

equality of property? The Lord says, let the Bishop appoint every man his stewardship, for, says the Lord, "I required of every man to render an account of his stewardship both in this and in the other world." Now the Bishop begins, and parcels out to this man his stewardship, and to that one his stewardship, according to the counsel of the First Presidency of the church—the authority that has the management and control of the Lord's property. Each one gets his stewardship.

Now suppose one man obtained double the quantity of another; is it not his, the stewardship of the Lord's; consequently the man is on a perfect equality with his brother still. But there is another sense in which this equality may be made, so far as the stewardship of property to the church is concerned, which includes the whole of it. I say who does it belong to in another sense of the word? I have shown you that it belongs to the Lord, and if we are his we shall inherit it with him; consequently, in another sense of the word it is all ours. If each one in the church, then, possesses the whole of it, no fault heirs with the Lord; there is no inequality.

You may diminish the common property or joint fund just as much as you please; suppose it were diminished to one half, by no means does it make the church unequal, not in the least, for each one may be considered as the possessor of the whole; he inherits all things in a joint heir with Jesus Christ in the inheritance of the earth; and all the fulness thereof. Can you make any inequality here? If each man in the church is a joint inheritor of all the property, and a part of it, makes each one perfectly equal with the rest.

Now I defy you to bring about an equality upon any other principle. You may divide the property of the church to-day, yes, if it be possible, make a perfectly equal division of it, and every man in the whole church should have his share, and let him call it so; it would not be one day before there would be an inequality again introduced; and one man would possess that which is above another; it could not be otherwise; the changes, difficulties, want of judgment in the management and control of property, and all those things combined together, would serve to render these divided shares unequal; one man losing a large portion of his property through mismanagement; another by care, by robbery or in some other way, so that neither would have an equal share, or perhaps one hundredth part as much as some of his brethren with whom he was only a short time before perfectly equal.

No equality can be brought about by dividing property; the Lord never intended such an order of things. It is not a division of property that is going to bring about a commonness among the Latter Day Saints in temporal things, but it is a union of property, that all the property may be united, and considered belonging to the Lord, and to every individual in the whole church as joint heirs with him of the earth. You may imagine, then, how my heart rejoiced, when I received a letter from our beloved President, informing me, that steps had been taken for a full consecration of the property of the church to introduce the order of stewardships among the saints of God.

But in regard to these stewardships, it is not needful or necessary, or the Lord never intended that every man should possess an equal amount of stewardship with his brother. Why? Because God has given to some men greater ability to manage and control property than others. He may give to one, one talent; to another, two; to another, three; to another, five; and to another, ten; and then command them to make use of these talents according to the instructions and revelations given, and be accountable to him who gave them. It is required of every man, says the Lord, to be accountable to me in his stewardship both in time and in eternity; consequently these stewards have to render up their accounts to some one in time, but to whom? To the Lord's Bishop—those whom the Lord has appointed to receive their stewardship. And if a man undertakes to squander the stewardship he has received from the Lord, he takes it away, and gives it to another who is a more wise steward, one who will manage his property in such a way as to benefit the whole; each one seeking the future of his stewardship, and the future of the church.

Each one is to be considered as possessor of all things in the church, but if he is as common property, how is it that the saints can get along and give an account of their stewardship of property? Will not one brother go and pick up his brother's plow, and take it off without asking him if it is his? If he is the possessor of all things? Yes, if that brother had no understanding he would do it, but when he comes to understand the law of the Lord, he will find that all these stewardships are controlled by the wise kind of laws, hence the Lord says, "Thou shalt not take thy brother's garment; thou shalt pay for that which thou dost receive from thy brother." Notwithstanding the whole property belongs to the Lord and to each one as joint heirs, the Lord has given strict laws with regard to the stewardship of that one has no business to go and pick up his neighbor's ax, or take any of his stewardship from him without leave; but he is to pay for that which he receives from his brother's steward unless he borrow it by fairly asking for it.

On this principle it would be an easy matter for each steward to render an account of his time; and, if necessary, he could account for every item of his stewardship. But if it is to be permitted to run at random, according to the vague ideas of common stock in some societies in the world, a way would go man's hat, or his coat, and he could render no account of it at all. But according to the strict principle which the Lord has ordained, he could show to his Bishop a full account of every thing in his stewardship—that he has gained so much here and made so much there upon the Lord's property. What says the Bishop?

