

occasionally five eggs, about one inch seven lines long, by one inch three lines across, mottled all over with dark reddish brown, and sometimes with blotches of reddish brown upon a pale reddish white ground. The fifth egg has been known to weigh several grains less than either of those previously deposited, and it has also less coloring matter spread over the shell than the others; both effects probably occasioned by the temporary constitutional exhaustion the bird has sustained in her previous efforts."

OF THE GOSHAWK.—"The goshawk was formerly in esteem among falconers, and was flown at hares, rabbits, pheasants, grouse, and partridges. It flies fast for a short distance, may be used in an enclosed country, and will even dash through woods after its prey; but if it does not catch the object, it soon gives up the pursuit, and, perching on a bough, waits till some new game presents itself. This habit of taking to a branch of a tree and waiting, is particularly alluded to by Colonel Thornton, formerly of Thornville Royal, who was devoted to hawking, and who, in reference to the goshawk, says, 'If its game take refuge, there it waits patiently on a tree or a stone until the game, pressed by hunger, is induced to move; and as the hawk is capable of greater abstinence, it generally succeeds in taking it. I flew a goshawk,' says the colonel, 'at a pheasant; but it got into cover, and we lost the hawk: at ten o'clock next morning the falconer found her, and just as he had lifted her, the pheasant ran and rose.'"

OF THE SPARROW-HAWK.—"In reference to the capabilities of this species for hawking, Sir John Sebright says, that he 'once took a partridge with a sparrow-hawk of his own breaking, ten days after he had been taken wild from a wood. These hawks must be kept in high condition, and cannot fly when there is the least wind: they are upon the whole more difficult to manage than stronger birds. The flight of the sparrow-hawk is rapid for a short distance; he will take partridges at the beginning of the season, and is the best of all the hawks for landrails.' Mr. Selby says in rearing the young of this species, care should be taken to separate them very early; otherwise, the female bird, being superior in size and stronger, are sure to destroy and devour the males, as he repeatedly found, if they are kept caged together. The sparrow-hawk generally takes possession of some old or deserted nest in a tree, most frequently that of the crow, in which the female deposits four or five eggs, each about one inch seven lines long, by one inch four lines broad, of a pale bluish white, blotched and spotted with dark red brown. The young are covered with a delicate and pure white brown, and are abundantly supplied with food. Mr. Selby mentions having found a nest of five young sparrow-hawks, which contained besides, a lapping, two black-birds, one thrush, and two green linnets, recently killed, and partly divested of their feathers."

OF THE COMMON BUZZARD.—"A few years back, a female buzzard, kept in the garden of the Chequers, Inn, at Uxbridge, shewed an inclination to sit, by collecting and bending all the loose sticks she could obtain possession of. Her owner, noticing her actions, supplied her with materials; she completed her nest, and sat on two hen's eggs, which she hatched, and afterwards reared the young. Since then, she has hatched and brought up a brood of chickens every year. She indicates her desire to sit by scratching holes in the ground, and breaking and tearing every thing within her reach. One summer, in order to save her the fatigue of sitting, some young chickens, just hatched, were put down to her; but she destroyed the whole. Her family, in June 1831, consisted of nine; the original number were ten, but one had been lost. When flesh was given to her, she was very assiduous in tearing and offering it as food to her nurslings, and appeared uneasy if, after taking small portions from her, they turned away to pick up grain. Several other similar instances are recorded."

SINGULAR SERPENT.—A late number of the Indian Medical Journal contains an account, submitted to the Calcutta Medical Society, of a previously undescribed species of venomous serpent, belonging to the genus *Naja*, with some drawings of the reptile. The natives state that individuals are found upwards of twelve feet long; a size extraordinary for a venomous serpent. It is caught in the Sunderbunds and in the neighbourhood of Calcutta. This serpent usually feeds upon others, and those in Dr. Canter's possession were regularly fed by giving them living snakes once a fortnight, without regard to their being venomous or otherwise. Dr. C. remarked upon the error of those naturalists who say that serpents never drink; these animals drink, and moisten their tongues, which with the Ophidians, whose tongues are not situated in the cavity of the mouth, become two different acts. This snake differs from the other varieties of venomous serpents, in feeding willingly, when in confinement, though no other Ophidian of its class is known to do so. The fresh poison of the snake is a pellucid fluid, of the consistence of a solution of gum arabic in water, and reddens litmus paper slightly; when kept for some time showing more decided acid qualities, losing however a great deal of its deleterious properties.

