



Ladies' Department.

Twilight Lay.

In twilight's waning light, My thoughts are dwelling sadly On vanished treasures bright. The mother who watched o'er me, With tender holy love, Sees me whispering to my spirit From out her lone above.

She's joying that her orphan Hath found a happy home, In hearts that fondly guard her, When grief and sorrow come. She knows, she's fondly trusting Whatever may betide, She'll have a father's shelter, Close by her Savior's side.

They too, the cherished nurslings: The "sisters" of our love, Who are so sweetly blooming In the garden fair above, They seem to linger round us, Unseen—yet very near—Still hovering o'er the earthly home That once to them was dear.

Oh! twilight brings bright memories, So holy calmly bright, They make the evening shadows Seem gloriously light. They bring the lost ones nearer, E'en to our inmost heart, Sinking them so closely Not even death can part.

And when I pass beloved one! From earthy cares away, Oh! think I pray upon me, At gentle close of day. Believe my spirit lingers, That I whisper of unto thee, In a spirit-stirring tone.

ANNIE T. SHANE, Baltimore, Md., U. States.

Sabbath Eve.

Sabbath evening! how sweetly it echoes fall upon the ear and heart! Many a sweet memory is awakened by the very words, memories that we loved to cherish, that even now hovering o'er us, linking the present with its calm brightness, to the shadowy past.

Blessed Sabbath, day of rest! what would the weary, care-worn, children of toil have to sustain them in their wearisome labors, if it were not for the blessed anticipation of thy sacred repose. But with this promised rest before them, they labour on, cheered by the thought, that the halcyon day is drawing nigh, when, for a season, all toil and care can be laid aside.

And O! to some of them there is a higher boon, a promised rest more glorious than an earthly Sabbath! They may be weary and worn with care whilst here, sorrows and afflictions may come to them now, but with the eye of faith they pierce through the veil that hides the shadowy future from them, and anticipate a time when all these shall be done away,—when they shall enjoy a Sabbath that shall never close, but grow more glorious, if possible, through the endless ages of Eternity.

How very lovely all without is looking, A Sabbath stillness rests upon everything, not a sound is heard save the distant chiming of the bells, calling the wandering feet to the house of God; and now, from afar, faintly come the echoes of the sweet, the praise and thanksgiving, ascending fresh from grateful hearts, to the Father who is above and over all.

Soothingly the strains of music fall upon my ear, and find an echo in my heart; they mind me of Sabbath's long ago past, when amid other scenes, and from other lips, came forth the sounds of praise and joy, messages from hearts all overflowing with a love divine, a happiness that naught beside can equal. They point me to the future, far away beyond the clouds, to some day, gloriously bright, to which the loveliness of this sweet Sabbath evening is but a dim shadowing forth of brightness unrevealed,—where never-ending praises are going forth, from those who have gone up through much tribulation, and washed their robes in the blood of the Lamb. And now, freed from all earthly cares and trials, wearing their pure white robes and glittering crowns, they press, close to the eternal throne, while music, unutterably sweet, is gushing from their golden harps, and going out from unnumbered hosts, and the theme, the glorious theme, is—Unto Him that hath prepared and redeemed us, by His own most precious blood, to Him be glory and power, and dominion forever.

LINDA.

DEAR SIR.—Why, Florida, what a mistake! you should commence "Sir" if I hope the Editor is married he won't let it be seen by his wife.

So do I. Shall I commence anew?—Well, Sir, I am tempted to send you this piece of a letter in order to obtain information absolutely essential to the gratification of my curiosity—and I do it with a clear conscience, from the fact that I have been misled—by letter—to show forth all that I do know concerning "Flora Neal." Having, therefore, come to the conclusion that idle curiosity is quite as pardonable in me as in the "lords of creation," I do hereby implore you, in pathetic tones, to let me know, by Telegraph, the "bona fide" cognomen of some of your contributors. You can rely upon my secrecy, for I would not tell a secret any more than any other woman; you believe me, don't you?

condition, for indeed "I have not seen the comet," and "I never hear the news." Insignia. FLORA NEALE. [We have a proper degree of sympathy for our friend Flora's sufferings,—and hope she will forgive us for not gratifying her thirst for knowledge, but—it really can't be done.—Ed.]

