

REMARKS

By President Brigham Young, after Elder Orson Hyde had lectured on the Marriage Relations, Oct. 6, 1854.

I do not wish to eradicate any items from the lecture Elder Hyde has given this evening, but simply to give you my views, in a few words, on the portion touching bishops and deacons.

In Paul's first epistle to Timothy, third chapter, he writes as follows:

"This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, not striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even as must the wives be grave, not slanderers, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

I have read this that your minds may be refreshed, and that you may know how it does read.

Instead of my believing for a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a bishop that would have but one wife, I believe directly the reverse; but his advice to Timothy by amounts simply to this: It would not be wise for you to ordain a man to the office of a bishop unless he has a wife; you must not ordain a single or unmarried man to that calling.

If you will read this chapter carefully, you will learn the qualifications necessary for deacons and bishops, and also for their wives.

I will simply give my views with regard to this matter, and then leave it.

I have no testimony from the Bible, neither have I from any history that I have any knowledge of, that a man was ever prohibited in the church in the days of Paul from taking more than one wife. If any historian has knowledge to the contrary, let him make it known at a suitable time; but such was the case it has not come to my knowledge.

I will now give you my reasons why it is necessary that a bishop should have a wife, not that he may have more than one wife. In the first place he is (or should be) like a father to his word, or to the people over whom he presides, and a good portion of his time is occupied among them. Still he does not wish to be bound up, or flooded with cares of this world, so but that he can officiate in his office, and magnify it to acceptance.

The office of a bishop is in his ward, and when he finds a man who is doing a good business as a farmer or a tradesman, and who has plenty around him, and is faithfully paying his tithing, he has no business there only to receive the tithing that man has to pay for the benefit of the kingdom of God; his business is more particularly in the houses of widows and orphans, and he is called to administer to them in righteousness, like a father.

Paul, knowing by observation, and his own experience, the temptations that were continually thrown before the elders, gave instructions paramount to this, before you ordain a person to be a bishop, to take the charge of a branch in any one district or place, are that he has a wife to begin with; he did not say "but one wife," he said "one wife," but he must have one to begin with, in order that he may not be continually drawn into temptation while he is in the line of his duty, visiting the houses of widows and orphans, the poor, the afflicted, and the sick in his ward. He is to converse with families, sometimes upon family matters, and care for them, but if he has no wife, he is not so capable of taking care of a family as he otherwise would be, and perhaps he is not capable of taking care of himself. Now select a young man who has preserved himself in purity and holiness, one who has carried himself circumspectly before the people, and before God; it would not do to ordain him to the office of a bishop, for he may be drawn into temptation, and he lacks experience in family matters; but take a man who has one wife at least; a man of experience like thousands of our elders, men of strength of mind, who have determination in them to preserve themselves pure under all circumstances, at all times, and in all places in their wards.

Now Timothy select such a man to be a bishop. A bishop in his calling and duty is with the church all the time; he is not called to travel abroad to preach, but is at home; he is not abroad in the world, but is with the saints.

When you have got your bishop, he needs assistants, and he ordains counselors, priests, teachers, and deacons, and calls them to help him; and he wishes men of his own heart and hand to do this. Says he, "I dare not even call a man to be a deacon, to assist me in my calling, unless he has a family." It is not the business of an ignorant young man, of no experience in family matters, to inquire into the circumstances of families, and know the wants of every person. Some may want medicine and nourishment, and to be looked after, and it is not the business of boys to do this; but select a man who has a family to be a deacon, whose wife can go with him, and assist him in administering to the needy in the ward.

These are simply my views in a few words on this subject, and always have been since I have reflected upon the doctrine that the fathers teach us in the Holy Scriptures. I will venture to say the view I take of the matter is not to be disputed or disproved by Scripture or reason.

I have no reasonable grounds upon which to say it was not the custom in ancient times for a man to have more than one wife, but every reason to believe that it was the custom among the Jews, from the days of Abraham, to the days of the Apostles, for they were all descendants of Abraham, Isaac, and Jacob, all of whom taught and practiced the doctrine of plurality of wives, and were revered by the whole Jewish nation, and it is but natural that they should have respected and followed their teachings and example.