PROVERBS AND SAYINGS REGARDING HEALTH AND DISEASE.

An ague in the spring is physic for a King.
Agues come on horseback, but go away on foot.
A bit in the morning is better than nothing all day.
You eat and eat, but you do not drink to fill you.
An apple, an egg, and a nut, you may eat after a slut.
Old young and old long.
They who would be young when they are old, must be old when they are young.

When the fern is as high as a spoon,
You may sleep an hour at noon.
When the fern is as high as a ladle,
You may sleep as long as you are able,
When fern begins to look red,
Then milk is good with brown bread.
At forty a man is either a fool or a physician.
After dinner sit awhile, after supper walk a mile.
After dinner sleep awhile, after supper go to bed.
A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good kale is half a meal.
If you would live for ever, you must wash milk from your liver.
Butter is gold in the morning, silver at noon, and lead at night.
He that would live for aye, must eat sage in May.

After cheese comes nothing.
An egg and to bed.
You must drink as much after an egg as after an ox.
He that goes to bed thirsty rises healthy.
One hour's sleep before midnight is worth two hours' after.
Who goes to bed supperless, all night tumbles and tosses.
Often and little eating makes a man fat.
Fish must swim thrice.
Drink wine and have the gout, drink no wine and have it too.
Young men's knocks, Old men feel.
Go to bed with the lamb, and rise with the lark.
Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.
Cheese is a peevish elf,
It digests all but itself.
The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

Drink in the morning staring,
Then all the day be sparing.
Eat a bit before you drink.
Feed sparingly and dupe the physician.
Better be meals many than one too many.
You should never touch your eye but with your elbow.
The head and feet keep warm, the rest will take no harm.
Cover your head by day as much as you will, by night as much as you can.
Fish spoils water, but flesh mends it.
Apples, pears, and nuts, spoil the voice.
Quartan agues kill old men and cure young.
Old fish, old oil, and an old friend.
Raw pullet, veal, and fish, make the churchyard fat.
Of wine the middle, of oil the top, of honey the bottom.
The air of a window is the stroke of a cross-bow.
When the wind is in the east, it's neither good for man nor beast.

A hot May makes a fat churchyard.
That city is in a bad case, whose physicians have the gout.—
Hebrew Proverb.

When the sun rises, the disease will abate.*
If you take away the salt, throw the meat to the dogs.
Lever a cinq, diner a neuf,
Souper a cinq, coucher a neuf,
Font vivre dans nonante neuf.
Hunger's the best sauce.
Qui a bu, boira. Ever druidic, ever dry.
The child is too clever to live long.
Bitter to the mouth, sweet to the heart.

Milligar's Medical Curiosities.

TEARS.—It is sad to see a child weep, thus proving that it has already begun its mortal race, that the curse of sin is upon it, sorrow and trouble, weariness and woe. But then those sobs are quickly hushed, and the bright eyes look through their long lashes, and the pouting lips uncurl with a brilliant smile; the whole face is lighted up again into beauty, the beauty of an April day when the sun shines forth from behind a cloud, and we love it more from its transient shadowing, and think it never shone so radiantly before. The child forgets its grief, laughs childhood's own light, witching laugh, as though it had never known sorrow,

* A Hebrew proverb originating from a tradition that Abraham wore a precious stone round his neck, which preserved him from disease, and which cured sickness when looked upon. When Abraham died, God placed this stone in the sun.

and goes on its course, happy in its blindness to the future. We cannot deeply mourn, for what we see is so soon forgotten; we look on a child's tears with real but transient sadness. It is more sad to look on the tears of the young and gentle girl, just bursting into womanhood. The spell of youthful hope is no longer perfect, experience bounds its power. She has scarcely crossed the threshold of life, and yet we feel that reality has come upon her in its bitterness. She struggles with her destiny, and we know too well that it is what her life must henceforth be, a struggle and a warfare; but her young heart shrinks from the truth, and she still clings to hopes that woo her to fresh sorrow.

