

Miscellaneous.

THE MORALS OF FRUIT STEALING.

Under this heading the *Rural New York* publishes the following sensible and seasonable article. It is in the right vein to correct the lax public sentiment so prevalent in most sections of the country. The remedy suggested in the closing paragraph is the great desideratum, and its adoption would promote a healthy morality, and protect the suffering portion of community.

Judging from the universal laxity of morals on the subject of fruit stealing, prevalent in almost all parts of the country, it would almost seem that the injunction, "thou shalt not steal," was generally understood as not intended to have any application to the various articles of property included under the general name of fruit. Parents who would shrink from the thought that a son had been guilty of stealing a shilling's worth of goods from a neighboring store, as from the icy coils of a deadly serpent, too often look with stolid indifference on the perpetration of a robbery of a fruit orchard to the amount of five or ten dollars.

In the one case the idea of disgrace is always attached to the act, as it should be: while in the other, it is not so, but only looked upon as a piece of innocent if not praiseworthy amusement. But let us give the subject a little examination, and see if we should not give the fruit thief quite as indelible a stamp of infamy as we do the person who is guilty of stealing any other sort of property. A plants a half dozen choice pear trees, and stakes them, and prunes and nurses them for eight or ten years, all on the strength of the hope of enjoying their delicious fruit when they come into bearing. And at last he has the satisfaction of seeing a few fine specimens of fruit growing, and many ripening on each of them—he goes out one morning to see if some of them may not be ripe enough to gather, and judge of his disappointment, you who wink at fruit stealing, when he discovers that a thief has got the start of him—that they have all been stolen the previous night. Now, supposing the intrinsic value of the fruit thus stolen does not exceed one dollar, does the reader think for a moment that that is the extent of the injury to the person losing them? By no means, for A. would have preferred that five dollars worth of grain, had been stolen from his granary—and why? simply because he had waited so long for them to grow—had watched their growth with so much interest, and had confidently expected [as he had a right to expect] to gather them for his own use. I deem the mere money value of the fruit in the market is not the full extent of the loss he has sustained. His disappointment and vexation are not included in this, nor the thought that in spite of his utmost vigilance in future, he has no reliable guaranty against a like misfortune the next season. For growing-fruit cannot be locked up and protected with the ease that most kinds of property can.

So utterly at fault is public sentiment on this subject, that many who have depredations committed upon their fruit, hesitate to prosecute the offenders, when discovered, fearing that such a proceeding will hardly be sanctioned by the community. Now, we submit that this is all wrong—that there is no good reason why the fruit thief who prowls about in the night, when honest people are asleep, for the purpose of plundering fruit orchards should not be held up to

the scorn and contempt of the community, and placed in the same category as the sheep-thief, the robber of hen-roosts and the burglar.

There is great need of a change in public sentiment, in respect to this matter. The evil is so prevalent in many sections of the country as to deter many from attempting to cultivate fruit to any thing like the extent they otherwise would. Let the press especially the Agricultural Press, speak out fearlessly on this subject and let all good citizens frown down the idea altogether too prevalent in community, that "it is not larceny to steal fruit." In our opinion the remedy for this evil is in the keeping of the respectable portion of community, to a very great extent; for just so soon as the robber of orchards comes to be looked upon by all respectable people in the same light that the robber of hen-roosts is, the fruit on the trees will become as secure as are the pullets on the roosts—and not before.

CHANGES IN ORTHOGRAPHY.

The following specimens of the Lord's Prayer, in the style in use at various periods, will exhibit the changes which our vernacular has undergone since its formation, six centuries ago:

A. D. 1300.—Fadir our in hevene. Halawyd by thi name, thi Kingdome come, Thi wille be done as in hevene and in erthe. Oure urchedayes bred gives us to day. And forgive us oure dettes, as we forgive our dettours. And lede us not into temptation, Bote delyvere us of yvel. Amen.

A. D. 1380.—Oure fadir that art in heunes hallowed be thi name, thi kingdom come to, be thi wille be don'in erthe as in heune, geve to us this day our breed oure other substaunce, forgeue to us our dettis as we forgouen to oure dettours, lede us not into temptation; but delyuer us from yeul. Amen.

A. D. 1534.—Oure father which arte in heven hallowed be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in earth as it ys in heven. Geve vs this daye our dayly breede. And forgeve vs oure trespases, even as we forgeve our trespasers. And leade vs not into temptacioun; but delyver vs from evell. For thyne is the kingdome and the power and the glorye for ever. Amen.

A. D. 1552.—Ovr father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heaven, in earth also. Giue vs to day our super-substantial bread. And forgiue vs our detters, as we also forgiue our detters. And lead vs not into temptation. But delieue us from evil. Amen.

A. D. 1611.—Our father which art in heauen, hallowed be tha Name. Thy kingdom come. Thy will be done, as in heauen. Giue vs this day odr dayly bread. And forgiue us our debts as we forgiue our debtors. And lede vs not into temptation, but delieuer vs from euil. For thine is the kingdome, and the power, and the glory for euer. Amen.

MONSTER GUNS.—Wrought iron guns of monster size and calibre are in course of manufacture at the iron works of Messrs. Nasmyth, near Manchester. They will be upwards of three feet in diameter, and about twelve feet long, weighing upwards of twenty tons each, and will discharge a shell of 1,000 lbs. weight a distance of five miles. The Artizan states that it does not expect very brilliant results from these guns, on account of a defective mode of mounting them, no allowance being made for horizontal recoil in the manner they are slung.