

THE ARABS OF THE MIDDLE AGES.

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wove the richest fabrics of wool, cotton or silk; they manufactured cloth of gold and carpets of unequalled splendor, their divans were covered with satin, cushions and velvet hangings; and muslins, and lace of fairy-like texture adorned the Moslem bride. In metals the Arabs were also excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces; and their mints produced a coinage that was the model of the European world. As architects they invented a strangely graceful style of building, in which the fancy of the artist seemed to revel on new creations, and of which the lovely ruins of the Alhambra form a living example; in their private houses they gathered the richest marbles, the costliest mosaics, fountains of dancing waters, and gardens of perpetual beauty.

The Arab workman was usually temperate almost to austerity. Mohammed had enforced the doctrine of total abstinence with a rigor unsurpassed by the most austere of modern reformers. He pronounced temporal and eternal woes against the Mussulman who should touch the accursed wine. He had himself set an example of perfect abstinence, and in their purer age his followers obeyed the precept of their prophet. It was only in the decline of the nation that the Mohammedans learned to imitate the drunkenness and license of the Europeans. Temperate in their diet, frugal in their mode of life; the Arabs possessed sound intellects in sound bodies, they soon began to display an intellectual vigor that raised them to the front of civilization. They eagerly sought for knowledge amidst the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova. The colleges and schools of the Arab cities were thronged with attentive scholars when the great nobles of France and England could neither read nor write; they produced eminent poets and graceful writers while Europe had neither a literature nor a language, their libraries numbered thousands of volumes when Oxford possessed only a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort and was far better informed than the proud knight who came at the head of his barbarous squadrons to die on the burning plains of Syria in an ineffectual crusade.

CONFUCIUS AND CONFUCIANISM

In the province or State of Shantung, and county of Yinchou, Khoung-tsen was born, B. C. 551. His disciples called him Kung-fust, "Teacher Kung;" and the Jesuit missionaries latinized the title. He was born of the traditional "poor but honest parents." He early became famous for wisdom, and was drawn into politics. Finding, however, the air of court ungenial to his tastes, he gave himself to travel and instruction, in the hope of reforming current evils. Thoroughly honest and free from superstition, he claimed no divine affluence, and contented himself with the known. Introducing no novelties, he prescribed no quack nostrums as a panacea for the ills of life. His wondrous genius was applied to the study of the ancients, and of institutions political and social. His contempt for the vague, inferential and hypothetic, "frae monie a blunder" freed him and foolish notion. With all his thoroughness, his teachings were far from being satisfying to human inquiry. What he knew nothing about, he said nothing about. Questioned touching death, that riddle of all the ages, his answer was: "I'm perfectly acquainted with life, how can I know of death?"

Confucius was not a speculative philosopher like Plato or Bacon, the founder of a religion like Jesus or Mahomet, a law-giver like Solon or Justinian, a reformer like Luther or Howard. He was like, yet unlike these. Nothing in the whole realm of the actual was foreign to his thoughts; nothing in the whole realm of the imaginary entered at all into his intellectual calculus. Herein he stands upon an insolation from all the other great and good men of the race, and herein we have an explanation of the fact that Chinese character is to be

studied through a study of Confucianism.

The Confucian literature is extensive, and its range of inquiry, as we have seen, is wide beyond precedent; but we have in five words the index to the whole system. It is summed up in what are called the "five virtues," much as the commandments of Moses and the beatitudes of Jesus epitomize their respective systems. These virtues are: benevolence, righteousness, propriety, knowledge and faith. It will be observed that, so far as they go, these virtues bear a close resemblance to the beatitudes of Christianity. There is this noticeable difference, however: the doctrine of returning good for evil Confucius did not indorse. Upon one occasion he fell in with Laots, the founder of the Tanist sect, and the dialogue between them is preserved in a volume that has recently been rendered into English. Laots said:

"Confucius, what think you of the doctrine of the ancients, 'Thou shalt love thine enemy?'"

To this the sage replied: "If I love mine enemy, what have I left for my friend? Be just to all."

This is noticeable as one of the very few instances in which Confucius deviated from the ethics of the Chinese fathers.—*Western Monthly for September.*

STAGNANT WATER.

