

...dying the habits of animals, that the serpent has no palate, and that in the night he had made a dart and a snap at one of the rabbits, but missing it in the darkness, had caught a mouthful of the blanket, and conceiving it to be a very good rabbit (but with rather a loose skin, we should suppose), had never troubled himself with any further considerations. In the morning, when the head keeper went to the serpent house in a very anxious state of mind as to the result, there he saw the two rabbits sitting up by the side of the serpent's waterpan, washing their faces, to be nice and tidy for the day, and the last two inches of the thick railway blanket just going down the serpent's throat. Since this event the serpent has never shown any signs of having discovered his blunder or any disposition to disgorge his bedding. He lies torpid, as usual, after a good meal, drinks more water than he drinks in general, and perseveres with full reliance on his wonderful powers and peculiar organization. The blanket can be seen to have moved several feet down his body. It is now about the middle (October 28). Will he manage it somehow, or will he die? This is the problem.

From the Ethnology of the British Colonies and Dependencies. By R. G. Latham, M. D.

AUSTRALIA.

I feel as satisfied that Australia was peopled from either Timor or Rotti, as I do about the Gallic origin of the ancient Britons. Australia agrees with parts of Africa, South America, and Polynesia, in being partially inter-tropical, and wholly south of the equator, no part of continental Asia or Europe coming under these conditions. But it differs from Polynesia in being continental rather than insular in climate; from South America in the absence of great rivers and vast alluvial tracts; and from Africa in being wholly isolated from the northern hemisphere. It is with South Africa, however, that its closest analogies exist. Both have but small water-systems; both vast tracts of elevated barren country; and both a distinctive vegetation. The animal kingdoms however, of the two areas have next to nothing in common. The comparative non-existence of Australian mammalia, higher in rank than the marsupials, is a subject for the zoologist. Ethnology only indicates its bearing upon the sustenance of man. Poor in the vegetable elements of food, and beggarly in respect to the animal the vast continental expanse of Australia supports the scantiest aboriginal population of the world and nourishes it worst. The steppes of Asia feed the horse, the tundras, the reindeer; the circumpolar icebergs the seal; and each of these comparatively inhospitable tracts is more kindly towards its Mongolian, its Samoeid, and its Eskimo occupant, than Australia with its inter-tropical climate, but wide and isolated deserts. Except that his hair (which is often either straight, or only crisp or wavy) has not attained its maximum of frizziness, and is seldom or never been called woolly, the Australian is a Semang under a South African climate, on a South African soil, and with more than a South African isolation. The social constitution is of extreme simplicity. Many degrees removed from the industrial, almost as far from the agricultural state, the Australian is not even a hunter, except so far as the kangaroo or wombat are beasts of chase. Families, scarcely large enough to be called tribes or clans—wander over wide but allotted areas. Nowhere is the approach to an organised polity so imperfect. This makes the differences between section and section of the Australian population both broad and numerous. Nevertheless, the fundamental unity of the whole is not only generally admitted, but what is better—it has been well illustrated. The researches of Captain Grey, Telchermann, Schurman, and others, have chiefly contributed to this. Circumcision is an Australian practice—a practice common to certain Polynesians and negroes besides, to say nothing of the Jews and Mahometans. The recognition of the maternal rather than the paternal descent is Australian. Children take the name of their mother. What other points it has in common with the Malabar polyandria has yet to be ascertained. When an Australian dies, those words which are identical with his name, (in case of compounds) with any part of it, cease to be used, and some synonym is adopted instead; just as, in England, whenever a Mr Smith departed this life, the parish to which he belonged should cease to talk of blacksmiths, and say forgers, men, or something equally respectful to the deceased, instead. This custom reappears in Polynesia and in South America. A family selects some natural object as its symbol, badge, or armorial bearing. All natural objects of the same class then become sacred, i. e., the family which has adopted it respects them also. The modes of showing this respect are various. If the object be an animal, it is not killed; if a plant, not plucked. The native term for the object thus chosen is Kobong. A man cannot marry a woman of the same Kobong. Until we know the sequence of the cause and effect in the case of the Australian Kobong, we have but little room for speculation as to its origin. Is the plant or animal adopted by a particular family selected because it was previously viewed with a mysterious awe, or is it invested with the attributes of sacro-sanctity because it has been chosen by the family. This has yet to be investigated. The admission to the duties and privileges of manhood is preceded by a probation. What this is in the Mandan tribe of the Six Americans, and the extent to which it consists in the infliction and endurance of revolting and almost incredible cruelties, may be seen in Mr Catlin's description—