Well done; good and faithful steward, thou hast been faithful in all things, I will enlarge thee in stewardship, (providing he had any thing to enlarge it with.) You have gained other talents; you have increased upon that entrusted to your charge; you have not squandered it away foolishly for that which would not profit you.

There would be no desire on the part of stewards to steal, for, says one, if I go and steal from another steward, it is all the Lord's, and it would do just as much good in the hands of that steward to whom it was entrusted, as if I were to possess it by stealing it from him.

How much more ought he to be interested for this order of things to be brought about, realizing that all the property of the church is for his own good as well as for the good of the whole body.

But in regard to these inequalities in stewardship: I will show you another principle where men may have equal judgment; a gift there may be an inequality of stewardship, but it is in consequence of the various branches of business in which they may be engaged. It is well known that for farming purposes, it does not require the same skill for manufacturing many articles, nor the same capital. And the ingenious mechanic who understands the nature or construction of a machinery might have to be entrusted with a stewardship of one hundred thousand dollars worth of property to establish his manufactory, and work it so as to have it prove a benefit to the whole church; and without this amount being put into his hands, as a steward, he might not be able to accomplish anything needed in the particular branch of manufactory in which he was favored. The stewardship, in such cases, would be different, not only in kind, but in the amount or value of the stewardship.

Let me illustrate this in another way; not but what I suppose all the saints understand it, but you only want to be put in mind of that you have understood for years, but have not practiced upon it; and unless a people practice upon that they do not understand it, it does not benefit them much. Suppose a man have twelve sons, and he had according to the law of the Lord 78 acres of ground; he gives to his eldest son twelve acres as a steward; he gives to his next son eleven acres, and to the next ten, and so on down to the youngest, which he gives one acre. And he says unto them, "Manage these different inheritances that I have set off to you, and gain all you can," would these sons have any right or title to call that property their own? No; they would say, "It is father's property, and he has told us to go and occupy it, and he has given us rules by which we are to be governed; that the youngest may not succeed upon the eldest, nor no one enviously upon another, but that each stewardship may be

managed and controlled, according to the regulations he has given, and at the end of the year each of us must render a strict account to our father of every lot of our business transactions, of our losses, and gains in trading etc." Now all this is for the benefit of the twelve sons; they are all to be made joint heirs with the father in the possession of it. In due time, when they have learned the law the father has ordained, they will be prepared to enter as joint owners upon the grand inheritance, not only of 78 acres but to possess all things that the father has.

Temporal things are a type of heavenly things, as the Lord says, "I am of the Father, and the Father is of me, and the things which are of the Father are of me, and the things which are of me are of the Father." This order of things—the quality of property—has its likeness. Yes, in the heavens, and it is typical of that celestial order that we are all praying for, that we all desire the Lord to bestow upon us. We all feel very anxious to enter into the fulness of celestial glory, and inherit thrones, and dominions, principalities and powers, and to have Kingdoms appointed to us, and to receive crowns and to sit upon thrones, and to be kings, as we are, and we want to get there, we must learn the law, and learn the order that is to be there. If we should have a division of property, and we have had heretofore, and continue this order of things, as has been for many years back, and never should begin to practice upon this equality of things which God has ordained in his law, when we come to enter the courts above, we should be ignorant; we could say, "We read in your law something about it, but the people did not practice it, they were careless, and did not keep the law." And now we do not know how to make this celestial glory, and these Kingdoms, and these various offices and charges; for we are to give an account not only in time but in eternity of our stewardship, consequently we must improve upon the true order of things here, which is typical of that which is hereafter; and if we learn the lessons here, everything there will be plain before us, and we will be able to enter into the very things we have been practicing years before. There will be no inequality, no doubt, in some respects in the eternal world, in proportion to the eternal things that will be entrusted to the saints, as in temporal things; but there will be no perfect equality in another respect; the revelation says, "He which is equal in might, and in power, and in dominion."

