

hibited a disposition different from that of any of his brothers. Instead of working in the fields with his father, it appeared to be the special object of Commerce to relieve Labour of the severer efforts of his toil, and to give honour to his mother Endurance, by associating his brothers Enterprise, Self-Reliance, and Ambition with all his schemes.—Thus, if Commerce determined to find a new field for his exertions in a distant and hitherto unknown region, Enterprise went before, and reported well of him, so that when he arrived with Self-Reliance and Ambition, he was honourably received by the inhabitants. If, in his travels, Commerce encountered many of the children of Unthrift, Intemperance, and Ignorance—which he often did, for they had intermarried and become extremely numerous in the world—it was his endeavour to correct their faults in the gentlest manner, and relieve their necessities without offending their prejudices. And so, wherever he went he was well received, and the name of Commerce grew familiar in the mouths of mankind, and the youngest child of Labour was honoured by his brethren.

Strong, well-formed, and in the full vigour of manhood, Commerce grew daily into great repute, so that many parents sought him in marriage for their daughters. Literature, Philosophy, and Religion were fair to ally themselves to him, but he turned coldly away, and chose for a wife Science, the fair daughter of Experiment and Study.

The marriage was celebrated with becoming splendour, and a numerous family was born unto the happy pair. United in mind and in love with each other, Science and Commerce went hand and hand about the world, doing good wherever they journeyed. Though Labour still toiled and Ignorance still dwelt in dark places, it was their office to relieve the overtaken energies of the one and awaken the slumbering activities of the other; though Riot and Intemperance had become mighty, and had enlisted under their banners the children of Idleness, Combination, and Scoff, it was the pleasure of Science and Commerce to teach, by their own example, and to counteract the evil influences of their relations.

Energetic and tireless, the pair went forth among men, and to this day are known and honoured in strange and distant places, whither they have found their way in ships across the trackless waters. What is wanting in the character of the husband is supplied in the firm yet kindly disposition of the wife. If Commerce be less scrupulous in his dealings than he should be (as has been more than once alleged of him by his enemies), the undeviating exactness of Science removes the sting from the reproach: and if Science be too severe in her demands (as some of those who have no capacity for abstruse calculations have asserted), then the more popular character of Commerce is brought to her rescue; and thus have the husband and wife divided between them the sympathies and activities of mankind. Hand in hand they have travelled over the world, the husband appearing to lean rather on the wife, than the wife upon the husband. While he possesses the strength and energy necessary to their enterprises, she finds the mind and spirit which makes them successful; while he pushes forward with a seeming disregard to the feelings of others, she teaches and explains, and reasons with men till they are put right in the path of usefulness. On the brow of Commerce may be seen the stamp of wealth and gain, while in the face of Science shines the light of speculation and thought. Of their many children, the favourite of both parents is the youngest-born, Civilization—a noble youth whose destiny seems to point to no meaner enterprise than the subjugation of the world.

From Hogg's Instructor.

WAS IT PROVIDENCE?

TAKE, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood, in a boarding-school through her youth, never accustomed to air or exercise—two things that the law of God makes essential to health. She marries; her strength is inadequate to the demand upon it. Her beauty fades early. 'What a strange providence that a mother should be taken in the midst of life from her children!' Was it Providence? No! Providence had assigned her threescore and ten years, a term long enough to rear her children and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of 'What a striking providence!' This man has been in the habit of studying half the night, of passing his days in his office and the courts, of eating luxurious dinners, and of drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy blooming girl thus dresses in violation of Heaven's laws, pays the penalty—a checked circulation, cold, fever, and death. 'What a sad providence!' exclaimed her friends. Was it Providence, or her own useless and sad folly?

A beautiful young bride goes, night after night, to parties made in honor of her marriage. She has a slight sore throat perhaps,

and the weather is inclement; but she must wear her neck and arms bare; for who ever heard of a bride in a close evening dress? She is consequently seized with an inflammation on the lungs, and the grave receives her before her bridal days are over. 'What a providence!' exclaims the world. Alas! Did she not cut the thread of life her own self?

A girl in the country, exposed to our changeful climate, get a new bonnet instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly, with the idea that Providence has sent the rheumatism upon her, or should she charge it on her own vanity, and avoid the folly in future? Look, my young friends, at the mass of diseases that are incurred by intemperance in eating and drinking, in study or in business; by neglect of exercise, cleanliness, and pure air; by indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and a long list of maladies that make life a torment or trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, this goodly temple, would gradually decay, and men would die as if falling asleep.

From the London Working Man's Friend.

GOOD TEMPER.

BY CHARLES SWAIN.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguish'd birth,
Or thousand's gain'd a year.
It lends the day a new delight;
'Tis virtue's firmest shield:
And adds more beauty to the night
Than all the stars may yield.

It maketh poverty content:
To sorrow whispers peace;
It is a gift from Heaven sent
For mortals to increase.
It meets you with a smile at morn';
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.

A charm to banish grief away,
To snatch the brow from care;
Turns tears to smiles, makes dullness gay—
Spreads gladness everywhere;
And yet 'tis cheap as summer-dew,
That gems the lily's breast,
A talisman for love, as true
As ever man possess'd.