the description of an eye-witness. In Australia it is the Babu that cries for the youths that have arrived at puberty. Suddenly, and at night, a cry is heard in the woods. Upon hearing this, the men of the neighborhood take the youths to a secluded spot previously fixed upon. The ceremony then takes place. Sham fights, dances, partial mutilations of the body, e. g., the knocking-out of a front tooth are elements of it. And this is as much as is known of it; except that from the time of initiation to the time of marriage, the young men are forbidden to speak to, or even approach a female. Surely it is the common conditions of a hunter life which determine these probationary preparations for the hardships which accompany it in populations so remote as the Australian and the American of the prairie. I say of the prairie, because we shall find that in the proportion as the agricultural state replaces the erratic habits of the hunter, ceremonies of the sort in question decrease both in number and peculiarity of character. A third regulation forbids the use of the more enviable articles of diet, like fish, eggs, the emu, and the choicer sorts of opossum and kangaroo, to the Australian youth.

A SONG OF LIFE.

BY CHARLES MACKAY.

A traveller, through a dusty road,
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The Dormous loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary man might turn;
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer dropped a random thought;
'Twas old; and yet was new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great,
A watch fire on the hill;
It sheds its radiance far adown,
And cheers the valley still.

A nameless man amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O font! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

PROFITABLE THOUGHTS.

'Ah! they are very busy and bustling here now, but they will all be still enough by-and-bye,' said a clergyman from the country, as he passed with his friend for the first time through Courtland Street into crowded Broadway, at its most peopled hour. 'And,' said our informant, (the friend alluded to, who had lived in the great Metropolis all his life) 'I never felt so forcibly (so sudden was the observation, and so fervent the impression of the speaker) the truth of his remark. To me, the scene before us was an every day one; to him, spending his days in the calm retirement of the country, the crowd, the roaring of the wheels, the sumptuous vehicles of Wealth, and the bedizened trappings of Pride, presented a contrast so strong that the exclamation which he made was forced from him by the overpowering thought. 'Ye busy, hurrying throng, ye rich men, ye vain and proud men, where will you be seventy years from now?'

'After all,' says Sydney Smith, 'take some thoughtful moment of life, and add together two ideas of pride and of man, behold him, creature of a span-high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death, his soul floats from his body like melody from the string. Day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the wonderful creations of God are constantly flaming above and beneath. Is this a creature to make himself a crown of glory? to mock at his fellows sprung from the dust to which they must alike return? Does the proud man not err? does he not suffer? does he not die? When he reasons is he never stopped by difficulties? When he acts is he never tempted by pleasures? When he lives is he free from pain? When he dies can he escape the common grave? Pride is not the heritage of man. Humility should dwell with Frailty, and atone for error, ignorance and imperfection.'—Harper's Magazine.

Communications.

James A. Pierce, Esq.,

Sir,—I herewith hand you a copy of my Money Bill. It is only lately that I received it from Frederickton; I then handed it to my colleague, Mr Johnson, for his perusal, as I think from what fell from him at the Public Meeting held early in the season, on Rail Road matters, that he would be favorably disposed for Cash Payments, in certain cases. This has delayed a little my furnishing you with it; but I think it still in good time, as the public will have it a month before them, before the meeting of the House. I am glad to find by your last Gleaner that it is not forgotten. My object in wishing the Bill published is that the public can have a voice in the matter: if they require it to become a law they should express their opinions in a constitutional way. For my part I have given the subject great consideration, and have come to the conclusion that unless such a measure is made the law of the land, our country will not be worth living in so far as the great body of the people is concerned, unless some system be devised, whereby the price of labor can be established by some legal standard. If the measure does not commend itself, of course it will not be sustained; if it does, resistance by interested persons will be useless. They may be the means of deferring the measure for a while, but when the people take hold in right earnest, delay for any length of time is impossible. It is now with them; if it meets their views they will sustain it; if not they will let it die; but they will not have it in their power to complain if they do not help themselves. The question is of every day's occurrence—"why do our young men go to the States for work?" The answer is at hand,—because there they get cash for their work—here they cannot. I hope the farmers will not slumber, and leave to others to do what they should be foremost in doing, that is to support the measure, for they are deeply interested. It would be idle for me to enlarge. The Bill speaks for itself. It is and has been the law of the Mother Country for a long time, and the Bill now submitted is merely a copy of the revised law, as near as the circumstances of this country would admit.