Did you ever think of that? It is only in our respect. Each one will be made joint heir of all things in heaven, and upon earth. What more can a person want if he is made a joint heir of all things; and one revelation says he that is a faithful and wise steward in time shall inherit all things; consequently they are equal in dominion, and in power, and in might, as the vision states. This I don't say that each one shall actually control, but each one shall have a right to be considered the inheritor of all the properties of the church, yet, when he comes to the management of property, he has only a share; so in heavenly things, a person may have the management of only one world, or of two, or of three, or of as many as there are parties of dust that compose our globe, yet, after all, each can proclaim himself as the inheritor of all things, being a joint heir of the grand universal inheritance.

There is no division of celestial glory, imparting to each one an equal amount of dominion, and might, and power; it is not to be divided, but it is equally in the union of all these things. This is what we want to get at here; we want to learn the alphabet of it here, and advance to the A, B, C, and get over him two syllables, and keep on until we understand all about the celestial order by practice in this world, and then we will learn the laws that are to govern the different individuals that control and manage certain portions of the great joint stock inheritance; we will learn the laws that are to rule, and govern between man and man; and we will not be ignorant of what we go into the next world; we will find that one kingdom will not have the right to encroach upon the royalty of another and take away its right; but each one will be governed by true and just laws. These are the principles, and this only, can we understand these revelations which are of the Father, and the principles of equality in the eternal world. Equality of dominion cannot be understood, by supposing each person has an equal right to the celestial glory; to have the same number of worlds, and of Kingdoms, and thrones set off to him that those here who have been in the celestial glory millions of ages—that he is going to have the same number of principalities and powers, and servants or angels to wait upon him to carry out his commands. An equality of dominion is that, that I have already explained, each one inheriting all things; according to the laws God has ordained for celestial beings, but not different. Equality of dominion, meaning only that which is placed under his management.

Much might be said upon this subject; it is glorious, and it is a principle which the saints in Utah may all be enlisted in, that it may be sought by the nations afar off, when they come to learn that this people are the people of God, and they are governed by God's laws; that they may see the order carried out before them in practice, that we may be led to a great light not upon the mountains, but that we may see the face of the earth, and show the people the true order of things, and then they will see the difference between God's order of the new world, and the little narrow contracted order, established by man; for each one is grasping for all he can get, oppressing the widow and the fatherless, bearing down his neighbor, and grinding him down in distress, tyrannizing over mankind, because he has riches at his command. The Lord has seen this order long enough, and it is a sin in his nostrils, and he wishes it driven away from the earth, and he has given us instructions to do it away and it is now our duty to do it away, let us begin among ourselves first, to respect the rights of every man, and to take away the idea of having more property than another. You know in the days of Enosh the Lord placed the people upon the high place and mountains, and they flourished, and he blessed them, and called them Zion because there was no poor among them, and the Lord was in their midst.

Now the Latter Day Zion is to be built up according to the same pattern so far as circumstances will permit, for we expect that the Zion which was built up by Enosh, that had no poor in it, the Millennium to meet the commencement of the coming of the Son of Man, (The Lord has brought up Zion from beneath, the Lord has brought down Zion from above, and they shall gaze upon each other's countenances, and see eye to eye.) When we get there, how sadly we should be disappointed, if we should look forward upon all the vast extent of the Zion of Enosh and all the Zion God has taken out of his creations to heaven, and should see no poor among them; and then we should look upon Zion brought up from beneath, and see a poor and rich, should we not be ashamed? Especially when we reflected that the law of God had been among us; we should not have boldness to gaze upon their countenances unless we came into the same order of things that existed among them.

Let us prepare ourselves for the coming of Enosh's Zion, that we may have the same order of things among us that they had in the beginning. Then again it will be a glorious thing in many other respects. What is it that creates this great inequality, that we naturally see in the world, in regard to the high and low? It is the difference of parentage in many respects. One man is the son of a king, and his children in all the learning of the day; he can take them into his carriage, and they can ride at their ease, and in their grandeur, while the poor and needy, and destitute bow before them, or are trampled under their feet. There is no such thing as union there, because they were unequal to begin with. When the saints have this established in their midst, you will see that all alike, were none can say that such a man is richer than another, and I have no right to associate with him. Neither can the rich look upon those that are poor, and say, "My children shall not marry with the poor, and mix with them in their families etc.," because I have more property than they; all those things will be done away, and the principle of equality will be established, and all will be stewards of the Lord's property. That is what I wish to see—that when one family of children have the privilege of being educated, the rest should enjoy it; when one family are in

possession of the good things of the earth, the rest should enjoy the same privileges also.

