

to their heels. In a similar manner a whole pack of the hungry wild dogs will scarcely ever, (and I was told by some never) venture to attack a flock guarded by even one of these faithful shepherds.

BREAKING-IN WILD HORSES.

One evening a "domidor" (a subduer of horses) came for the purpose of breaking-in some colts. I will describe the preparatory steps, for I believe they have not been mentioned by other travellers. A troop of wild young horses is driven into the corral, or large enclosure of stakes, and the door is shut. We will suppose that one man alone has to catch and mount a horse, which as yet had never felt bridle or saddle. I conceive, except by a Gaucho, such a feat would be utterly impracticable. The Gaucho picks out a full-grown colt; and as the beast rushes round the circus, he throws his lazo so as to catch both the front legs. Instantly the horse rolls over with a heavy shock, and whilst struggling on the ground, the Gaucho, holding the lazo tight, makes a circle, so as to catch one of the hind legs, just behind the fetlock, and draws it close to the two front legs: he then hitches the lazo, so that the three are bound together. Then sitting on the horse's neck, he fixes a strong bridle, without a bit, to the lower jaw: this he does by passing a narrow thong through the eye-holes at the end of the reins, and several times round both jaw and tongue. The two front legs are now tied closely together with a strong leathern thong, fastened by a slip-knot. The lazo which bound the three together, being then loosed, the horse rises with difficulty. The Gaucho now holding fast the bridle fixed to the lower jaw, leads the horse outside the corral. If a second man is present (otherwise the trouble is much greater) he holds the animal's head, whilst the first puts on the horsecloths and saddle, and girths the whole together. During this operation, the horse, from dread and astonishment at thus being bound round the waist, throws himself over and over again on the ground, and, till beaten, is unwilling to rise. At last, when the saddling is finished, the poor animal can hardly breathe from fear, and is white with foam and sweat. The man now prepares to mount by pressing heavily on the stirrup, so that the horse may not lose its balance; and at the moment he throws his leg over the animal's back, he pulls the slip-knot binding the front legs, and the beast is free. Some "domidores" pull the knot while the animal is lying on the ground, and, standing over the saddle, allow him to rise beneath them. The horse, wild with dread, gives a few most violent bounds, and then starts off at full gallop: when quite exhausted, the man, by patience, brings him back to the corral, where, reeking hot and scarcely alive, the poor beast is let free. Those animals which will not gallop away, but obstinately throw themselves on the ground, are by far the most troublesome. This process is tremendously severe, but in two or three trials the horse is tamed. It is not, however, for some weeks that the animal is ridden with the iron bit and solid ring, for it must learn to associate the will of its rider with the feel of the rein, before the most powerful bridle can be of any service.

FEMALE NOBILITY.—A writer in *Chambers's London Journal* thus beautifully paints true female nobility:—"The woman," says he, "poor and ill-clad as she may be, who balances her income and expenditure,—who toils and sweats in unrepining mood among her well-trained children, and presents them, morning and evening, as offsprings of love, in rosy health and cheerful cleanliness,—is the most exalted of her sex. Before her shall the proudest dame bow her jewelled head, and the bliss of a happy heart shall dwell with her for ever. If there is one prospect dearer than another to the soul of man—If there is one act more likely than another to bend the proud, and inspire the broken-hearted—it is for a smiling wife to meet her husband at the door with his host of happy children. How it stirs up the tired blood of an exhausted man when he hears the rush of many feet upon the staircase,—when the cry and carol of their young voices mix in glad confusion,—and the smallest mounts or sinks into his arm amidst a mirthful shout."

DEMOLISHING THE CAUSE.—An invalid sent for a physician, and, after detaining him for some time with a description of his pains, aches, &c., he thus summed up:—"Now, doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the doctor, at the same time lifting his cane and demolishing a decanter of gin that stood upon the sideboard.

It is not so generally known as it ought to be that pounded alum possesses the property of purifying water. A pailful containing four gallons may be purified by a single tea-spoonful.

GOD'S UNSPEAKABLE GIFT.