I will feel obliged if you will publish the Bill and this Letter in your first Gleaner, and I will thank any other proprietor of a New Brunswick paper to copy, for the Bill, if sustained, will affect the whole Province. I am your obedient servant,
J. T. WILLISTON.
Chatham, 11th December, 1851.

A BILL

To prohibit the Payment, in certain Labor Work, and Occupation, of Wages in Goods or otherwise than in the Current Money of the Province of New Brunswick.

Whereas, The present mode of Payment of Labor, have had the effect of stopping, to a great extent, the circulation of Money, and driving the best Workmen from the Province, and it is necessary, in order to check the growing evil, to prohibit the Payment in certain Labor, Work, and Occupation, in Goods or otherwise than in the Current Money of the Province of New Brunswick.

I. Be it enacted, that in all Contracts hereafter to be made, for the hiring of any Workmen, Artificers, or Laborers, in any of the Trades, Work, or Occupation hereinafter enumerated, or for the performance by any artificer, Workman, or Laborer, in any of the said Trades, Work, or Occupations, shall be made payable in the Current Money of this Province only, and not otherwise, and that if in any such Contract the whole, or any part of such wages shall be made payable in any manner, other than in the Current Money aforesaid, such Contract shall be and is hereby declared illegal, null and void.

II. And be it enacted, that if in any Contract hereafter to be made between any Artificer, Workman, or Labourer, in any of the Trades, Work, or Occupations hereinafter enumerated, and his or their employer or employers, any provision shall be made directly or indirectly respecting the place where, or the manner in which, or the person or persons with whom the whole, or any part of the wages due, or to become due to any such Artificer, Workman, or Laborer, shall be laid out or expended, such Contract shall be and is hereby declared illegal, null and void.

III. And be it enacted, that the entire amount of the Wages earned by, or payable to any Artificer, Workman, or Laborer, in any of the Trades, Work, or Occupations, hereinafter enumerated, in respect of any labor by him done in any such Trade, Work, or Occupation, shall be actually paid to such Artificer, Workman, or Laborer, in the Current Money of New Brunswick, and not otherwise, and every payment made to any such Artificer, Workman, or Laborer, by his or their employer or employers, of or in respect of any such wages, by the delivering to him of Goods, or otherwise than in the Current Money of New Brunswick, shall be and is hereby declared illegal, null and void.

IV. And be it enacted, that every Artificer, Workman, or Laborer in any of the Trades, Work or Occupations hereinafter enumerated, shall be entitled to recover in any Court competent to try the same, from his employer or employers, in any such Trade, Work, or Occupation, all wages due and earned by such Artificer, Workman, or Laborer, in such Trade, Work, or Occupation, as shall

not have been actually paid to him by such his employer or employers in the Current Money of the Province of New Brunswick.

V. And be it enacted, that in any action, suit, or other proceeding, to be hereafter brought or commenced by any such Artificer, Workman, or Laborer, as aforesaid, against his employer for the recovery of any sum of Money due to such Artificer, Workman, or Laborer, as the wages of his Labor, in any of the Trades, Work, or Occupation hereinafter enumerated the Defendant or Defendants shall not be allowed to make any set off, nor to claim any reduction of the Plaintiff's demand by reason or in respect of any Goods, Wares, or Merchandise had or received by the Plaintiff, as or on account of his Wages, or in reward for his labor, or by reason or in respect of any Goods, Wares or Merchandise sold, delivered, or supplied to such Artificer, Workman, or Laborer, at any shop or other place, or otherwise howsoever.