Provincial Wesleyan

THURSDAY, OCTOBER 20, 1853.

The London Quarterly Review.

Not having seen the above named periodical ourselves, a friend who has examined it, has sent us the following notice of it for publication:—This Review bids fair to prove a rich accession to the periodical literature of Britain. The first number is to hand, and we have risen from an eager but careful perusal of its pages satisfied that the path of usefulness which lies before it will be pursued, with prudence, vigour, and success.

The political parties of our Mother Country have long experienced the worth of periodical publications for the diffusion and defence of their peculiar principles. In the Edinburgh Review, the Whig; in the Quarterly Review, the Tories; and the Liberator, in the London and Westminster Review—have found their most potent and available auxiliaries. Recently, religious bodies have awakened to a sense of their duty, and have derived to them from similar allies, and already have Congregationalists and Free Churchmen provided for themselves respective organs of their class. What the "North British" is to the Free and the "British" to the Congregationalist it is intended the LONDON QUARTERLY shall be to the Wesleyan Church.

It claims no official authority, but its promoters express a hope that its objects and its principles will secure for it the sanction and support of the members of that community. The prospectus states that: "the articles on controversial subjects, institutions, and projects, and on all matters connected with Wesleyan Methodism, will be contributed by eminent Ministers and Laymen of the body; and their main object will be to bring out, explain, and, if necessary, defend the great principles, the peculiar features, and the external agencies of the Society, with a special reference to candid inquirers of other churches and the world at large."

From the same source we receive the explanation that "The London Quarterly Review will, in its chief features, resemble the existing publications of that class. It will contain careful reviews of New Works in the different departments of Theology, Philosophy, History, Biography, Travels, and Poetry. It will notice all Scientific Publications and Discoveries of interest and importance. It will pay due attention to the various branches of the Fine Arts. It will examine all matters connected with the Social Economy of the country, such as Educational, Philanthropic, and Sanitary Movements. And it will discuss, in a thoroughly impartial and independent spirit, the political topics of the day; not agitating party politics as such, but only so far as they may be connected with great interests, or important economical principles."

With such much information placed before our readers respecting the origin and objects of this new claimant upon our regard, we proceed to a brief synopsis of the number now presented us. It opens with an admirable article on the "Christian Populations of the Turkish Empire," abounding with information and philosophical reflection. The reviewer starts with the position that "the religion which is at the foundation of any given people's social life and political institutions is the secret of that people's strength or of its weakness. He then exhibits the evils which are hurrying Turkey to dissolution," evils which in other countries enlightened energy could grapple, but which being here the result of the despotic character which has made the people what they are and is the base of all their institutions, he pronounces incurable. "For the Mahomedan despotism is the law of the universe; his God is a despot, stern and terrible, almighty Will without any bowels of tenderness or compassion, who seeks not for children, but for subjects, and has intrusted a military hierarchy with the apostleship of the sword." Finding no reason to hope for the salvation of Turkey, our reviewer writes:—"Another great conquering Empire is about to descend heavily into the metropolis of nations; the tenants of the grave may be summoned from beneath to meet her: the mighty dead—Pharaoh, Persian, Greek and Roman—rise from their sepulchral chambers, and hail the rise of the Ottomans: "Art thou also become weak as we are?" Art thou become weak as we are? Thy pomp is brought down to the grave, and the noise of thy victory, Thy works become thy couch, and the earth-worm thy covetous! Our descendants will speak of the time when the Turks were in the South East of Europe, as we do of the time when the Moors were in the South West; but the parallel is so far inexact, that future travellers will not find in Constantinople those monuments of Mahomedan art and grandeur which we admire in Spain. Then follows a description of the numbers, religious and moral state, political tendencies and relations of the Christian populations which, on the European side of the Bosphorus, at least, are preparing to supplant their masters. The obstacles to the moral and social progress of the Eastern Christians are shown,—the material, unevangelical character of their Christianity, the ambitious purposes of Russia, and the proselytism of the Church of Rome. A bright side of the subject is then brought to view. Elements of good are discerned in the revival of national feeling and generous aspirations, the ever increasing intercourse of nations, and the direct agency of evangelical missions. From near the close of the article we extract the following:—"Many of the noblest remembrances of mankind, and some of its hopes, meet in those regions which served of old as the bridge between Asia and Europe, the highway of the earliest civilization, as well as of the conqueror and destroyer, early and late. From the siege of Troy to the massacre of Scio, those regions have witnessed more cruelties and horrors than any other part of the world,—wars of extermination stifling and oppressive peace, in which the sword and the dagger, and its place, it is known it no more. The nations are met for mutual good and not for conflict. When shall the baspest countries of the earth be those in which the most various tribes are brought into contact with each other? When shall Asia Minor help to carry back to the East a higher civilization than that which travelled to Europe over its high lands, and along its coasts three thousand years ago? When shall Christians meet the Moslem with better weapons than the sword of the crusader, or the banner of the Russian grandee? Civilization has hitherto been slowly changing its seat, travelling northward like the sun of a long summer's day; but, if the entire earth is to be covered with the knowledge of the Lord, the sacred fire must be kindled again upon our ruined altar, upon our blackened and deserted hearth. There was a time when the Hebrew Prophet stood on the Mount of Judah, looking intently to the distant West; and as he listened, he heard the