So much I wished to say to my brethren and sisters. We have had a splendid address from brother Hyde, for which I am grateful. I feel in my heart to bless the people all the time, and can say amen to brother Hyde's last remarks. I know just as much about those matters as I want to know, and if I do not know more, it is because there is no more of it to the city. It is a hard matter for a man to hide himself from me in this Territory; the birds of the air, they say, carry news, and if they do not, I have plenty of sources for information.

I say to the congregation, treasure up in your hearts what you have heard to-night, and at other times. You will hear more with regard to the doctrine, that is, our Marriage Relations. Elder Hyde says he has only just dipped into it, but if it will not be displeasing to him, I will say he has not dipped into it yet; he has only run the edge of the field. He does so beautifully, and it will be his desired effect. But the whole subject of the marriage relation is not in my reach, nor in any other man's reach on this earth. It is without beginning of reckoning, or end of years; it is a hard matter to reach. We can tell some things with regard to it; we have the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy gospel of salvation—the gospel of the Son of God; it is from eternity to eternity. When the vision of the mind

is opened, you can see a great portion of it, but you see it comparatively as a speaker sees the faces of a congregation. To look at, and talk to each individual separately, and thinking to become fully acquainted with them, only to spend five minutes with each would consume too much time, it could not easily be done. So it is with the visions of eternity; we can see and understand, but it is difficult to tell. May God bless you: amen.

REMARKS

By George A. Smith, Tabernacle, Oct. 6, 1854, p.m.

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present conference to cast in my mite and offer a few reflections upon the things of the kingdom as they are rolling before us.

Our beloved President at the close of the forenoon service gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the saints who dwell in the valleys of the mountains, or especially those who reside south of this city, my acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of earnestness and indifference has been manifested by many in these valleys in relation to bettering their estate to the Perpetual Emigrating Fund for the a debt they have received. It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbors, or brethren to this valley; they have frequently been treated with indifference and neglect, and I may say almost with cruelty by some persons who have thus been helped; they are unwilling until they can be very comfortable themselves to assist those who have helped them.

I have had my feelings hurt by instances of this kind which have been laid before me.

Now then if I understand the text, it amounts to about this, (viz) our Savior's golden rule: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Or to use this expression of the Savior's, in connection with that of our President which would be, "Whatsoever ye would that men should do to you, do ye even so to them, under like circumstances; for this is the law of the prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest salutes from the condition in which they are placed in the old world and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence they can provide for their wants, and for the wants of their children. The difficulties which surround the saints in the old world are increasing. The great wars are involving the principle nations of the earth at this time in very serious expenses, which are taking from the laboring masses, millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies, and the prosecution of their ambitious designs. While the allied powers are thus engaged they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If during the time of peace that has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes tenfold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war. I am referring more particularly to the allied powers, but really I feel very little interest in the matter, any further than where ever Britain carries her way the gospel can follow in her liberal wake. To be sure when a boy, my playmates used to say two upon one, one too many, and consequently if there is any sympathy it would be in favor of Russia as they are the weaker party, and likely to have the worst of it. Then as far as the contest is concerned there may be a very great feeling of indifference in the minds of many whether Turkey is actually defeated by the Russian Empire, or carved up by the Lion of the west, or Europe, the event is precisely the same let it turn which way it may, so far as it affects us, in our emigration movements; it serves to stop the channel of trade, and consequently affects the interests of the laboring classes of Great Britain, and a great proportion of the members of our church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such; if you have got houses, lands, cows, sheep, farms or property of any description, let them be sold like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operation give a liberal interest for the capital you have laid, and which could not be used or increased by the operations of the Fund. This would be my advice upon this subject; and then if you are able to subscribe enough in addition to bring one or two families, do that also. My advice to those who have just arrived in this country, let them not be in the rear, as it has been this day complained of, but let them make it their first business to square off with the Fund that brought them here;—to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again; for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here it looked a hard chance. There was not a single house to rent, and so to their being any prospect of having any it looked very slim. But there has been slight changes since, and a very great change in relation to bread stuff. We have bread in abundance now; but then the only prospect of supply we had, was millions of black crickets. The change has been effected and persons who had lived with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for anything that they can soon pay these debts, and not only that but they can establish themselves comfortably and be prepared to help others.

