

the "12" at Richmond Hill!

Poetry.

TREASURES OF THOUGHT.

If thou hast thrown a glorious thought Upon life's common ways, Should offer men the gain have caught, Fret not to lose the prize.

Great thinker, often thou shalt find, While folly plunders fame, To thy rich store the crowd is blind, Nor knows thy very name.

What matters that, if thou uncoil The soul that God has given, Not in the world's men eye to toil, But in the sight of Heaven?

If thou art true, yet in the looks For fame and human sigh; To nature go, and see how works That handmaid of the sky.

Her own deep bounty she forgets Is full of germs and seeds. Nor glorifies herself, nor sets Her flowers above her weeds.

She hides the modest leaves between, His loves untrodden roads; Her richest treasures are not seen By any eye but God's.

Accept the lesson. Look not for Reward, from out those chases All selfish ends, and ask no more Than to fulfil thy place.

Literature.

The Civilized and the Savage.

AN INCIDENT IN CALIFORNIA.

Two men, mounted on vigorous horses, were crossing the desert plains which extend from the north of the encampment of Saint Thomas (west of the island of San Francisco) Some baggage, enveloped in coarse wrappers, was affixed to the cruppers of the horses by means of long leathern straps; to the saddle-bow were suspended a mattock, a lever, and a sieve. The cavaliers each wore at his girdle a naked sword, and at least a brace of pistols. They were two gold-seekers—an Englishman and a Peruvian. The Peruvian, a child of chance and fortune: the Englishman, a scion of one of the most ancient families of Great Britain. These two men, so different in their origin and their education, had met at San Francisco, and a similar need of gold had united them in the same enterprise.

The Peruvian, of an already advanced age, was thick-set, choleric, and robust. His ignoble countenance bore the imprint of brutal and violent passions. The Englishman, young, light, and slender, had a face faded by European excesses. His still noble features were strongly marked, and his fair hair had become thin at the top of his head. Lord B. had rapidly squandered on the continent a considerable fortune. Pleasures, of which he was weary, but which nevertheless were become by his life a necessary habit to him, were about to fail him; he had tried play as a resource—play had proved fatal to him. He emigrated to America, and associated himself with the Peruvian, Montis, to go in search of gold.

Day was closing, when the two gold-seekers saw delineated in the horizon, at the lowest part of the red and inflamed heavens, dark forms which were coming towards them. They put themselves on the defensive; and, after some minutes of anxiety, they discovered that it was an Indian family, who were marching towards the east. Three men, their heads tattooed with blue, bore on their shoulders two chests of cabo-wood, carved, and striped with glaring colours. Behind them came a woman, who held by the hand a child, entirely naked, and carried another still younger, secured to her bosom by an osier girdle. When they were within hearing, Lord B. hailed them.

"At what distance are the mountains?" demanded Lord B. "At a half-day's march," replied one of the Indians, in pretty good English; "but the sun will soon set, and you had better wait till it shall rise again, to continue your way.—We ourselves, who have borne the heat of the day, are fatigued, and if you like, we will encamp together."

"Willingly," said the Englishman, who alighted, together with his companion. They thrust their levers into the soil, and made their steeds fast to them.

"You are going into the gold country?" said the elder of the Indians, shaking his head. "Ah! you will find many others there besides our good brothers of the Union (inhabitants of the United States)—Until now, we have lived happily, but greedy tribes came, and we were compelled to quit the land of our fathers; yet here is my brother, the Great Wolf, who is a man formidable in war; here is my other brother, Serpent's Eye, who is mild, and who knows so much of the secrets of nature, that he has caused peace to spring up among the warriors; here is my wife, Kelida, who has words sweet as honey, wise, and penetrating as the

fire-water of our brothers of the Union. Well, we have all been obliged to fly before the cunning of those tribes who make the poor Indians work, and cheat them in the weights of the gold. But you, who appear the friends of the Great Spirit, you will be protected by him in the land of gold, as you will protect to-night, with your powerful weapons, the weak ones who now offer you the half of their day's hunting."