noise of hymns from afar, voices from Pagan Europe, glorifying the name of Jehovah in the isles of the Ægean, and from the utmost parts of the continent beyond. (Isaiah xxiv. 14, 16.) It is now time to take up our stand in turn, look to the East, and listen."

"Wesley and his Critics," is the title of the second article in the series, and one peculiarly attractive to the members of that widely-spread society of Christians raised up by the blessing of God on the faithful labors of this truly wonderful man. The biographies of Wesley which have hitherto appeared are carefully and dispassionately reviewed, with errors calmly pointed out and their excellences accurately estimated. The language employed with reference to Wesley is such as befits the theme. The following extract will be sure to be acceptable to our readers:—"Heroes the world had often seen, freer than with secular or ecclesiastical ambition; but Providence now destined one for nobler usefulness, and inspired him with a purer aim. In raising this great missionary Church to further the signs of mercy to the world, how largely was God pleased to honour the piety and genius of JOHN WESLEY!"

"We know not whether it would be possible to find a parallel, either to the character or the career of this extraordinary man. The whole history of his life—extending through almost the entire century of his birth—has perhaps no equal, for high and varied interest. It fascinates alike philosopher and Christian, and is not without a powerful charm for the luxurious student of humanity. Apart even from the great object which he pursued, his life is a noble and noble life, and his personal labors a valuable benefit to his own and to future generations, the mere thread of his biography leads the reader towards a thousand sources of curious entertainment, which in the age of to-day would have found some huge and independent monument, or received copious illustration in the pages of some erudite and curious Bayle."

Great remaining articles we must pass more rapidly than we should wish. On many of them it would gratify us to dwell. From each of them should we like to select some gems of eloquence and thought, but our inexorable limit forbids. The review of "Forbes' Memoranda in Ireland," and the article on "Utilitarianism, its threatened supremacy in Europe," bring out in bold relief the thoroughly Protestant character of the LONDON QUARTERLY.

"Cryptogamic Vegetation," is an article which the student of science will read with pleasure and which he will read with profit. "Spirit Rappings and Table Turning," are treated in appropriate style.

"Modern and Medieval Hygiene" deserves a careful study of both its facts and its reasonings. We trust the day is fast approaching when the minimum of mortality which the writer thinks attainable will be secured.

"Scientific and Religious Progress," is a paper which strikes the dangerous core of its delirium of its disfigure, and exposes it in its native deformity and inherent weakness. The subject of "Public Education" is treated in an enlightened and Christian spirit.

