

of all that is large and all that is lovely, and that without it all would be dark and joyless. Under her sacred wing you may securely resign yourselves to all that is improving in knowledge, or instructing in science, or captivating in art, or beautiful in nature. The Architect of the universe, the Author of being, such as Christianity represents him, cannot but approve of every creature that He has made developing to the utmost extent the faculties He has given him, and examining, in all its depth and mystery, every work of His hand. Shut up the page of knowledge and the sources of enjoyment from the multitude, because some have occasionally abused the blessed privilege! Why, the very same argument would consign every man and woman to a cloister, because the world and active life are full of traps and pitfalls. No. Pre-eminent and supreme as I am convinced religion is, yet to make her so in the convictions and hearts of men, I feel she must discard all timidity, must front every truth in the full blaze of light, and sympathise with every pursuit and every impulse of our race.—*Address delivered at Lincoln.*

MACHINES AND MEN.—This question has a very wide bearing as regards those of the laboring classes whom the invention of new and improved machinery may dislodge from their former occupations. How the working classes are to obtain the full benefits and advantages of the "labor saving" processes, is a problem which we have not yet seen satisfactorily solved, but it is one that will press for solution from day to day. One would naturally infer that the improvement of machinery, by which the drudgery and hard work of the world is performed, should give greater leisure, greater comforts, and improved facilities for culture of the higher power of man's nature. The machine which liberates so much of mere human drudgery *ought* to be a great blessing; it ought to give to the working classes more time that they can call their own; more leisure for self-culture, for domestic intercourse, for social and political action. We fear this matter has not yet been seen to; and if we listen to the discussion, going on around us on every side, we find that it is the source of much of the disquiet and unrest which pervade modern society. This it is which gives power to the party "Socialist," now so extensively pervading the civilized world. How are the working people—the inventors and improvers—the makers and the watchers of machines—to reap the advantages arising from their discovery and adoption? This is the question now awaiting solution, and it is a most serious and knotty one. . . . We might carry these observations much farther; but we leave them at this point. What we mean to convey is this, that while we have been improving machinery, we have been neglecting man—while we have greatly economized and multiplied labor by superior machines, we

have not given the laborer the benefit of these grand inventions—while we have enormously multiplied wealth by mechanical contrivances of all kinds, we have left the bulk of our people in an unimproved and uncultivated state, and that while it is right to carry the improvement of machinery to the highest point in order to set free human toil, the time so liberated ought to be devoted to advancement of man's spiritual and intellectual culture, which unhappily is not as yet the case, and it is but too little thought of.—*Eliza Cook's Journal.*

PRIDE.—A proud man is a fool in fermentation, swelling and boiling like a porridge pot. He sets his feathers like an owl, to swell and seem bigger than he is. He is troubled with an inflammation of self-conceit, that renders him the man of pasteboard, and a true buckram knight. He hath given himself sympathetic love-powder, that works upon him to dotage, and transforms himself into his own mistress, making most passionate court to his own perfections, and worshipping his own image. All his upper stories are crammed with masses of spongy substances, occupying much space; as feathers and cotton will stuff cushions better than things of more compact and solid proportion.—*Belting-broke.*

ON THE PRODUCE OF WHEAT.—Felix Chas. Victor Leon d'Urele, of Paris, farmer, has obtained a patent for improvements for increasing the produce of autumn wheat. Patent dated June 21, 1851. These improvements are based on a supposed discovery of the patentee that autumn wheat is, contrary to the generally received opinion, a biennial plant: and it is to develop its natural capabilities, and rescue the plant from the state of degeneracy to which a long course of improper management has reduced it, that are the objects proposed to be attained by him. The ground in which the wheat is to be sown must be tilled and well manured, and the sowing is directed to take place between the 20th of April and the 10th of May; it may be a few days earlier or later, but somewhere between those dates is, the patentee says, the proper moment. The field having been divided into squares of about a quarter of an acre each, diagonal rows of holes are dug at a distance of from 15 to 20 inches apart, in each of which are deposited four grains of wheat arranged in a circle, or otherwise at a little distance from each other. This done, the holes filled in, and when the plants have grown to a height of about 4 inches, three out of the four plants (which are supposed to have sprung up from the seed) are to be pulled up, leaving one plant only, and that the strongest and most healthy; the produce of wheat from which, when it arrives at maturity, will be very considerably increased over the usual yield. By following out this course of treatment, the quality of the grain will be increased each succeeding year until it arrives at a state of perfection, of which, under the ordinary system, it is supposed to be quite incapable. Claims developing the biennial properties of autumn wheat by the process described, by which its produce will be very much increased.—*Mechanics' Magazine.*