As smiles the rainbow through the cloud
When threat'ning storm begins—
As music 'mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
Where waves conflicting foam,
So comes this seraph to our side,
This angel of our home.

What may this wondrous spirit be,
With power unheard before—
This charm this bright divinity?
Good temper—nothing more!
Good temper;—'tis the choicest gift.
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings.

New Works.

EQUALITY.

The different ranks and orders of mankind may be compared to so many streams and rivers of running water. All proceed from an original small and obscure; some spread wider, travel over more countries, and make more noise in their passage than others; but all tend alike to an ocean where distinction ceases, and where the largest and most celebrated rivers are equally lost and absorbed with the smallest and most unknown streams.—*Bishop Horne.*

THE RAINBOW.

The rainbow had from the earliest times been an object of interest with those who bestowed attention on optical appearances, but it is much too complicated a phenomenon to be easily explained. In general, however, it was understood to arise from light reflected by the drops of rain falling from a cloud opposite the sun. The difficulty seems to be how to account for the colour, which is never produced in white light, such as that of the sun, by mere reflection. Maurolycus advanced a considerable step, when he supposed that the light enters the drop, and acquires colour by refraction; but in tracing the course of the ray he was quite bewildered. Others supposed the refraction and the colour to be the effect of one drop, and the refraction of another; so that two refractions and one reflection were employed, but in such a manner as to be still very remote from the truth. Antonio de Dominis, archbishop of Spalatro, had the good fortune to fall upon the true explanation. Having placed a bottle of water opposite to the sun, and a little above his eye, he saw a beam of light issue from the underside of the bottle, which acquired different colours, in the same order and with the same brilliancy as in the rainbow, when the bottle was a little raised or depressed. From comparing all these circumstances, he perceived that the rays had entered the bottle, and that after two refractions from the convex part, and a reflection from the concave, they were returned to the eye tinged with different colours, according to the angle

at which the ray had entered. The rays that gave the same colour made the same angle with the surface, and hence all the drops that gave the same colour must be arranged in a circle, the centre of which was the point in the cloud opposite the sun.—*Lestie.*

THE LAW AND THE GOSPEL.

There is a difference betwixt the cloud in Tabor and that in Sinai; 'his was clear, that darksome: there is darkness in the law, there is light in the grace of the Gospel; Moses was there spoken to in darkness, here he was spoken with in light; in that dark cloud there was terror, in this there was comfort. Though it were a cloud then, yet it was bright; and though it were bright, yet it was a cloud. With much light there was some shade. God would not speak to them concerning Christ out of darkness; neither yet would he manifest himself to them in an absolute brightness. All his appearances have this mixture. What need I other instances than these two saints? Moses spake oft to God, mouth to mouth; yet not so immediately, but that there was ever somewhat drawn as a curtain betwixt God and him, either fire in Horeb, or smoke in Sinai; so as his face was not more veiled from the people, than God's from him. Elias shall be spoken to by God, but in the rock and under a mantle. In vain shall we hope for any revelation from God but in a cloud. Worldly hearts are in utter darkness; they see not so much as the least glimpse of these divine beams; not a beam of that inaccessible light. The best of his saints see him here but in a cloud, or in a glass; Happy are we if God have honoured us with these divine representations of himself.—*Bishop Hall.*

VARIETY OF SENTIMENT IN THE HEART.

We know nothing, or next to nothing, of the structure of our souls, so we cannot account for those seeming caprices in them, that one should be particularly pleased with this thing, or struck with that, which on minds of a different cast, makes no extraordinary impression. I have favourite flowers in spring—among which are the mountain daisy, the harebell, the fox-glove, the wild briar rose, the budding birch, and the hoary hawthorn—that I view and hang over with particular delight. I never hear one loud solitary whistle of the curlew in the summer noon, or the wild mixing cadence of a troop of grey plovers in an autumnal morning, without feeling the elevation of soul, like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery, which, like the Æolian harp, passive, takes the impression of the passing accident? or do these workings argue something within us above the trodden clod? I own myself partial to such proofs of those awful and important realities—a God that made all things, man's immaterial and immortal nature, and a world of weal or wo beyond death and the grave.—*Burns.*

EGYPTIAN AND GREEK MYTHOLOGY.

To understand the difference between the Egyptian and the Greek faith, it is not necessary to study a great many volumes, or to visit different lands: our own British Museum will bring the contrast before us in all its strength. If we pass from the hall of Egyptian antiquities into the room which contains the Elgin marbles, we feel at once that we are in another world. The oppression of huge animal forms, the perplexity of grotesque devices, has passed away. You are in the midst of human forms, each individual natural and graceful, linked together in harmonious groups; expressing perfect animal beauty, yet still more the dominion of human intelligence over the animal. You perceive that the Greek is not mainly occupied with spelling out a meaning in the forms of nature: their symmetry and harmony present themselves to him as delightful and satisfying. It is not trying to find out the natural characters in which he shall utter his thoughts; he feels that he is able to write them in a character devised by themselves upon nature. He can take the forms of the world and mould them into expressions of the spirit that is working in himself. The Brahm of Budha of the East, the God of Intelligence, is with him. At Delphi, the centre of the world, he utters his oracles of wisdom, by which states and men are to rule themselves. But he is no mere formal, abstract divinity; he is all light like the Persian divinity; you may see him in the sun; but he himself is a beautiful being, with his quiver and bow, destroying the creatures that offend the earth, or punishing human wrongs; with the lyre, at the sound of which cities spring up, and men are brought into order and harmony. Apollo seems to be the central figure in Greek mythology, that around which the others have disposed themselves. The idea of light and wisdom, which is concentrated in him, is diffused in different forms, male and female, through the rest of the mythology, each having some particular locality, and presenting some different aspect to the Greek mind.—*Maurice's Religions of this World.*

SCRAPS.

