many years ago, by Elizor Wright, of Boston, ought to be republished every summer in every newspaper of the land:—

No branch of education has been so much neglected as this. Man is the only animal which does not swim naturally. He sinks in deep water, from the size of his brain when not properly exercised. That is to say, the weight of his brain above his nose sinks that organ a little beneath the surface, when he is in an erect position, before his body displaces its weight of water, and this finds an equilibrium. With the nose under, one must breathe water and drown. But when the brain comes to be exercised enough to throw the head back and the nose up, pointing to the very zenith, and you keep hands and feet carefully under water, then, by the eternal laws of hydrostatics, the nose will continue above water, and the person will float like an empty bottle, which is so balanced as to keep its mouth uppermost. No human being can sink in still water of any depth, lying on the back, with the hands and feet under water.

Children are plagues or pleasures, as their parents educate them.

A good character is a good fortune.

POETRY.

THE FAMILY MEETING.

We are all here!
Father, Mother,
Sister Brother,
All who hold each other dear;
Each chair is filled, we're all at home;
To-night let no cold stranger come;
It is not often thus around
Our old familiar hearth we're found;
Bless then the meeting and the spot,
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour;
We're all—all here.

We're not all here,
Some are away—the dead ones dear!'
Who thronged with us the ancient hearth,
And gave the hour to guileless mirth;
Fate, with a stern, relentless hand,
Some, like the night-flash passed away,
And some sank lingering, day by day;
The quiet grave-yard—some lie there,
And cruel ocean has his share—
We're not all here.

We are all here!
Even they—the dead—though dead, so dear.
Fond memory, to her duty true,
Brings back their faded forms to view;
How life-like through the mist of years,
Each well-remembered face appears;
We see them, as in times long past.
We hear their words, their smiles behold,
They're round us as they were of old—
We are all here.

We are all here!
Father, Mother,
Sister, Brother,
You that I love with love so dear—
This may not long of us be said;
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found;
O then that wisdom may we vow,
That yields a life of peace below;
So in the world to follow this,
May each repeat, in words of bliss,
We're all—all here!

THE AUSTRALIAN EL DORADO.

Some curious anecdotes might be picked up out of the unnatural state of the labour market here. One which I heard lately from a member of our club was an odd one. The gentleman, a large sheep-owner, and not a small man either in his own estimation, or in that of his own shepherds, before the great gold revolution, being in great trouble about shearing his flocks, went to a party of shearers [illegible] the gold diggings to ask them to engage to shear his flock. He whatever the [illegible], that by offering high wages they would their fire, and told his wishes. The men went aside and consulted with each other, and their speaker then advanced with great gravity, and said they would do it. 'Well,' said our friend, 'let us have a written agreement,' and produced ink and paper. 'Now, what are the wages to put in?' 'All the wool;' and on no other terms would they come, so he was going away in disgust. But they called him back, and he thinking the men had relented, returned eagerly. The man then said, 'Master, we want a cook, and if you take the place, we will give you 15s. a-day."—*Letter from the Diggings.*

MUTTON.—The following paragraph we recommend to the especial attention of our farmers:

We mean to report at least a thousand times, or till what we say has some effect on our countrymen, that a pound of lean, tender, juicy mutton can be raised for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season; is more agreeable to the palate, when one gets accustomed to it; and that those who eat it become more muscular, and can do more work with greater ease to themselves than those who eat fat pork. We know nothing more delicate that smoked mutton hams of Southdown breed of sheep—venison itself is not superior. Sheep can be kept in fine growing order where other domestic animals will scarcely exist, and thousands of acres in the State, under an enlightened system of sheep husbandry, may be made to pay a good interest, were now they are nearly dead property in the hands of their present owners.—*American Agriculturist.*

ROTHSCHILD THE HEAD OF ISRAEL.—The Paris correspondent of the N. Y. *Evangelist*, writes as follows:

"Strange news reaches us from Constantinople. I should not mention these rumors, if something similar had not been mentioned three years ago. I quote the reports without guaranteeing their truth. "Syria has been ceded to M. Rothschild, for 500 millions of francs. It is not yet known, whether he assumes the title of King or Pacha; it is certain, that he proposes to rebuild Jerusalem and the temple of Solomon; there are to be chapels for all religions, a line of steamers from Beyrout to Marseilles, and a railway from Alexandria to Constantinople. The new states of M. Rothschild abound in iron ore and foreste of valuable timber. It is said that M. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob."

SPIRITUAL RAPPINGS SCIENTIFICALLY EXPLAINED.—A scientific correspondent of the *Cincinnati Commercial* has triumphantly cleared up the mystery attending the delusion. The humbug has exploded. No one who reads and *understands* the following paragraph will be cajoled into a belief in the rappings for the future. The elegance of the writer's language is only exceeded by the scientific clearness of his elucidation:—

"The only true and legitimate manner of accounting for the taps is the physiological defects of the membraneous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to coagulate into the diaphragm, and depress by the vagation of the electricity from the extremities, the *tympanum* would also dissolve into spiritual sinctum, and the olfactory ossificator would ferment and become identical with the pigmentum. Now this is not the case, in order to produce the taps, the spiritual rotundum must be elevated down to the spiritual sphere. But, as I said before, the inferior ligaments must not subtend over the digitorum sufficiently to disorganize the stericletum."

FATAL ENTERTAINMENT.—A physician in Prague has just died a real "martyr of science;" he had been in the habit of taking strong doses of poison, after swallowing an antidote, in order to note the effects. On the 23d ult., he took so large a quantity of morphine, that all the efforts of some medical friends present at the exhibition could not save him.

HOTEL RESPONSIBILITIES.—Two brothers, named Simms, who stopped at the Indian Queen Hotel, New Orleans, on their way from California, and, while there, had their trunk robbed of $5,225 in gold, have recovered a judgment for that amount against the proprietor. Judge Buchanan, of the fifth district court, decided that inn-keepers are liable for the property stolen from strangers and travellers sojourning at their inns.