The closing article is on a subject replete with interest,—"Italy under the English." The writer, after examining into the condition of the people of India before British ascendancy began, pronounces that "Though our rule has not benefited the mass of the people as it might have done; though it shut out natives from high offices, and annihilated the country's wealth to a distant land; though its progress has been dishonoured by crimes against progress, against the people, and against the religion; though it has done great evil, and that bad practices are followed; yet, on the whole, we are bound to say that, calmly reviewing the history of the last century, we can point to no such progress in any old country as that which has been witnessed in Hindostan."

He gives us a view of how our wonderful Empire rose and what it owes to the men tracing the moral features of our reign and the progress of Missions in India, he concludes in the following words:—"Never did a higher Missionary spirit, and a more ardent State-spirit, Christian, than to confer the temporal blessings of an ancient race the temporal blessings of good government, and the eternal hopes of true religion. Our connection with them, viewed with a careless eye, appears as the high romance of a chivalrous age, and a more fitting emblem of our connection with them, than the prosaic and unromantic of a modern age. It is only to be confirmed by adopting such principles and objects of government, as a wise and prudent Providence can view with approval. Let our Statesmen honestly set before themselves the task of making the great nations of India happy and prosperous, and of opening the way for their mental and moral improvement. And let our Missionary Churchmen, with energy worthy so magnificent a conflict, reinforce the posts now scattered through Hindustan, and calmly wait, in unswerving faith, till a change comes upon the changes, till the people who for three thousand years, have worshipped Shiva and Vishnu, shall cast them down before the name of Jesus, as Europe once cast Jupiter and Thor."

Our articles we have in all, every one of them ably written; and encouraging us to hope the best for this new enterprise. We cannot conclude this notice without expressing the satisfaction with which we hail the appearance of the LONDON QUARTERLY. A periodical of the first class, ably designed for the promotion of the general mind of the leading features of Methodism, and boldly assuming a place on the arena of our highest literature as the champion in that field of the doctrines we profess; one too evincing such fitness for the work; can not be so perfunctory in its appeal for support throughout the world. Wherever is found an educated member of our Church who daily appreciates the relation of Methodism to the world and his own relation to Methodism, who estimates aright the demands and duties of the age, will be found a subscriber to the London Quarterly Review.

Bible Society Jubilee Meeting.

The Jubilee of the British and Foreign Bible Society was celebrated by the Nova Scotia Auxiliary, on Wednesday evening, the 12th instant, at Temperance Hall—the Hon. the CHIEF JUSTICE in the Chair.

The meeting was opened with singing, and prayer by the Rev. Mr. WHEATLEY, and the business commenced with a most eloquent and animated address by the venerable Chairman, which formed an appropriate and suitable preparation for the subsequent proceedings of the evening.

The most luminous and striking feature was then read by the Secretary, S. L. STANBROOK, Esq., exhibiting a most interesting and successful progress of the Society,—its extensive and successful operations within the past half century, and the objects contemplated in the observance of its Jubilee. In this statement, some most pleasing facts relative to the first operations of

the Parent Society in this Province, were embodied, as also the names and subsequent history of its Auxiliaries, and the statistics connected with its Branch and Associations to the present time. It is to be hoped, that our readers this excellent in a future number.

The following notices were then adopted: Moved by their, George Hill, seconded by Wm. FAYON, J. Esq., one of the Vice Presidents. That this meeting this year of Jubilee as a solemn occasion commemorating the Diety, so ably and faithfully conducted by the Society in its originally history, and subsequent progress.

Moved by their, Dr. RICHEY, seconded by J. W. NUTTINSON, one of the Vice Presidents. That this meeting does the celebration of the Jubilee, a suitable opportunity for leaving a record of the Society's history, character, and claims of the Bible; and the right of any individual to possess the same.