Set it down not as a certain truth, but as a high probability, that he whom others do not understand, does not understand himself. Those who are fancifully ill are vexed and hurt if you do not seem to think them as ill as they describe themselves to be. Those who are really ill, are hurt and vexed if you do not seem to think them as well as they describe themselves to be.

The Politician.

SPRIT OF THE BRITISH PRESS.

From the London Times.

AMERICAN DESIGNS ON CUBA.

It has been obvious, since the discomfiture of the Lopez expedition against the Island of Cuba, that the people of the United States were only waiting for an opportunity to gratify the double passion of acquisitiveness and revenge, and that the very first opportunity would be eagerly seized to implicate, if possible, the American Government in these culpable designs. Upon the return of the American prisoners, who had received a free pardon, which they had not deserved from the clemency of the sovereign whose dominions they had wontonly invaded, these adventurers were received with enthusiasm in the cities of the south as martyrs for the cause of Cuban independence, and their presence and harangues served to stimulate the passions in which their lawless enterprise had originated. A secret society was formed under the title of the 'Lone Star,' which was the ensign of Lopez, and this association, is reported to have its ramifications in all parts of the Union. We can scarcely credit the statements which have been transmitted to us, of the power and extent of this combination; but it is extremely discreditable to the American people that such a body should have been formed at all for the deliberate purpose of plundering a foreign state; and there is no act of aggression which such an example would not justify. Under these circumstances, it was certain that a repetition of the attempt on Cuba would be made, and, in the mean time, all means were employed to sow disaffection in the island, and to engage the United States as a nation, in the undertaking. In fact, a conspiracy to promote these objects has recently been discovered at the Havannah.

The Spanish Government has, of course, been roused by this palpable danger, to prepare, as best it can, for the defence of its possessions; and the present Governor of Cuba has thought proper to resort to the strongest repressive means which could be employed. Numerous arrests have taken place, the connexions and relatives of Lopez and his gang have been closely watched, and the external communications of the island with foreign ports have been more than once closed by the police and military authorities of Spain. In the discharge of this duty, as the Governor of Cuba no doubt conceived it to be, it is asserted by the American agitators, that even the flag of the United States has not been respected. A search was made on board the Cornelia, an American merchant-vessel, which led to the seizure of some correspondence implicating persons of rank in the island; and soon after the passage steamer Crescent City was warned off altogether, and not allowed to land either goods or passengers, because she had on board as purser a Mr Smith, who had taken some part in these treasonable schemes. This occurrence has kindled afresh the madness of the American people, or, rather, it has been laid hold of by the unscrupulous conspirators who had already staked their lives on this enterprise, and the consequence is an amount of excitement which may drive the present Government into hostile measures, or will at any rate concur with the Presidential election to pledge the new Administration to further acts of violence. At such a moment especially, a candidate professing moderation on this subject will have little chance of obtaining the suffrages of the American people.

The governor of Cuba may have acted with violence, and it is indiscreet on his part to run the risk of converting this affair into a national quarrel; but, as far as we are acquainted with the particulars, there is nothing in the principle on which he acted which can be attacked on legal grounds. It is the unquestionable right of every sovereign power to prohibit access to its territory to aliens, or rather all access to the territories of a foreign state is the result of a permission granted by that state, which may at any time be withheld or withdrawn. It is proper however, that notice of this prohibition should be duly given by the refusal of passports or some such means. We cannot wonder that the Spanish Governor of Cuba, who receives public information by every mail from the United States of meetings and associations formed for the express purpose of wresting the Island intrusted to his care from the crown of Spain, should look with great vigilance and suspicion on all the persons who arrive from that quarter, and should endeavour to intercept a treasonable correspondence, if he can. Suppose that, at a moment when an insurrection was impending in Ireland, American vessels should arrive in the ports of that country strongly suspected of a design to open communications with the disaffected, and having on board men who had already been obliged to fly the country; it cannot be doubted that the Lord-lieutenant of Ireland would be justified in sending back such vessels to the place they came from, for his first duty is to preserve the tranquillity of the Queen's dominions. But, if such an act was resorted to, it could never be admitted that the offending party is entitled to take advantage of its own wrong, and to resent as a national insult what is no more than a legitimate measure of defence. We find nothing in the existing treaties between Spain and the United States to limit this right. By the 7th article of the treaty of 1795 it was stipulated that 'the subjects and vessels of the two states should be subject to no embargo or detention on the part of each other, either for