VI. And be it enacted, that no employer of any Artificer, Workman, or Laborer in any of the Trades, Work or Occupations hereinafter enumerated, shall have, or be entitled to maintain any suit or action, in any Court of Law or Equity, against any such Artificer, Workman, or Laborer, for or in respect of any Goods, Wares, or Merchandise sold, delivered, or supplied, to any such Artificer, Workman, or Laborer, by any such employer, whilst in his employment, as or on account of his wages or reward for his labor, or for or in respect of any Goods, Wares, or Merchandise sold, delivered, or supplied, to such Artificer, Workman or Laborer, or otherwise howsoever.

VII. Provided always, that nothing herein contained, shall be construed to prevent or render invalid, any Contract for the payment or any actual payment to any such Artificer, Workman, or Laborer as aforesaid, of the whole, or any part of his wages in the Notes of any of the Incorporated Banks of this Province.

VIII. And be it enacted, that any employer of any Artificer, Workman or Laborer in any of the Trades, Work, or Occupation hereinafter enumerated, who shall by himself, or by the Agency of any other person or persons directly or indirectly, enter into any Contract or make any payment, hereby declared illegal, shall for the first offence, forfeit a sum not exceeding £10, nor less than £5; and for the second offence any sum not exceeding £20, nor less than £10, to be recovered before any two of her Majesty's Justices of the Peace, of the County, where the offence has been committed on the oath of one or more credible witness or witnesses, the one half of which penalty or penalties to go to the person prosecuting for the same, and the other half to go or to be paid to the County Treasurer for County purposes; and in case of a third offence any such employer shall be and be deemed guilty of a misdemeanor, and being thereof convicted shall be punished by fine only, at the discretion of the Court, so that the fine shall not in any case exceed the sum of one hundred pounds provided always that every prosecution under this section shall be commenced within three Calendar months after such offence shall have been committed.

IX. And be it enacted that nothing herein contained shall extend to any Artificer, Workman or Laborer or other person engaged in any Manufacture, Trade or Occupation, excepting only Artificers, Workmen, Laborers and other persons employed in the several Manufactures, Trades and Occupations following, that is to say: in or about the Making, Manufacturing, Hauling, Drawing, Rafting and bringing to market all square and round Timber, Logs, Ship Timber, Lathwood and Deals, or any parts, branches or processes thereof; or in the Milling business, in the Manufacture, and Sawing, and Piling of Deals, Scantling, Boards, Laths, Shingles; or in the grinding of Wheat, Oats, and all descriptions of Grains, and every part, branch or process thereof; and in the River-driving and Rafting business, and in the bringing the Rafts to market, and in the Fishing trade and business, and in the Curing, Preserving and Taking business, and in the Ship-building business, and all the several parts and branches connected therewith, and to include all workmen in any way employed about the same, also all other labor of every description.

X. And be it enacted, That nothing herein contained shall extend to any servant in husbandry or farm servant.

XI. And be it enacted, That in the meaning, and for the purposes of this Act, all Workmen, Laborers and other persons in any manner engaged in the performance of any work, employment or operation of what nature soever, in or about the several occupations aforesaid shall be and be deemed "Artificers, Workmen and Laborers," and that within the meaning and for the purposes aforesaid, all Masters, Foremen, Managers, Clerks, or other persons engaged in the hiring, employment or superintendance of the labor of any such Artificers, Workmen, or Laborers, shall be and be deemed to be "Employers," and that within the meaning and for the purposes of this Act, any money, or other thing, had, or contracted to be paid, delivered, or given as a recompense, reward, or remuneration for any labor done or to be done, whether within a certain time or to a certain amount, or for a time and amount uncertain, shall be deemed and taken to be the "wages" of such labor; and that within the meaning and for the purposes aforesaid, any agreement, understanding, device, contrivance, collusion or arrangement whatsoever on the subject of wages, whether written or oral, whether direct or indirect, to which the employers and artificers, workmen or laborers are parties, or are assenting, or by which