Moved by their, J. C. GRIEKE, seconded by the Hon. J. THORNTON, one of the Vice Presidents. That this meeting desires to express the fullest sympathy with the Parent Society in embracing this a fitting occasion for making new and vigorous efforts for the widest possible circulation of the Scriptures both at home and abroad.

Moved by Misses SMITH, seconded by the Hon. JOHN MITCHELL. That this meeting desires to express its thankfulness for the measure of success that has attended the efforts of the Jubilee Committee of this auxiliary; it cherishes the hope that the amount already raised for the Jubilee Fund will be largely increased before the termination of the day.

The Duologue was sung, and the Benediction was pronounced by the Rev. Mr. SCOTT. In the course of the proceedings a note was handed to the Chairman, to intimate that a sailor belonging to Her Majesty's Ship Cumberland, who had been engaged in distributing copies of the Scriptures in various languages, and in different parts of the world. He was called to the platform, and, before passing through the door, was requested to speak. He gave a very interesting statement of the last he had received from the Scriptures while very young, and by the pious advice and junction of his dying mother; and of his subsequent activity in distributing Bibles and Testaments, and Religious Tracts in the West Indies and South America. He referred to the names of the various subjects of the Jubilee Fund, and related several interesting circumstances connected with his intercourse with natives of rank and others in the places he had visited.

This meeting was the best in almost every way, it was thought by many, that had ever been held in the city, for any similar object. The sermons were interesting, and the topics introduced—of most thrilling and momentous interest, to the church and to the world—and the speeches, at least of those who took the more prominent parts of the business of the evening,—were most rich and vivid and eloquent. The collection towards in keeping with the rest—amounted to £20. The congregational collections had been taken up in almost all the Churches—subscriptions to the amount of nearly £150, had been gathered up in the City; and yet there was a readiness on this occasion to bear a fitting testimony to the importance of this great Protestant Institution—the British and Foreign Bible Society. We have great pleasure in stating that the Nova Scotia Auxiliary for the Jubilee Fund, in the City and throughout the Country, exceeds Five Hundred pounds.

Arrest of a Scottish Lady in Tuscany for Circulating the Bible.

In pursuance of the new code against the circulation of works hostile to the Roman Catholic faith, which came into existence a fortnight ago, a young Scottish lady has been arrested and conveyed to the Penitentiary at Lucca, on the charge of disseminating Protestant tracts in a village near the baths of Lucca. The lady in question is Miss Margaret Cunningham, of Thornton, near Kilmarnock, Ayrshire, who, with her mother and sister, were about to leave Tuscany for the purpose of visiting their friends in the North of England. Mrs. Cunningham reached the police office with the absence of Miss Margaret Cunningham, and, on being informed that she was unwell and confined to her bed, declared that, as she was a Protestant, she had no objection to her daughter's going to the baths of Lucca, in order to have her passports checked, the delegate having acquainted them with the purpose of the visit, and that, on their arrival, he demanded the reason of the absence of Miss Margaret Cunningham, and, on being informed that she was unwell and confined to her bed, declared that, as she was a Protestant, she had no objection to her daughter's going to the baths of Lucca, in order to have her passports checked, the delegate having acquainted them with the purpose of the visit, and that, on their arrival, he demanded the reason of the absence of Miss Margaret Cunningham, and, on being informed that she was unwell and confined to her bed, declared that, as she was a Protestant, she had no objection to her daughter's going to 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# The Provincial Wesleyan.

## The Last Leaf

BY WILLIAM GEORGE CROSBY.

Long trembling one!

Last of a summer race, withered and sere,  
And shivering—wherefore art thou lingering here?

Thy work is done.

Thou hast seen all  
The summer flowers reposing in their tomb,  
And the green leaves that knew thee in thy bloom.

Wither and fall!

The voice of spring,  
Which called thee into being, ne'er again  
Will greet thee, nor the gentle summer rain  
Now venture bring.

The zephyr's breath  
No more for thee will waft it merrily;  
But the low sighing of the blast shall be  
Thy hymn of death.

Yet a few days,  
No more for thee will waft it merrily;  
But the low sighing of the blast shall be  
Thy hymn of death.