Lord B. refused the provisions of the Indians, and drew from his baggage a handful of baked rice-flour, which he silently shared with the Peruvian. The latter, during the whole time that the old man was speaking, had never taken his eyes off the chests. He replied, "You have spoken wisely, my father.—This night we will watch over you; for we know that in so acting we shall do that which is pleasing to the Great Spirit."

They smoked, according to custom; they lit a fire; then the large canvass cloths were unrolled, and the Indians laid themselves beneath them, whilst the gold-seekers wrapped themselves in their thick *narcudas* (Spanish cloaks.) Two hours passed.

The Indians were sleeping.—The Peruvian, who was keeping watch, approached Lord B. "My lord," said he, in a low voice, "if your lordship is disposed, our expedition may end here. You have, of course, noticed the chests that these Indians carry. They contain certainly more gold than you and I, strangers to this trade, could collect in six months; there remains, then, for us nothing more, my lord, but to thank Providence and the Holy Virgin for this good opportunity."

"What, Señor Montis," said Lord B., "do you propose a robbery to me?"

"Heretic!" murmured Montis.—"Oh, no, my lord," added he, aloud, "it is merely a forced loan, as you say in Europe; besides, by leaving these good people our working implements, which, as you know, are invaluable in these latitudes, we shall almost compensate them for the time we shall cause them to lose. Consider, that if they have amassed such treasures with their hands alone, aided by mattocks and sieves, which my conscience makes it a duty to leave them, they will soon collect triple what they are now carrying away. They will even be the gainers by this exchange. In short, my lord, we must think of ourselves; life is short, and gold doubles it. Will you live? Yes or no?"

Lord B. turned slowly and silently round, and uttered this single sentence, "Be it so, then."

Montis guided beneath the canvass; the old man, the woman, and the children were asleep. The Great Wolf breathed heavily; he was agitated by a painful dream; but Serpent's Eye, lying at the extremity of the tent, kept his legs and body extended over the two chests. At the slight noise made by Montis, he raised his head.

Montis stopped. "Brother," said he, in a tone so low that his voice resembled the fluttering of a leaf which a light wind drives before it, "the night is cold outside the tent—I come to ask of thee a place at thy side." And Montis made a step forward.

The Indian raised himself upon his elbow, and regarded Montis with eyes that pierced the shadows. "You knowest that hospitality is due to thee from us—thou mayest enter freely."

Montis approached nearer. "But," continued the Indian, disengaging his right hand from the folds of the canvass in which he was enveloped, "thou occupiest now a place favourable for sleep; why dost thou still approach?"

Montis seemed to pay heed to this observation. He stretched himself on the ground, inclining his head to the side of the chests; then he arched his back, folded his arms, and drew his knees up to his chest.

The Great Wolf complained aloud in his dream.

Serpent's Eye, uneasy at the oblique manoeuvre of the Peruvian, carried, without changing his attitude, his liberated right hand to the wood of a poisoned arrow which he drew from his girdle; but he had not withdrawn it from its quiver of skin, when the Peruvian seized him by the arm with one hand, and with the other plunged his *navaja* (poisoned arrow) into his heart with fatal precision. Serpent's Eye ut-

tered not a groan, nor a sigh; his head fell helplessly upon the soil.—The Great Wolf wept in his sleep, and uttered stifled sighs.

Montis raised a corner of the tent, and drew out the two chests with infinite trouble and precaution. At the same time, he made a sign to the Englishman to disencumber the horses of all useless weight. Then they placed a chest upon each horse, fastened them securely with their leather straps, and set out at full gallop.

At the end of some minutes, they heard the heart-rending cries of the Indians; and by the ruddy flame of the fire, they saw the unfortunate family, who rolled in despair upon the sand, breaking out in threats, useless imprecations, and mad yells of grief.

The day was dawning when Lord B. and his companion arrived in sight of the encampment of Saint Thomas. They alighted, and unloaded the chests.