Stagnant or foul water is injurious to all animals. It causes blood poisoning and thus leads to many febrile complaints. It brings on abortion in other animals as well as in cows. Two winters ago three valuable mares, belonging to a somewhat careless untidy farmer, slipped their colts very shortly after Christmas. These mares had been tolerably well kept and not too hardy worked, but had been watered several weeks at a pool, by the side of which a large manure heap had been foolishly placed, and into which the highly colored organic matter found its way. Some ewes watered at the same pool, cast their lambs; whilst another lot of ewes, kept two fields distant, managed in exactly the same way, but enjoying a purer supply of water, carried their lambs to the full period. Since better care has been taken to prevent the water supply being contaminated by the manure heap, neither mares nor ewes have suffered from abortion. Similar cases have doubtless occurred in the experience of our readers.—*Vet. Ed. North British Agricultural.*

CUNNING OF THE FOX.—A certain Jagare, who was one morning keeping watch in the forest, saw a fox cautiously making his approach towards the stump of an old tree. When sufficiently near he took a high and determined jump on to the top of it, and after looking round awhile hopped to the ground again. After Reynard had repeated this knightly exercise several times, he went his way, but presently returned to the spot bearing a pretty large and heavy piece of dry oak in his mouth, and thus burdened, and as it would seem for the purpose of testing his vaulting powers, he renewed his leaps on the stump. After a time, however, and when he found that, weighted as he was, he could make the ascent with facility, he desisted from further efforts, dropped the piece of wood from his mouth, and coiling himself on the top of the stump, remained motionless as if dead. At the close of evening an old sow and her progeny, five or six in number, issued from a neighboring thicket and pursuing their usual track, passed near to the stump in question. Two of her sucklings followed somewhat behind the rest, and, just as they neared his ambush, Michel, with the rapidity of thought, darted down from his perch upon one of them, and in the twinkling of an eye, bore it in triumph on to the fastness he had so providentially prepared beforehand. Confounded at the shrieks of her offspring, the old sow returned in fury to the spot, and until late in the night made repeated desperate attempts to storm the murderer's stronghold; but the fox took the matter coolly, and devoured the pig under the very nose of its mother.—*Naturalists in Norway.*

After a horse is nine years old a wrinkle comes on the eyelid at the upper corner of the lower lid, and every year thereafter he has one defined wrinkle for each year over nine. If he has three wrinkles, he is twelve; if four wrinkles, he is thirteen; add the number of wrinkles to nine, and you get his correct age.

HOW TO FATTEN A POOR HORSE.

Many good horses devour large quantities of grain and hay, and still continue thin and poor. The food eaten is not properly digested. If the usual feed has been unground grain and hay, nothing but a change will effect any desirable alteration in the appearance of the animal. In case oil meal cannot be obtained readily, mingle a bushel of flax seed with a bushel of barley, one of oats, and another bushel of Indian corn, and let it be ground into fine meal. This will be a fair proportion for all of his feed. Or the meal, or the barley, oats, and corn, in equal quantities, may first be procured, and one-fourth part of oil cake mingled with it, when the meal is sprinkled on cut feed. Feed two or three quarts of the mixture three times daily, mingle with a peck of cut hay or straw. If the horse will eat that amount greedily, let the quantity be gradually increased until he will eat four or six quarts at every feeding three times a day. So long as the animal will eat this allowance, the quantity may be increased every day. But avoid the practice of allowing a horse to stand at a rack well filled with hay. In order to fatten a horse that has run down in flesh, the groom should be very particular to feed the animal no more than he will eat up clean and lick his manger for more.—*Dutchess Farmer.*

POPULAR STATISTICS OF ROME.—The ecclesiastical authorities of Rome have just published a census for the present year. These statistics show that the regular clergy is composed of 2,265 persons thus divided: Cardinals, 32; bishops, 26; priests and clerks, 1,366; and students at the ecclesiastical colleges, 841; the religious communities count, 5,215 souls, 2,959 men, and 2,256 women, the lay population amounts to 197,198; soldiers in garrison, 10,207; prisoners under sentence, 328; Protestants, 637; Jews, 2,682; making a total of 220,532, or an increase of 3,154 over the year 1868. The number of cardinals residing in the Eternal City has remained nearly the same during 10 years, never having been below 29, nor above 34; at present it is 32. The same remark does not apply to the Bishops, who have never been so few. In 1864 they counted 40, at this moment there are no more than 29. Priests and regular clerks have also diminished during the last decennial period, the number never being so low. In 1864 it was 1,504; at present it is 1,366. On the other hand the members of religious communities have augmented; in 1860, the males were 2,390, and the females 2,031; the progression has been constant, and the figures now are 2,959 and 2,266. This increase is explained by the confiscation of the church property in Italy, and the expulsion of the monks and nuns from their monasteries and convents, many of them having sought an asylum in Rome.—*London Times.*

BREVITIES.

Coal is said to deteriorate in value when kept in open piles, to the extent of thirteen to fifteen per cent. in six months.

Wind up your conduct, like your watch, once a day, and examine whether you are "fast" or "slow."

An economical husband in Ohio kicked his wife to death for extravagance in using milk for milk toast.

A case of cholera in collapse has been cured by injections of morphine under the skin.

It is proposed in France to abandon the franc for a unit twenty-five times as large, equal to a sovereign or half eagle.