Yet a few days,  
A few faint struggles with the summer storm,  
And the stained eye to catch thy quivering form,  
In vain may gaze.

Pale Autumn leaf!

Thou art an emblem of mortality,  
The young heart, once young and fresh like thee,  
Withered by grief.

Whose hopes are fled,  
Whose loved ones all have drooped and died  
Away,  
Still clings to life, and lingering, loves to stay  
Above the dead!

But list—even now  
I hear the gathering of the wintry blast!  
It comes,—thy frail form trembles,—it is past!  
And so art thou!

Let's Sit Down and Talk Together.

BY THOMAS MACKELLAR.

Let's sit down and talk together  
Of the things of olden day,  
When we, like lambskins loosed from tether,  
Gaily tripped along the way.

Time has touched us both with lightness,  
Leaving furrows here and there,  
And tingling with peculiar brightness  
Silver threads among our hair.

Let's sit down and talk together,  
Many years away have past,  
And fair and foul has been the weather,  
Since we saw each other last,  
Many whom we loved are living  
In a better world than this,  
And some among us still are giving  
Toil and thought for present bliss.

Let's sit down and talk together;  
Though the flowers of youth are dead,  
Sweet ferns still grow among the heather,  
And for us their fragrance shed.  
Life has a thousand blessings in it  
Even for the aged man,  
For God has hid in every minute  
Something for our eyes to scan.

Let's sit down and talk together;  
Boys were we—now are men;  
We meet a while, but know not whether  
We shall meet again when we meet.  
Parting time has come; how fleetly  
Sped the moments when their wings  
Are fanned by breathings issuing sweetly  
From a tongue that never stings!

## Temperance.

The following is an Extract from the Correspondence of Mr. J. E. STARR, of this city, to the *Athenaeum*—

A man professing to be a Son of Temperance, and thus assuming a false and deep obligation to perform. It is his duty once a week punctually to attend stated meetings, to assist in the duties of working the Division, attending on Committees and taking a proper part and share of the business of the order. If all this is attended to instead of a difficulty being experienced every quarter in finding brothers to serve, there would be a competition among them as to who should be appointed to fill the various offices. Every member of the Order wishing well to it can do so without any difficulty, being punctual at the hour of meeting one night in a week, and there is nothing that will do so much for the good of the cause as a regular and punctual attendance. Brothers then will the consent with me, that it is passing, and good to our fellow men. There is nothing that causes greater doubt of the sincerity of a member belonging to any association than a want of proper attention to pledged duties—what can be thought of members of our order who stand forth and most honestly uphold its blessings and benefits, stigmatising the traffic in alcoholic drinks? Can we believe in their sincerity when they do not appear in the Division room for months, and then only to pay up their dues, and receive a formal notice from the Financial Secretary—perhaps not appearing even then, but sending their dues by some friend more accommodating than I should be—I doubt their truth. I doubt their sincerity, I doubt their being Sons of Temperance so much as I would doubt myself if I was guilty of the like, and I will place faith and confidence in no pledged brother, unless he is his past attending to his duties, and bearing a part of the labor of the cause which he has voluntarily in the sight of God pledged himself to sustain.

If the Order of the Sons of Temperance is not so flourishing a state as it has been, the principles of total abstinence are too deeply rooted and firmly established, and have too firm a hold upon the affections and heart strings of our people, of a powerful and noble host of the sons of the earth, to be put down. If members of the Order are guilty of apostasy and broken pledges—of the hostile aim, determined opposition of misguided and infatuated men has prevailed, it is prevailing, and will continue to spread and disturb our operations—unless we induce our members from their duty, encouraging and enervating them in the terrible bonds of despair, at last to leave the victims of a hell-detracting fire, a prey to the remorseless demon, to fall from life to death. Into endless tormenting misery. The cause will still prevail, who holy work will prosper—no matter what the array of all the powers of darkness, will not be overcome, but left the Hall glorified with the evening's entertainment, and I trust with a deeper interest in the good and noble cause, whose claims had been so eloquently enforced, and we hope, in some degree, advanced by the different speakers.