Lord B. was uneasy, Montis gay and good-humoured. "There, my lord," said he, "we shall have to make an inventory of our fortune. The difficulty will be to weigh it, so as to share it equally, for we are without scales; but we can buy passable ones with plenty of money."

Thus saying, he cut asunder with his sword the ligatures which secured the chests. When the lids were ready to be opened, he stepped back for a moment before them, clasped his hands with admiration, took off his hat to them, and kicked them with his foot with a brutal joy; but—oh, surprise! oh, fury!—the chests contained only some dead men's bones, the most part of which were crumbled into dust, a little earth, and some fragments of granite.

Montis, driven to desperation, blasphemed, raising his hand towards Heaven.

Lord B. approached the chests, and knelt down. His countenance, usually so impassive, had changed colour, and tears rolled down his cheeks. He remained some time thus.

What was passing in the soul of the noble lord? Did he think of his escheteon of nobility that he had sullied by a robbery? Did he think of that poor tribe of savages that emigrated, carrying piously the bones of its fathers, and a little of the earth of its native country, whilst he, the European, the civilized, the man of the world, the lord who had dissipated the fortune and honour of his family, came, while in search of gold, to steal the relics of these Indians, and profane their rites of sepulture? We cannot say, but some days after, Lord B. set sail for the East Indies. Some months later, he fought at Moulton, beneath the English.

In the last affair against the Sikhs, Lord B. met the death of a soldier.

WHY IS A MAN OBLIGED TO PAY HIS DEBTS?

[The following Tract is taken, with some slight alterations and abridgement, from the Chapter on "Property" in Dymond's Essays on the Principles of Morality.]

Why is a man obliged to pay his debts? It is to be hoped that the morality of few persons is lax enough to reply—Because the law compels him. But why, then, is he obliged to pay them? Because the Moral Law requires it. That this is the primary ground of the obligation is evident; otherwise the payment of any debt which a vicious or corrupt legislature resolved to conceal, would cease to be obligatory upon the debtor.

A man becomes insolvent and is made a bankrupt; he pays his creditors ten shillings instead of twenty, and obtains his certificate. The law, therefore, discharges him from the obligation to pay more. The bankrupt receives a large legacy, or he engages in business and acquires property. Being then able to pay the remainder of his debts, does the legal discharge exempt him from the obligation to pay them? No; and for this reason, that the legal discharge is not a moral discharge; that as the duty to pay at all was not founded primarily on the law, the law cannot warrant him in withholding a part.

It is however said, that the creditors have relinquished their right to the remainder by signing the certificate. But why did they accept half their demands instead of the whole? Because they were obliged to do it;

they could get no more. As to granting the certificate, they do it because to withhold it would be only an act of gratuitous unkindness. It would be preposterous to say that creditors relinquish their claims voluntarily; for who would give up his claim to twenty shillings on the receipt of ten, if he could get the other ten by refusing? It might as reasonably be said that a man parts with a limb voluntarily, because, having incurably lacerated it, he submits to an amputation. It is to be remembered, too, that the necessary relinquishment of half the demand is occasioned by the debtor himself; and it seems very manifest that when a man by his own act, deprives another of his property, he cannot allege the consequences of that act as a justification of withholding it after restoration is in his power.

The *modus* in which an insolvent man obtains a discharge, does not appear to affect his subsequent duties. Compositions, and bankruptcies, and discharges by an insolvent act, are in this respect alike. The acceptance of a part instead of the whole is not voluntary in either case; and neither case exempts the debtor from the obligation to pay in full if he can.