How do I feel, to take it home to myself? I long for the time to come when I can consecrate everything I have got; all the cattle I have; I have got some first rate cattle, the Lord has prospered them. I want the time to come when I can consecrate every hoof of them; also my books, and the right and title I have to publishing works, also my wearing apparel, and my houses, they are not mine, and not being mine I have no business with this property, only as the Lord sees fit to let me have it. When I have done this, if the Lord in his mercy will give me one team, five or ten teams to make use of as his steward, I will endeavor to keep a record of that stewardship, of the losses, and the gains of it, and will endeavor to render an account of it in time, as well as in eternity, and an account of all things pertaining to it, and of my transactions in regard to it; for unless I am a wise and faithful steward in time, I never expect to inherit all things in eternity.

Having said this much, may the Lord bless you and may his Holy Spirit be poured out upon you, and may your hearts be united to bring about this union for if we unite ourselves together upon this principle, with all our hearts, minds, and strength, laying aside all covetousness, there is not any power to keep the celestial Kingdom that is able to prevail against us, we will prosper in all things, and the Lord will make us the richest of all people that has been upon the face of the earth for many generations, and he will bless our flocks and our herds in the fields, and cause them to flourish exceedingly, and make us mighty; and when we go forth he will make the nations to tremble before us, because his power and glory will be with us when we are doing his will and are united in one.

#### A PLEA FOR THE HORSE.

USELESSNESS AND CRUELTY OF THE CHECK REIN.—It would be quite as sensible to bit and curb a horse's head backwards, by a strap buckling to the seat of his pantaloons, and to set him to carry brick up a ladder in that hampered condition, as to brace a horse's neck towards his tail, as an aid in drawing a wagon, or getting fast over the ground.

Three things concur to establish this stupid tyranny upon the horse, in England, we speak of. But one thing was necessary to establish the custom in the United States—that it was practiced by the English. Notwithstanding our Fourth of July, we are yet in a state of Provincial servility to the fashions and the opinions of Britain, and we are inevitably taking the check-rein from them, as the Sham Democracy takes Free Trade from their transatlantic masters.

To hold up the horse's head, and make him look grand, among the grand institutions of England, was undoubtedly the impulse to the use of the check-rein. It was also found that it was useful, in evenly matching the gut and carriage of the nobleman's pair. Some timid fellow brought him on an ancient omission, of using it as sort of tie to a post—holding thus a spirited or dangerous horse, and quite economically too, for he made him hold himself.

In time too, grew up in stables and halls, a venerable and obstinate belief, that the check rein prevented the horse from falling. Nobody with the fox hounds at the same time proposed to take off the Squire's suspenders, and brace his jaws back with them, by attaching them to his crupper. He was wisely left to Nature, in his pursuit of the fox. Why not the noble animal he bestrode, left to his instincts, and the law of his mechanical action.

We have frequently thought that the field of Politics had displayed more of human stupidity than any other department of human action. But we possess that a greater, and a more consistent display of that attribute, has been made in the management of the horse, than in any other business Man has undertaken in this world. How few gentlemen, how few surgeons even, know that a horse should be treated precisely as we treat Man. His muscles are like ours, and the laws that govern muscular and nervous action in his system, are the same that we are subject to. The laws of health are the same in horse and in Man—the most intelligent veterinary surgeons in France, Germany, and England, treat the interruptions of normal action in the two animal economies, in precisely the same way, and with precisely the same remedies.

Now regard a German carrying bags of oats upon the dock, from a vessel to a warehouse. See Nature's provision for easily getting along with that job. The man stoops forward. He stretches out his neck. The weight of his body is thrown in advance of his centre, so as to give him a falling tendency, and in that way aid his motion. How strange does overlook this teaching, when he harnesses Godolphin for dragging brick up a grade. The horse's head is pulled back towards his tail, and anchored there, by the senseless and merciless check rein. The arrangement is unnatural. The animal is constrained by it. He must inevitably lose strength by it—for it disturbs the vital force, and induces an unnatural action in the muscles of the neck, head, shoulders, and mouth. There is actually less energy and vigor left for the limbs and chest, than there would be if the stupid contrivance were jerked off, and thrown over the nearest fence. If reason cannot teach this promptly to any man, just let him try the experiment by putting a martingale upon himself, and go to wrestling, or putting a check in the jaws of a boxer that shall extend down his back to his belt.