The tears of the matrons are sadder still to look upon: for we feel that they flow from a deeper, sterner cause. She weeps no longer for a feeling or a thought; she has learned there is no luxury in grief, for she has felt its agony; she shrinks from sorrow for she knows its reality. If her tears flow, it is because she cannot keep them back. Yet to women those tears are a relief; she feels them to be such, and those who feel them so too, see them and the sadness of their sympathy is lightened. But it is not so when we look on the tears which fall from man; not the tears of boyhood or of dotage, but those wrung from the heart of bold and hardy manhood; such as are wrung forth only by intensity of agony. It is against his habits and his pride, it is thought a shame to his manhood that tears should fall; and when they do fall their falling is not only a proof but an aggravation of his suffering.

Merchant's Daughter.

SIN OF SLAVERY.—That slaveholding, in all circumstances, is a violation of the Divine law, is proved by the following statement: An African prince, to replenish his coffers, attacks a neighbouring village, and by a degree of force that cannot be resisted, reduces the inhabitants into his power as slaves. If the force by which the act of subjugation was effected, were removed, and the fear of its being again called into activity, whenever that force might be thought necessary to keep them slaves, were also removed, the captives would at once assume their liberty. But it is kept up—and it matters not how long, as every moment of its duration is but a continuance of the first act of wrong—there being no laws. The moral quality of the act of the captor seems to admit of no doubt.

Next, the slaves are delivered to the slaver, waiting for them on the coast; he is fully apprized that they have been made slaves by a successful act of force against their rights, and that nothing but the continuance of the act of force can retain them slaves. To this he assents. For money, the original captor glides from his place—the slaver fills it—becomes his substitute, and takes on himself the continuance of the yet unintermitted act of force. So far, then, it would seem that the slaver stands on the same moral ground (except in a degree, he being more criminal than a heathen) with the first violator of right. The slaver proceeds to America, where he is met on the shore by the enlightened planter, who is made fully acquainted with the nature of the act by which the slaves were reduced to their present condition, and of the continuance of that act by the slaver. What does he do? He gives the slaver money to induce him to leave the act of force in relation to the slaves, that he himself may enter into it. He is then invested by the slaver with all the power, etc. that he a short time before received from the prince, and the original act of force is continued by him, without intermission, through life—and afterwards, by those who may succeed him.

But the system of actual force, applied by his two predecessors to the bodies of the slaves, is incompatible with the performance of the services to which the slaves are called. If his object is different from theirs, he makes the appropriate change in the form in which the force is to be applied. He resorts to constructive force. The slaves are brought to feel that the adequate force will be applied in some form, if they lay claim to any of the rights that belonged to them as men before their capture—and that on every fresh occasion the application will be accompanied with increased rigor and sufferings to them. This is effectual for securing to the planter his object, (the service of the body) as the fetters, to the African prince and the slaver were, for securing to them the body itself; and it is as strictly force in the one case as in the other. If the planter were to remove entirely the constructive force, slavery would, by that very act, cease.

Slavery, then, is begun in force, and its continuance—no matter by what number of successors—is but a continuance of the original act. The prince—the slaver—the slaveholder—are coadjutors in carrying on the system (each however performing his part at a different point) as substantially as three rogues, prosecuting their business under the following circumstances: one of them, making London his head quarters, obtains possession of a piece of broad-cloth by force on the highway; the second, well knowing the manner in which it had been obtained, and the rightful owner, seizes the cloth, on board a vessel about to sail for New York; the third, knowing all the circumstances, purchases it in New York, and has it made up into coats, waistcoats, and trousers for sale. Now, if there is any difference in the moral quality of the acts of these confederates, there is also in those of the African prince, the slaver, and the slaveholder.