If it should be urged that when a person entrusts property to another, he knowingly undertakes the risk of that other's insolvency, and that, if the contingent loss happens, he has no claims to justice on the other, the answer is this: that whatever may be thought of these claims, they are not the grounds upon which the debtor is obliged to pay. The debt or always engages to pay, and the engagement is enforced by morality; the engagement, therefore, is binding, whatever risk another man may incur by relying upon it. The causes which have occasioned a person's insolvency, although they greatly affect his character, do not affect his obligations; the duty to repay when he has power is the same, whether the insolvency were occasioned by his fault or by circumstances over which he had no control. In all cases, the reasoning that applies to the debt, applies also to the interest that accrues upon it; although, with respect to the acceptance of both, and especially of interest, a creditor should exercise a considerate discretion. A man who has failed of paying his debts ought always to live with frugality, and carefully to economize such money as he gains. He should reflect that he is a trustee for his creditors, and that all the needless money which he expends is not his, but theirs.

The amount of property which the trading part of a commercial nation loses by insolvency, is great enough to constitute a considerable national evil. The fraud, too, that is practiced under cover of insolvency, is doubtless the most extensive of all species of private robbery. The profligacy of some of these cases is well known to be extreme. He who is a bankrupt to-day, riots in the luxuries of affluence to-morrow; lows to the creditors whose money he is spending; and exults in the success and the impunity of his wickedness. Of such conduct, we should not speak or think but with detestation. Happy, if such wickedness could not be practised with legal impunity! Happy, if Public Opinion supplied the deficiency of the law, and held the iniquity in rightful abhorrence!

Perhaps nothing would tend so efficaciously to diminish the general evils of insolvency, as a sound state of public opinion respecting the obligation to pay our debts. The insolvent who, with the means of paying, retains the money in his own pocket, is, and he should be regarded as being, a dishonest man. If Public Opinion held such conduct to be of the same character as theft, probably a more efficient motive to avoid insolvency, in most cases, would be established than any which now exists. Who would not anxiously (and therefore, in a most cases, successfully) struggle against insolvency, when he knew that it would be followed, if not by permanent poverty, by permanent disgrace? If it should be said that to act upon such a system would overwhelm an insolvent's energies, keep him in perpetual inactivity, and deprive his family of the benefit of his exertions—I answer, that the evil, supposing it to impend, would be much less extensive than may be imagined. The calamity being foreseen, would prevent men from becoming insolvent; and it is certain that the majority

might have avoided insolvency by sufficient care. Besides, if a man's principles are such that he would rather sink into inactivity than exert himself in order to be just, it is not necessary to mould public opinion to his character. The question too is, not whether some men would not prefer indolence to the calls of justice but whether the public should judge accurately respecting what those calls are. The state, and especially a family, might lose occasionally by this reform of opinion—and so they do by sending a man to prison or transporting him; but who would think this a good reason for setting criminals at large? And after all, much more would be gained by preventing insolvency, than lost by the ill consequences upon the few who failed to pay their debts.

It is a cause of satisfaction that, respecting this rectified state of opinion, and respecting integrity of private virtue, some examples are offered. There is at least one community of Christians which holds its members obliged to pay their debts whenever they possess the ability, without regard to the legal discharge.* By this means, there is thrown over the character of every bankrupt who possesses property, a shade which nothing but payment can dispel. The effect (in conjunction we may hope with private integrity of principle) is good—good, both in instituting a new motive to avoid insolvency, and in inducing some of those who do become insolvent, subsequently to pay all their debts.

Of this latter effect, many honourable instances might be given; two which have fallen under my observation, I would briefly mention.—A man had become insolvent, I believe in early life; his creditors divided his property amongst them, and gave him a legal discharge. He appears to have formed the resolution to pay the remainder, if his own exertions enabled him to do it. He procured employment, by which, however, he never gained more than twenty shillings a week; and worked industriously, and lived frugally for eighteen years. At the expiration of this time he found he had accumulated enough to pay the remainder, and he sent the money to his creditors. Such a man, I think, might hope to derive, during the remainder of his life, greater satisfaction from the consciousness of integrity, than he would have derived from expending the money on himself. It should be told that many of his creditors, when they heard the circumstances, declined to receive the money, or voluntarily presented it to him again. One of these was my neighbour: he had been little accustomed to exemplary virtue, and the proffered money astonished him: he talked in loud commendation of what to him was unheard-of integrity; signed a receipt for the amount, and sent it back as a present to the debtor. The other instance may furnish hints of a useful kind. It was the case of a female who had endeavoured to support herself by the profits of a shop. She however became insolvent, paid some dividend, and received a discharge. She again entered into business, and in the course of years had accumulated enough to pay the remainder of her debts. But the infirmities of age were now coming on, and the annual income from her savings was just sufficient for the wants of declining years. Being thus at present unable to discharge her obligations without subjecting herself to the necessity of obtaining relief from others, she executed a will, directing that at her death the creditors should be paid the remainder of their demands; and when she died, they were paid accordingly.