Who beside the British use the check rein—save their Free Trade slaves and general imitators the Americans? The French do not use it—the Germans do not—the Indians and Spaniards of South America, who literally live on horseback, and are perfect horsemen, do not—the Spaniards of Europe do not—the Turks. The most obnoxious, and most natural people in the world, are free from the mischievous error. It is strange to us that the English and ourselves, did not years and years ago, reason upon the constantly witnessed fact, that when the check rein was loosed at a tavern stool, or in a stable, the poor horse always stretched out his neck and hung down his head. That was his language for saying that the strap hurt him and wearied him, and that he was heartily glad to be relieved from it.

The genius that first proposed the mechanical feat, of lifting himself up by the seat of his breeches, must have been the author of the theory, that the check rein held the horse up, and kept him from falling. The mechanical action in the two cases must be precisely the same. If the reader will reflect for a moment, he will see that no suspending power can be derived, except from without the animal. A post, tree, or beam, is just as indispensable to the support of a horse, as to the support of a man intent on suicide. A horse can hang himself up in the air by the terrets on his back any more than a man can by pulling upwards at his handkerchief.

The Check Rein should be abolished. It wastes motive power. Its use is unhealthy—for it disturbs the otherwise naturally and equally distributed vital forces. It shortens the life of a horse. It diminishes his speed, and lessens the free and quick

action, so essential to the animal's safety and that of his driver. It is of no use, and can not confer dignity or grace to an animal that was made by the Lord. Had man got up the horse, check reins and all sorts of contrivances would have been allowable not only, but perhaps necessary. But the work of the Great Artist can be improved upon.—[The Democracy.]

#### Homeography.

The Paris correspondent of the New York Tribune, of Saturday last, communicates the following: Among the most interesting recent inventions is that of M. Boyer. He has reduced it to a practical useful art, and it is practiced at this present writing in the Rue Racine, under the style and title of Homeography. I spent an hour there yesterday in examining its products, and so far as it was permitted, its processes. It deserves columns of praise and explanation. I can only give a paragraph of statements.

Homeography is the completion of all the promises of lithography. M. Boyer takes rank with Gutenberg and Scheffer.—Give M. Boyer a copy of the Tribune—one of this week's issue, or the first number that was ever published—the ego of the ink and the size of the page are indifferent—and in thirty minutes M. Boyer will return you two numbers of the Tribune, of which no ordinary observer can tell which is the copy and which the original.

No sense of smell, sight, or touch, remains a hint of the process that the original has been submitted to. If engravings are mingled with the text; if instead of being printed this year they were printed in the year 1500, the result—a perfect copy and an unchanged original—are the same. I compared a page of black letter printed in 1503, one of Albert Durer's engravings, a number of the Illustrated London News for April 24, 1851, and a number of the French Illustration, with their respective copies, and could discover no other differences than may exist between copies of the same work taken from stereotype plates. Thus the portrait of Omar Pasha in the counterfeited London News seemed to be a better impression than the original, but only so much better as is accounted for by the inking and pulling in that case.

An old, rare work, a book in a foreign language, choice old wood engravings, may be multiplied with an absolute accuracy of likeness in every letter, line and point.—There is an end to bad editions, if but one copy of a good one is to be had. Now comes the question of expense. To answer that, my informant, who is, I think, a practical printer, took the following example:—The twelfth volume of the collection of the History of the Gauls has become rare; it sells for forty or fifty dollars, nor can it always be found at the highest of those prices. Suppose we want a hundred copies. It will not pay to reprint so small an edition, which would have the disadvantage of being in modern type, with the risk of typographical errors. Its cost by the Homeographic method would be for paper eighty dollars, printing forty dollars, other expenses twenty dollars. The labor would occupy three men ten days.