I have introduced in the course of my travels an occasional individual, which I presume had lost by some of those who have not been willing to pay up, he that as I may, I have come across individuals who would lurk among the saints, "Why," say they, "What can be the matter; something is dreadful wrong; this is not ancient Mormonism;—this is not the old religion we used to have years ago in the days of Joseph; something is entirely wrong; I do not see things as I used to, I do not understand them; and they finally began to complain, and find fault, and murmur, and it is gone on from one time to another until they wonder if they could not get a better location in California. I have heard much nursing when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the plains this season, expect to find the inhabitants of these valleys perfect? I think from all accounts you would have been ill prepared to associate with them if you had found them perfect; there would have been room at least for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is sometimes in our lives that the New Testament, and I believe if I recollect rightly, there is a passage somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God as if a man should cast seed in the ground and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least, very spirited in the church, and exceedingly so, and he tells me that things are going wrong. "Why," say they, "Things are not now as they used to be." We will admit it; things are entirely different to what they were twenty

years ago. Did any of you ever raise Indian corn in your lives? If so you remember when it is six inches high it is very beautiful to the eye, it looks green and lovely, and it will grow very rapidly if you will only keep the weeds out of it; it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn field when the corn is six, eight, or ten inches high and had not been raised in a country where it was cultivated, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty. Suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it; he would exclaim "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them?" He is told it is the same corn. "O it cannot be for the corn is little stuff, and only grows eight or ten inches high, and very unlike this backward stuff."

This compares well with some of our Mormons who are a little afflicted with the grunts; they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and becoming more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him if possible. Bro. Cooch was appointed captain of one of the largest companies, and it had ten men in it; it was the largest company we could raise but one, and that contained fourteen men.

Bro. Cooch gave us some advice, he advised us if the mob came and we were obliged to fire to shoot at their legs, and should they advance upon us now we would shoot higher than that, so if anybody will look at it candidly they will see that we have grown, and improved considerably in our ideas. To shoot at the legs of a mob is now altogether held the times in Mormonism. After Bro. Cooch had advised us, bro. Brigham rose and said this mob he told him he would shoot at their hearts, and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days he has commenced to do a great work, and called upon his servants to lay the foundation of it; the foundation being laid, then the work has to be done. In order to be participants in this we must be honest with ourselves with our brethren, and with the poor among the Lord's people; if we are, the blessings of God will flow upon us; and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us; and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, which men do to become poor. The prophet said the liberal Jewish liberal things, and by his liberality he shall stand. This is the truth; it has been so among all generations, and with this people from the beginning.

It was customary before we entered this church, to have a great deal of text preaching. The learned minister would read a text or passage of scripture, measure it by a theological rule, divide it into heads and then preach from it, preaching about every thing in the world but the thing in the text. After they had gone through this kind of maneuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well if I have preached from the text excuse me.

I will close my remarks with the old fashioned appeal, and if I have not preached the doctrine contained in the text, let me advise my friends to give heed to those doctrines any how.

Measuring a Man's Purse.

Those who have traveled need not be told that a majority of landlords in this democratic country adopt the practice of "measuring the purse" of each guest when they receive, and of showing their civilities according to the estimate of the individual's means. Whoever registers his name at an hotel, making the least pretensions to style and gentility, will find an inventory of his possessions taken in the active brain of his hostess in less time than it requires to write his address.