*Where any have injured others in their property, the greatest remedy should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them."

"And it is the judgment of this meeting, that monthly and other meetings ought not to receive collections or bequests for the use of the poor, or any other services of the Society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors: for until such persons have paid the deficiency, their possessions cannot in equity be considered as their own."

Official Documents of the Yearly Meeting of the Society of Friends.

A SHREWD EDITOR.

There are some persons who seem to think that editors regard it as one of the greatest intellectual luxuries to pitch into somebody, and they suppose themselves to have conferred a great favor by furnishing belligerent contributions, in which some person, corporation, or society is soundly abused. Such people may take a hint from the following:

A noted chap of this sort once stepped into the sanctum of a venerable and highly respected editor, and indulged in a tirade against a citizen with whom he was on bad terms.

"I wish," said he, addressing the man of the pen, "you would write a very severe article against R—, and put it in your paper."

The next morning he came rushing into the office in a state of violent excitement. "What did you put in your paper? I have had my nose pulled, and been kicked twice."

"I wrote a severe article, as you desired, and signed your name to it," replied the editor calmly.

MAKING HAY.

Clover hay cut at the period of florescence, and thoroughly made, has been found by repeated experiments, to lose about four-fifths of its weight in 'making.' When the flower has fallen, and the stalks have lost some of their moisture, the loss in drying is three-quarters of the weight of the crop when cut; probably a fair average where the grass is in the state of advancement last indicated, and the labor of making is performed with a free exposure to the sun and air, one hundred pounds will be reduced to twenty-two. Clover, in all its varieties, is a valuable product, and one of the best grasses for hay, if mixed with the latter kinds, we have for cattle. It is rapid, highly nutritive in its properties, and agrees well with all descriptions of animals. Its value, however, for feeding purposes, depends, in an eminent degree, upon the method of curing it. Formerly it was the practice to mow it in the morning, and after repeated turnings and shakings, to put it in cock. The next day it was opened, turned two or three times, pitched into bunches, and finally, after all the foliage and seed had been detached by the rough handling to which it was thought necessary to subject it, conveyed to the mows. The loss attending this method was soon found to be a serious abstraction from the profit of the crop, while the expense of making, to say nothing of mowing, was scarcely repaid by what remained.

Now, clover is cut as soon as the dew is off, allowed to remain in the swath undisturbed by the fork or rake till towards night, when, if the weather is clear or not, it is carefully turned, in order that a new surface may be exposed to the night dews, and the next afternoon pitched into grass cocks, each weighing about eighty pounds, in which condition it is suffered to remain until sufficiently dry to go into mow.—Hay made in this way, possesses the deep, rich green of the natural plant before being cut, and that sweet aromatic odor so grateful to every person capable of appreciating sweet smells. We have seen the clover heads as bright in mid-winter, in hay made in this manner, as they were the moment they fell before the sweep of the mower's scythe, and for aught we could perceive to the contrary, as fragrant.

All kinds of grass made in this way, is unquestionably much improved in quality; it also loses less by many pounds in a hundred, while the expense is diminished nearly or quite one-fifth.—Cor. Ger. Telegraph.