THE TRUE WOMAN—who is called a Jewel.—The true woman, for whose ambition a husband's love and her children's admiration are sufficient, who applies her military instincts to the discipline of her household; and whose legislative faculties exercise themselves in making laws for her nursery, whose intellect has field enough for her in conjunction with her husband, and whose heart seeks no other honors than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and who does not disdain to be beautiful; who believes in the virtue of glossy hair and well-fitting gowns and who eschews rents and ravelled edges, slip-shod shoes, and audacious make up; a woman who speaks low and does not speak much, who is patient and gentle, intellectual and industrious; loves more than she reasons, and yet does love blindly who never scolds and rarely argues, but who adjusts with a smile; a woman who is the wife who have all dreamed of once in our lives, who is the mother we still worship in the backward distance of the past; such a woman as this does more for human nature and more for woman's cause than all the sea-captains, barristers, judges and members of Parliament put together.—God given and God blessed as she is!—[Dickens.]

TO MAKE YEAST.—Hop yeast may be most conveniently made in the following manner:—Put a double handful of hops in a gallon of pure soft water for fifteen or twenty minutes; strain off the liquor while scalding hot; stir in wheat meal or flour till a thick batter is formed; let it stand till it becomes about blood warm; add a pint of good, lively fresh yeast, and stir it well; then let it stand in a place where it will keep at a temperature of about 70 degrees Fahrenheit, till it becomes perfectly light. This yeast will keep from one to two weeks, if corked tight in a clean earthen jug, and kept in a cool cellar.

Yeast made of potatoes is a favorite with some domestic bread makers, and it is certain that very good bread can be made with it. It will not keep as long as the hop-yeast, but has the advantages of rising quicker, while it will not impart the sharp, harsh taste to bread that hop yeast does when not well managed. Mash half a dozen or more potatoes; mix in a handful of wheat flour or meal, and after putting it through a colander, add hot water until it becomes a batter. When blood warm, stir in a teaspoonful of baker's yeast, or hop yeast, which is the same thing. When sufficiently mixed, cork it tight and keep in a cool place. It is not quite as strong as the hop yeast, and may be used more freely.—[Hydropathic Cook Book.]

TO BRING THE DROWNED TO LIFE.—Immediately as the body is removed from the water, press the chest suddenly and forcibly, downward and backward, and instantly discontinue the pressure. Repeat this without interruption, until a pair of common balloons can be procured. When obtained, introduce the muzzel well upon the base of the tongue; surround the mouth with a towel or handkerchief, and close it; direct a bystander to press firmly upon the projecting part of the neck, (called Adam's apple) and use the bellows actively, then press upon the chest to expel the air from the lungs, to imitate natural breathing.—Continue this at least an hour unless signs of natural breathing come on.

Wrap the body in blankets, place it near a fire, and do every thing to preserve the natural warmth, as well as to impart an artificial heat if possible. Everything, however, is secondary to inducing the lungs.

Avoid all frictions until respiration shall be in some degree restored.

VALENTINE MOTT, Surg. Gen. of the American Shipwreck Society, New York, 1854.

Wear your learning like your watch, in a private pocket, and don't pull it out to show that you have one; but if you are asked what time it is, tell it.

The sure way to be cheated is to fancy ourselves more cunning than others.

#### Grafting Stone Fruit.

It is a mistaken idea that many entertain, that there is difficulty attending grafting stone fruit. It may as safely and as surely be performed with the plum and cherry as with the apple and pear. A little more care may be necessary, from the fact that the wood of these fruits does not split so easily; and a greater care becomes necessary, in consequence of the different arrangement of the bark, which, with the apple and pear, is easily cleft with the wood, while on trees producing stone fruit, it runs around the stalk, rendering it liable to be irregularly torn, unless precautions are taken in cleaving to insert the graft.

Hence, we find it necessary to make a longitudinal slit in the bark, with a very sharp knife, previous to cleaving the wood, which should also be done with a sharp instrument. Sometimes, when the bark was very firm, and a disposition was shown in the cuticle to curl, we have found it necessary to secure it in its place by a bandage, and for this purpose, we have used an India-rubber ring, out considerably smaller than the stalks, and drawn over it then when rendered pliable by warming. This will hold the bark in its place until it heals, when the bandage may be taken off.

Another cause of failure in grafting stone fruit arises from the delay which attends the operation. To be successful it should be done before the frost starts at all. We (in lat 42° 20') have performed the operation early in March—when it was so cold we were obliged to have a pan of coals with us to warm the wax, in order to keep it pliable—with entire success. It may be performed from that time forward, but more care is necessary, and more doubtful success will attend if they live at all.