Let a person make his appearance, whose pompous and aldermanic air, and sleek exterior pronounces him "solid," and a whole regiment of menials, from landlord to butler, wait on his steps to do him service. Or a gentleman whose fashionable dress and dashing demeanor bespeak him "fast and frothy," is speedily followed by the whole household troop, from clerk to chambermaid, all anxious to propitiate his favor and to kiss his hand. But let a man of coarse and humble external and unassuming demeanor enter himself as plain John Smith, from the "backwoods," and when he calls for a room, he will hardly fail to hear the order—"Show this gentleman to 64"—always on seven pairs of stairs and on the backside, overlooking the stable and pigsty.

In the city of M—, in New Hampshire, one of the leading hotels—a good hotel, it is, too, as we willingly testify—is kept by a man who would like to see his name in print, and he would call him Mr. Surface. Like most other men of his profession, he "measures the purse" of each stranger who comes to his house, and awards him entertainment in keeping with the imagined extent of his "pile." The portly rich man sits at the head of the table. The rusty poor man sits at the foot. The man of fashion sleeps in No. 1, at the head of the first flight. The man of business or labor in the No. 2. And so, without acknowledging partiality, he yet makes a wide distinction among his patrons in the bestowing of the politeness and hospitality to which all are equally entitled.

Not long since, there stopped at this house a stranger, whose dress and manner bespoke him from the rural district;—apparently a man of intelligence and some knowledge of city life and the world, but of the rudest and most unfashionable garb. To conceal no part of the story he wore a farmer's frock. This ornament denoted to the observant eye of the host the significance of his worldly position, and he was accordingly treated with great indifference and lack of attention. So dissipating was the coolness on all sides manifested towards him, that as the evening wore away, he thought to enliven his mind with a glass of brandy and water. There is no law forbidding such consolations under such circumstances. And waiting his opportunity, as a group of factory agents and men of capital retired from the bar, where they had been lounging, he stepped up and ordered a drink. Just as he had reached out his hand to receive the "softer" from the bar-tender, the landlord approached him hastily, and with an air of exclamation exclaimed—

"You can't have any liquor in this house sir! We don't keep it for such as you. There's a cellar across the street. Go over there and get your brandy."

The man in the frock took the rebuff meekly—relinquished his drink, and went out. But if he had used of a "softer" before, he had now a double necessity. So down he went into the cellar, which was kept as an "over-saloon," and demmed of the dealer in brandies, brandy and water.

The wary oysterman, eyeing his customer a moment, asked rudely,

"Where do you stop?"

"Over to the M— House," replied the unsuspecting countryman.

"Then go over there and get your liquor. Old Surface sends his guests over here to drink, and then has us prosecuted for selling. We don't thank him for his custom. You can't have anything here, sir."

The discomfited stranger went out in wrath. That night the poor man went to bed "dreadful dry," and not a little sore. Nor was his anger in the least appeased by being able to look from his elevated situation, through the window in the roof, to the peaceful heavens so near him. He

even intimated to the waiter who lighted him to bed, that he thought the advantage of a chamber in such a position didn't repay the toil of getting up to it.

His slumbers were by no means refreshing, and he awoke next morning very cross. His sensibilities had been sorely wounded. All other efforts could have borne with patient endurance; but to deny a man his "sharks" was the sum of all indignities, and an extreme of injustice which irritated his temper and provoked him to unforfeiveness.

He descended the first flight of stairs just as the gong was sounding for breakfast. Laying aside his hat, he stepped into the dining room, and seated himself near the head of the table, when the landlord touched him on the shoulder, and directed him to a seat at the extreme foot of the table, and at some distance from the other guests. He quietly retired to the place pointed out, and sat down in silence.

Not until all others had been served, did the waiter give the slightest attention to his wants, and he was justly apprehensive of wholly losing his breakfast. It was fortunate that his naturally excellent appetite had been suddenly lost, else he might have suffered for lack of the gratification.

After breakfast he remained a few moments in the office, awaiting the entrance of the landlord; and when the room had become well filled with the boarders and transient guests of the house, he walked to the desk and demanded his bill. Without waiting to learn the amount of his indebtedness, he thrust his hand carelessly in his pocket, and threw down a thousand dollar bank note. The tending landlord looked at it in blank amazement.