At a recent bazaar a young gentleman lingered for some time at one of the stalls, which was attended by a very handsome young lady—"The charge of your inspection of my wares," said the fair dealer, "is half a crown, sir." "I was admiring your beauty ma'am, and not your goods," replied the gallant. "That's five shillings, responded the lady with great readiness; and no demand, perhaps, was ever more cheerfully complied with."

"Jeannie," said a venerable Cameronian to his daughter, who was asking his consent to accompany her urgent and favored suitor to the altar, "Jeannie, it is a very solemn thing to get married." "I know it, father," replied the sensible damsel; but it is a great deal solemner not to."

FEEDING THE FARM HORSE.

W. G. Campbell, of Garrard county, Ky., in the *Louisville Journal* makes the following observations on the feeding of farm horses:

In ascertaining the most economical mode of feeding the farm horse, we will premise that that food which is procured with the smallest amount of labor and capital, and adds most to the strength, health and condition of the horse is the most economical: If the horse be kept in actual service and labor, cut oats and corn in the cob, with hay, constitutes cheap, healthy, and strengthening food, and I have no doubt is the most economical method of feeding ordinarily. Oats should always be cut up—cut for the horse to the band, and you will leave a portion in fine condition to be fed to cattle. Three bundles thus cut constitute a good feed, with eight ears of corn and hay; and if hay is not convenient by letting the horse run out at night and pick grass, or such rough fodder as is fed to cattle, he will keep in fine flesh and extra condition. The low price of horse feed would not pay for labor bestowed upon it unless it be in time of great scarcity of food. The food of horses, however, should be varied, so as to prevent cloying, but oats are extremely agreeable to the horse, and he rarely cloy upon them. Cut straw or oats, wheat or rye made wet, and rye meal mixed with it by pouring in the meal and constantly stirring the straw, makes a fine feed as an alternative, but should not be fed freely to any breeding animal. Such feed acts finely upon the bowels and skin, and may be used to advantage in all cases of costiveness. But one of the most palatable and healthy feeds for the horses, especially if he be failing in his appetite, is a small quantity of shelled oats, say a quart for a horse in delicate health, or a gallon for a horse inclined to costive habits, placed in a pail, with warm water poured over them. (or it may be boiling) and suffered to stand and absorb the water, and give when cool. Take care to pour only so much water as to wet the oats moderately. Any horse that will eat all will eat it. Its action upon the bowels will be fine, which will be told by the sleek and healthy appearance of the hair.

SALT, AND ITS OFFICES.

Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health, by Professor Johnston, may be relied upon by those who still put salt for their own puddings, and allow their cattle now and then:—

The wild buffalo frequents the salt lakes of Northwestern America; the wild animals of the central parts of South Africa are a sure prey to the hunter who conceals himself behind a salt spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial, it has been known that, without salt, man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such sufferings arose. Now we know why the animal craves salt—why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upwards of half the saline matter of the blood (57 per cent) consists of common salt, and as this is partially discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor allow the cartilages to be built up again as fast as they naturally waste.

DR. GUTHRIE AND THE PRECATOR.

Dr. Guthrie delivered an address in Bealmacoleom Free Church lately, in the course of which he told the following anecdote: "I remember once being able to relieve a musician. It was the first occasion I had to speak in Edinburgh, and it was in St. George's Church. Well, I went to St. George's, and at the first psalm the precator stuck. I knew by that he was out of time. [A laugh.] He tried again and stuck [laughter] he tried a third time and stuck again. Well, you must know I had not only to preach a sermon, but make a collection, and I thought that if we went on at this rate we would never get the money, so I said 'Let us pray.' By the time the prayer was over, the precator had recovered his powers, and we made a collection of £100. Well, after I had gone into the vestry and disrobed, the precator came up to me and said: 'I was greatly obliged to you to-day, Mr. Guthrie, to which I replied: 'My friend, I did more for you than you could have done for me. Only fancy if I had stuck, how would it have done for you to get up and said, 'Let us sing.' [Rears of laughter.]