## Agriculture.

### Milk, Butter, and Cheese.

Milk consists of sugar, casein, (curd), salts, globules of fat, (butter), and water.

It often, in addition, contains some aromatic principle, derived from the food of the cow. After milk is drawn from the cow, the vital affinity which kept the carbon, oxygen and hydrogen so combined as to form sugar, ceases, and the sugar is gradually converted into another compound of the elements, named lactic acid. In popular language, this change is called the souring of milk.

The fat or butter is in globules mixed with the water of the milk. These globules, when the milk is at rest, gradually ascend to the surface, taking with them a portion of sugar and water, or lactic acid in place of sugar, if the milk is sour. This compound may be skimmed from the surface, and is called cream. If this cream be heated, the globules of fat burst and unite together. Being lighter than the other constituents of cream they ascend to the surface, forming an oily fluid. This may be taken off, and if put in a cool place, it solidifies, and is in fact pure butter. Butter so obtained will keep a long time, without becoming rancid, but it has not the taste of common churned butter, and is not used as an article of diet. To obtain butter for food, the heat required to burst the globules of fat, is generated by agitating the milk or cream in churning. To have this process done in the best manner, the cream must be neither too cold nor too hot. Churning raises the temperature from four to ten degrees according to the degree of agitation and friction to which the cream is subjected. From 60 to 65 degrees is the proper range of temperature. Pure common salt and saltpetre have also the power of retarding rancidity. Many dairymen keep the cream in the casein is all worked out, by adding a mixture of pure salt, sugar and saltpetre. Well packed in air-tight casks, or crocks, and kept in a cool place, may be kept any length of time without change.

Casein or cheese may be obtained in a tolerably pure state by adding any acid to new milk, skim-milk, or buttermilk. When this is done, the casein curd falls to the bottom, and the whey rises to the top. The curd is then pressed, and the whey is removed. The curd is then pressed, and the whey is removed. The curd is then pressed, and the whey is removed.

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## Stellancous.

### Japanese Empire.

Below we give an interesting account of the Japanese Empire, which has been kindly furnished us by Mr. Thomas Troy. He has had extensive facilities for gaining information on this subject.

The whole subject consists of sixty-six provinces. The island Nippon contains fifty, Kei-sho nine, Schoko five, Yezo one, Sa-dio one.

The city of eddo is in the province of Mous-sha, the chief port including the four principal seas, some of which are rich in mineral productions. In the island of Sa-dio there is a rich gold mine, but no one is allowed to work them but the consorts who it government and there are never allowed to see the daylight. They work the mine like a rail road tunnel, under the mountains, where some have to spend their life time, without ever seeing the sun again.

On the coast of the Kei-sho there is an abundance of coal, and a good harbor for shipping near at hand. The people mostly burcharcoal; they are forbidden to burn the hard coal, on account of the gas, therefore the mines are not much worked.

In the island Hei-jo-ryu-sha, all the Emperor's clothing is made. He sends a vessel there five times a year, to bring his rich cargo to eddo. Some of the junk are ornamental to give plates on the roof of the houses.

The most remarkable mountain is Fong-shan, in the province Shoo-king; it is ten miles high, and the top is capped with snow nine or ten months of the year. In June and July it is visited by great numbers of pilgrims, and different parts of the country. The people have a great many songs in praise of it and its traditions. It is regarded sacred, and no females are allowed to ascend it.

The present Emperor is about twenty-two years of age; his title is Thin-Kaw, which means heaven's anathema. His palace is in the city of eddo; it is surrounded by a strong wall, an outside the wall is a deep canal full of water; his arsenal is close to the palace, and a mound, where he and his Ministers dressed in the same uniform with himself, so that no person may know him, so much he is afraid of his own subjects.