Grafting large trees may sometimes succeed very well, but as a general thing, we cannot recommend it. The better way is to get the right kind of stocks, and graft near the ground, when the trees are no larger than a person's thumb. Then, if the scion is like in outward the stock, earth can be placed around it, to give strength, and it may be, new roots, to the scion.

ONIONS. The onion is worthy of notice as an article of extensive consumption in this country. It is largely cultivated at home, and is imported into England to the extent of from 700 to 800 tons a year from Spain and Portugal. But it rises in importance when we consider that in those latter countries it forms one of the common and universal supports of life. It is interesting therefore to know, that in addition to the peculiar flavor which first recommends it, the onion is remarkably nutritious. According to my analysis, the dried onion root contains from 25 to 30 per cent of gluten.—It ranks, in this respect, with the nutritious pea, and the gram of the East. It is not merely as a relish, therefore, that the way-faring Spaniard eats his onion with his humble crust of bread, as he sits by the refreshing spring; it is, because experience has long proved that, like the choice of the English laborer, it helps to sustain his strength also, and adds—beyond what its bulk would suggest—to the amount of nourishment which his simple meal supplies.—[Johnson's Chemistry of Common Life.]

COMMON ARTESIAN SPRING.—A few days ago, says the Telegraph, Mr. Dabney commenced boring for water through a stiff bed of clay, five-eight feet thick, when a stream of water was struck, which forced itself up the aperture with unprecedented power, and in a volume greater, it is believed, than all the other artesian streams in this neighborhood combined. From this well, abundantly a sufficiency of water to turn a mill; it boils up with great force, and runs off in a stream four feet wide and six inches deep. At the mouth the current has washed out a hole of several feet wide and very deep. Serious apprehensions are entertained that the proprietor will not be able to control the water. If the city authorities would take it in hand, every street in the city could be plentifully provided with water, and at every corner, and in every public square, running fountains could be had. The water is cold and delightful.—[San Jose Paper.]

CURE FOR SCAB IN SHEEP.—I beg leave to send you a certain cure for scab in sheep, (I tried it this winter with the happiest effects in some cases that resisted the most approved washes. The following is the recipe:—One part black antimony; two parts powdered nitre, four parts sulphur, a small quantity powdered ginger, and as much yellow soap as will make the mass of a proper consistency for making into balls. A drachm of this substance given to each sheep four times a week, will effect a cure in a fortnight or three weeks, according to the sheep. Keep them in at night in winter.—[Samuel Roberts, England.]

AN old farmer, one who feared neither God nor man, had hired a devout negro, and to get some Sunday work out of him, would always plan a case of "necessity" on Saturday, and on Sunday morning would put this point to the man's conscience. One morning Saubro proved refractory, "He would work no more on Sunday." The master then argued with him that it was a case of necessity;—that the Scriptures allowed a man to get out of a pit, on Sabbath day, a beast that had fallen in. "Yes, massa," rejoined the black, "but not if he spent Saturday in digging do pit for do berry purpose?"

FEAR HAS NO REASON.—In some of the departments of France where the cholera is raging, the peasants believe that the disease is propagated by travelers; and several have been arrested for firing at the passing trains. It was ascertained that their guns were loaded with powder only, and that the purpose was to frighten travelers, so as to diminish at least the number.

In several of the provinces, the rural population are persuaded that the steam of the locomotive vitiates the air, and especially occasions the potato rot.

DARK WIT.—Julius—Sam you're a drunkard, you're allers drunk, and your habits is loose, nigger, your habits is loose.

Sam—Julius look ahere.

J.—Well, what is it, I attends—I attends.

S.—Is you a flosser?

J.—A flosser—what's dat?

S.—Why, dose you know do science of reason?

J.—Why, yes, nigger, yes.

S.—Well, ax me dis, den—how do debble am my habits loose, when I is 'right' all de time.

DIFFERENCE.—An honest, intelligent and industrious German fellow citizen, who has long been known for his love and devotion for the institutions of the country, on being asked to give the distinction between a Native American and a naturalized citizen, and the only difference is this: "The Native American comes into the country naked, and the naturalized citizen comes with his clothes on!"