This gift must transcend all others; but how far? As far as the Creator transcends the creature; and that none knows: for none perfectly knows the Father but the Son, or the Son but the Father; and there is not a better answer to that question. But to strengthen this consideration we must, at the same time, observe the manner in which He is given. The perfection of God's works consists partly in a variety by which some of them excel others. The least blade of grass is an effect of infinite power: but not the highest effect of it. So the least degree of grace or glory, may be made evident from the peculiar manner in which Christ, who is God, is given in that work.

In the work of grace Christ makes us to be born of God, and to be sons of God; in the work of redemption He is born of a virgin, and becomes the Son of Man. In the former, He gives us the likeness of the holy God; in the latter, He takes on Him the likeness of sinful flesh. In the one, He gives us His strength; in the other He bears our infirmities. But this is not all. In the one, He heals us; in the other, He is wounded for us. In the one, He enables us to do our duty; in the other, He bears our sins. In the one, He gives us life, health, honour, joy; in the other, He suffers for us shame, pain, sorrow, death.

When He gives us heaven, He raises us to His royal palace; in redemption He descended to our polluted cottage. There He manifests His glory for our happiness; here He veiled it for our relief. There He receives us to a place of many mansions; here He had no place where to lay His head. There He gives the waters of life; here He drank for us the cup of wrath. There He makes us see God face to face; here He was forsaken of God for us. There He gives crowns of glory; here He wore a crown of thorns for us. There He incorporates us into the company of holy angels; here He was numbered with transgressors. There He makes us sit on thrones; here He died on the cursed cross for us. These instances, which might easily be multiplied, are sufficient to show that, though the gift of Christ in his incarnation and sacrifice, and the gifts of grace and glory, be bright manifestations of the same love, yet the first is the chief gift; yea, it is in the first that, in the most proper sense, a Divine person can be said to be given for us. —*Maclaurin's Sermon on God's Chief Mercy.*

CONDITION OF AGRICULTURAL LABOURERS IN ENGLAND.—I live in the midst of a population as to whom I scarcely know how they exist. (Hear.) That is the question which has disturbed more men's minds than mine. Sir, hon. gentlemen, my colleagues, have thought, and thought painfully on these things. They have said, 'I don't care what change you make, I defy you to make their condition worse.' I am not one of those who would say, as hon. gentlemen opposite would, that this state of things is the effect of the protective system. But, at the same time, although it may not have been the cause of these things, it does not follow that a change in this respect may not help to remove them. I will read to the House a letter I received to-day from a man of great intelligence, who farms what is called 'high farms,' who manures his land highly, and is thoroughly master of the subject:—"I am quite sure that if the Wiltshire hills were farmed as they ought to be, and as under the proposed measure I hope they will be, you would not find a labourer unemployed in the whole county. Light-land farmers attach too much importance to their wheat crops; they grow corn on too large a proportion of their farm, and do not consume half enough on their land by stock—viz., they ought to produce more beef, mutton, and pork, and less grain.' I can, Sir, give you an example how far good and high farming permanently improves the soil. There was a common field in Berkshire which was occupied by several persons—one of whom was a baker who had three acres in different parts of the field. He used to fatten a great many pigs, which made much very rich manure; this he applied very liberally to his land—and, although it is ten years since the field was divided, yet the baker's acres may be discovered at this day by the most casual observer from their increased and surpassing fertility,—thus proving, not only the advantages of this high system of cultivation, but the necessity of a long tenure to enable the farmer to obtain such a full return as his energy and capital so well merit. By compliance with the conditions I have above mentioned, the landlords' rentals will not be decreased, but their tenants will be prosperous and their labourers employed at good wages.—*Speech of Hon. Sydney Herbert on the Corn Laws.*

EXPENSIVE WORSHIP.—The Chinese expend annually \$360,000,000 for incense to burn before their idols; about one dollar for every man, woman and child in the empire. [The people of Britain expend annually £50,000,000 Sterling; or about ten dollars a-head for libations to one of their idols.—*Ed. Wtr.*]