Eczema epizootica is the terrific name of a very contagious disease, prevailing among cows southwest of London. It does not kill many, but they lose in flesh and milk.

A well known Canadian Scot, recently spent a few days in seeing the 'sights' of New York. In company with a friend he visited the 'gold room,' and after looking at the 'bulls' and 'bears' with great eagerness for a time, he finally remarked: 'Man, what a pity it is to see respectable-looking men, dressed in good clothes, going on in that kind o' way!'

A wife in San Francisco put a petition for divorce in the court, on the ground that her husband was a "confounded fool." The court wouldn't admit her plea, because almost every married man would be liable to the same imputation.

"Father," asked a little three-year old the other day, at dinner, of his papa, "what is it that makes the lightning?" "You can't understand it now," was the answer; "I'll tell you when you get a little older," and the father went to his avocation. In the evening he returned, and the young hopeful, climbing upon his knee, said to him, "Papa, I know now what makes the lightning. It is God scratching matches against the sky!"

Cold is now systematically produced by the action of the steam engine. A condensable gas is compressed into a liquid that boils at thirty-two degrees. In resuming the gaseous it abstracts heat. A ton of coal is as efficient as seven tons of ice. The refrigerator at Delmonico's of New York is thus cooled by steam. In the manufacture of ice the advantage of coal is less; but the plan is at work in New Orleans and in the East Indies.

Mr. L. B. Arnold gives the *Country Gentleman* a marked instance of the fact that odors inhaled by dairy cows will affect the milk. In June he lost a calf, the carcass of which was placed where north-west winds carried the stench over his pastures. It was soon found that the milk was tainted, and was tainted or pure as the wind changed. The cause being traced and removed, the trouble ceased. In another case, dead horses in the cow pasture caused serious loss to all the patrons of a cheese factory.

A stone-blind bridegroom in St. Louis was led by his blushing bride to the altar of a Justice of the Peace. That honest and benevolent functionary felt it to be his duty to inform the poor blind man that the chosen of his heart was really one of the ugliest women in the world, and that she had already, to his certain knowledge, buried two husbands. To this the bridegroom responded that he had seen the lady a great many years ago, and that, according to the best of his recollection, she was then a "thing of beauty," and "a form of life and light." As the unfortunate man insisted on getting married to this dream of his earlier and happier days, the knot was tied; but the Justice swore that he couldn't in conscience take a fee for doing it; and so the poor victim was led away rejoicing.

Mark Twain thus describes, in the *Buffalo Express*, a remarkable citizen of that place: "John Wagner, the oldest man in Buffalo—one hundred and four years—recently walked a mile and a half in two weeks. He is as cheerful and bright as any of these other old men that charge around so in the newspapers, and is in every way as remarkable. Last November he walked five blocks in a rain storm, without any shelter but an umbrella, and cast his vote for Grant, remarking that he had voted for forty-seven Presidents—which was a lie. His "second crop of rich brown hair" arrived from New York yesterday, and he has a new set of teeth coming—from Philadelphia. He is to be married next week to a girl one hundred and two years old, who still takes in washing. They have been engaged eighteen years, but their parents persistently refused their consent until three days ago."

Mr. Adam Abbott, of Troy, Vt., owns a monstrosity in the shape of a natural four-in-hand team of kittens. It consists of four live pussies, two black and two white, all perfectly formed and all joined together. Three are headed one way, while the other unfortunate will have to walk like a crab at least three-fourths of the time.

NOTICE.

WILLIAM S. SEELY, Mayor of Mount Pleasant City, in the County of Sanpete and Territory of Utah, having on the 2nd day of August, A. D. 1869, entered at the United States Land Office, Salt Lake City, Utah Territory, for the several use and benefit of the occupants of Mount Pleasant City, in said Sanpete County, the following described tract of land, to-wit:

For south half of so-east quarter, south half of south-west quarter section 34, and south-east quarter of south-east quarter section 33, in Township 14 south of range 4 east; also south-west quarter of north-west quarter, and lot 4 of section 2 and 3; also south-east quarter of north-east quarter, lot 1, and east half of south-east quarter of section 4; also north-east quarter of north-east quarter of section 9; also north half of north-west quarter, and north half of north-east quarter of section 10, in Township 15, south of range 4 east, containing 127 acres and 84/100.

The said land is now subject to the filing of statements, as prescribed in section 3 of an act of the Legislative Assembly of the Territory of Utah, approved Feb. 17, A. D. 1869, entitled An Act prescribing Rules and Regulations for the Execution of the Trust arising under an Act of Congress, entitled "An Act for the Relief of the Inhabitants of Cities and Towns upon the Public Lands," approved March 2nd, 1867.

WILLIAM S. SEELY, Mayor of Mount Pleasant City, Mt. Pleasant City, Sep. 21, 1869.