Lay by a good store of patience, but be sure to put it where you can find it.

#### On the management of Infants.

BY A PHYSICIAN.

The source of by far the greatest amount of trouble during the first six months after birth of a child, is in the management of the infant, and something for the baby. If Providence has made you a stranger, don't kill it with kindness. Don't feed the baby—no—not even a teaspoonful of cold water. If you must feed it on anything, this will do it the least hurt. But let it alone. It will nestle about and cry a little when it gets hungry. Perhaps it will be twelve hours, but what then? It won't starve. When it nestles about, let it go to work at its trade. When it cries, it means that it is hungry. It never cries unless made so by mismanagement. Healthy children are always good natured. Do keep a little dish of cracker and water on the stove, for it is impossible to raise fine nursing, any kind of pap as it is to raise fine calves on any kind. If you feed them anything of the sort, it is as indigestible to them as saw dust, and of course they have a turn of colicky pain and cry; and of course you give them elbow-tea, or peasey tea, or snout tea or minced tea, and when they are thus afflicted, you resort to purgative, which binds up their bowels, and then you resort to castor oil, and continue at the same time cracker until you find it necessary to resort to a doctor.

If you live at a distance from a physician, or your husband thinks it not worth while to cross you, you continue in this way, raising a scrawny, cross baby, that as you say, "torments the life of you," who, whatever his property expectations may be, is certainly entitled to a dyspeptic intervention. But if you have any chance the child may be fed—the natural supply of nutriment is abundant—I do not even say deficient. (For experience proves that the reasons must be very grave, justify a resort to artificial feeding.) and a nurse cannot be procured—the best practical substitute previous to the appearance of the first teeth is now cow's milk, from half to two thirds water and sweetened with loaf sugar. If the child throws it up, it is too strong of the milk and sugar, and must be further reduced with water. Brown sugar, or even molasses, may be used, but laxative, if they do not occasion pain, and a milk should not be boiled. Even with the best care, it is a serious matter to raise a child on milk. The mother's milk contains just the elements, and in just the right proportions, for the composition of the child, and there is nothing else that quite does.

As the period approaches at which the first teeth are to appear, the child drools, and mumbles a desire to put things into its mouth. This is a hunger and it is entirely unnecessary to tie up the breast and sugar in a rag, as is commonly done, and give it to suck. Indeed, all such supplements are injurious at any period of life, and the child should suck, or be fed at regular intervals, for several weeks more frequently, as the child grows younger. This feeding of the gums is a relief, giving it some hard, smooth substance, as a cork, or a silver dollar, to chew. The child will take anything that it can put into its mouth, and swallow it, and mothers are apt to interpret this disposition into an appetite for the food of adults. Some of them have a way of cramming their children with food that they have mistaken, plainly saying it would have had them with teeth. As yet the child has but little and is of course disposed to swallow everything that goes into its mouth. The stomach, too, has begun to lose that peculiarity of form by which it emptied. Almost as readily as from a tumbler, whatever disturbed it, and the offensive matters begin to go off the other way, forming most unattractive bowel complaints. The diet of the mother is a very important matter. Most should not be eaten more than once a day, and with ladies who are not taking much exercise in the open air, even this is scarcely allowable. Spirituous liquors, although they increase the amount of the secretion, vitiate its quality, and may even produce cholera infantum, with the child. A dinner of meat will probably be loved by a cross fit with the baby. And, speaking of the diet of nursing women, it is high in quality. Entertaining these principles will not be expected that we should stop here, bestowing any remark on those women that depend this kind of care to a wet nurse, or even resort to artificial feeding in order to bestow their time, balls and points.

#### Bathing Children in Cold Water.

[From the Water Cure Journal for September.] But if parents will use cold water on their own persons, let me entreat them to have mercy on their helpless children. They heed their cries and entreaties to warm just a little. Nothing is more heathenish and barbarous than to bathe children in cold water. I believe it injurious to wash our hands and faces in cold winter water. Those who do it, will find that they have rough and cracked skins.

The suffering of children while being washed is but small compared with the effects that often follow the application of cold water to the head, viz.: congestion of the head or lungs, especially the latter. True, cold water so applied will make precious children, and it will also fill the graveyard with the opening buds of infancy. I think it will be found that more children die of head diseases since the