When he passes through the city the people must kneel down and keep their faces to the ground until he is out of sight; they have to bow their heads to look at him. The Emperor's Ministers are of the same rank as state and public officers. The principle weapon of war in Japan is the sword, which is large and very sharp. A good swordsman is supposed to be able to fend off three arrows, shot at the same time, and to throw a spear into a man's back with his hand, if he sees the man who is firing at him. The use of the musket is as follows—It has no flint, but goes with a match, which is attached to the stock; they load the musket up to the left shoulder, and fire it with the right hand, while they touch it off with the left. The people are not allowed to keep fire arms in their houses. *San Francisco Times.*

## Interesting Paragraphs.

"I DUN AS THE REST DUN."—This time, yielding spirit—this doing as "the rest did," has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling house, or the lottery, or the circus, or the fair. He becomes dissipated—spends his time—loses his credit—squanders his property, and at last sinks into an unmitigated grave.

What raised him? Simply "doing as the rest did."

Other children in the same situations of life do so and so—are indulged in this thing and that. He indulges his own in the same way. They grow up alike—under the same influences. The father wonders why his children do not succeed better. He has spent much money on their education—has given them great advantages. But, alas! they are only a source of vexation and trouble. Poor, man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters gently. They learn what others learn, to paint, to sing, to play, to dance, and several other useless matters. They are taught to be idle and indolent, and unable to support their extravagance—and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," she says, "I did as the rest did."

AUTOMATONS.—Some wonderful accounts are handed down of mechanism so constructed as to resemble the figure and action of man. One of these was played at Farenburg, about four hundred years before our era, it is said to have made a wooden pigeon that could fly. Albertus Magnus constructed an automaton to open his door when any one knocked. The Emperor Maximilian, who was a wonderful inventor, constructed a wooden figure that could walk, and he also constructed an iron fly, which flew out of his hand and returned, after flying about the room. In 1738, an automaton, which played the flute in the same manner as a living performer. In 1741, Vaucanson produced a flageolet-player which played the flageolet with the left hand and beat a tambourine with the right. He also made a duck which dabbed in the water, swam, drank, and quacked like a real duck. A Frenchman exhibited a duck in this city, seven or eight years ago, which went through several of the same operations. Automata have been constructed to resemble a woman, and the last of these was called the "Fanny." It was constructed by a Swiss named Marius, and it performed eighteen tunes on the piano, and continued in motion an hour. He also made another figure, representing a boy that could write, read, &c.—*N. Y. Paper.*

## Home Manufactures.

THE following is a list of the names of the manufacturers of the Province of New South Wales, who have been appointed to the office of the Registrar of the Court of Sessions, in the County of New South Wales, for the year 1852.

AGENTS FOR THE SALE OF RUSSIA SALVE.

RUSSIA SALVE CURES BURNS.

RUSSIA SALVE CURES SCALDS.

RUSSIA SALVE CURES SORE THROAT.

RUSSIA SALVE CURES BRUISES.

RUSSIA SALVE CURES WOUNDS.

RUSSIA SALVE CURES RHEUMATISM.

RUSSIA SALVE CURES GOUT.

RUSSIA SALVE CURES NEURALGIA.

RUSSIA SALVE CURES MIGRAINE.

RUSSIA SALVE CURES DYSPEPSIA.

RUSSIA SALVE CURES INDIGESTION.

RUSSIA SALVE CURES COLIC.

RUSSIA SALVE CURES CONSTIPATION.

RUSSIA SALVE CURES DIARRHOEA.

RUSSIA SALVE CURES HEMORRHOIDS.

RUSSIA SALVE CURES PILES.

RUSSIA SALVE CURES FURUNCLES.

RUSSIA SALVE CURES ABSCESSSES.

RUSSIA SALVE CURES ERYSIPELAS.

RUSSIA SALVE CURES SCARLET FEVER.

RUSSIA SALVE CURES DYSENTERY.

RUSSIA SALVE CURES CHOLERA.

RUSSIA SALVE CURES TYPHOID FEVER.

RUSSIA SALVE CURES MALARIA.

RUSSIA SALVE CURES INTERMITTENT FEVER.