"If that isn't enough, here's another," said the man in the frock, as he laid down another of the same denomination.

The time serving publican was still speechless with wonder.

"If these are not good, here are in re—take your choice," continued the stranger, as he drew forth a roll and exhibited the "big figures." "I am able to pay liberally for your very courteous, and very extraordinary entertainment."

"Who are you?" gasped the embarrassed host, in bewilderment. "In heaven's name, who are you, and where did you come from?"

"I am John Holland, of Vermont, where I raised a fine living. I never call for bread without means to pay for it. I always carry a few shillings in my pocket for incidental expenses, and the man who calculates my worth by my clothing, reckons on a wrong basis."

"Mr. Holland, I—I—excuse me Mr. Holland—really I have made a mistake. But you are welcome to your bill, and hereafter always welcome to my home, without charge. What will you have to drink, Mr. Holland?"

"I never drink with the like of you," said the indignant man in the frock; "and as for your house, I shall be sure to slun a place where such condescension is shown to outside shavers, and so little respect for manhood in coarse attire. Good bye to you, old Surface."

John Holland embarks yet a violent antipathy to the M— House, and insists that he had rather stop at a third rate hotel, and be treated like a gentleman, than to patronize one claiming to be "first class," where he is "measured" by a senseless toady, and treated like a boor.

Written for The Flag of our Union.

Island of Madeira.

BY MISS LUCY BRADSHAW.

I think the ladies of Funchal are very handsome. They certainly lack the charm of beauty, cultivated intellect; but, with soft olive complexion, dark eyes, and very dark hair, they are often very beautiful. In stature they are rather below the ordinary European and American standard, but they are round in person and oval in feature. You rarely see them abroad in the streets, but when not otherwise engaged within the house, they pass a large share of their time upon the pretty little balconies that add so materially to the beauty of the city houses. The dress of those who are properly entitled to the name of ladies is quite European, but the women from the interior of the island, as well as the men, have a wholesome scorn of dress, and wear only just as much as decency requires.

The national religion of the twenty-five thousand inhabitants of the capital is, of course, Catholic, but freedom of religious opinion is tolerated, and the laws of the island say: "No man shall be molested on account of his religion, provided he respects that of the state, and does not offend against the public morals." The city affords all ordinary comforts of the table, and a residence here, at ordinary times, is by no means expensive. The native fruits are abundant; cheap, and most delicious, especially the orange, which grows here I think in greater perfection than I have ever eaten in the West Indies. There are also plenty of apples, peaches, pears, figs, grapes and pomegranates, not forgetting the banana.

Our table affords abundant evidence that game was not wanting on the island, such as ducks, wild pigeons, hares, and a great variety of most delicious fish, including the delicate little sardine, which we are accustomed to see packed in oil in tin boxes from France. They come regularly once a year in shoals to Madeira, remain a week or so, and then disappear.

The command of the island is vested in a lieutenant governor, whose power is almost unlimited, although an appeal is always allowable from the decisions of the local courts to those of Lisbon. The crown revenues are principally derived from a duty of twenty per cent, upon all imports, except provisions, and the tithes upon each pipe of wine exported. There is also a considerable revenue derived from the government monopoly of tobacco, cards and soap, the aggregate of which is more than sufficient to defray the expenses of the civil and military, as well as ecclesiastical establishments sustained by the home government. The surplus, which frequently amounts to a very handsome sum annually, is remitted to the private coffers of the crown of Portugal.

There are some three hundred priests and nuns on the island. The former enter openly into mercantile traffic, and the latter earn a very good income from the manufacture of artificial flowers of wax and feathers, which the Europeans gladly purchase to bring away from the island as mementoes.

A small party of us made an excursion to what is termed "The Switzerland of Madeira," amid the grand and astonishing scenery of the interior. It requires no stretch of the imagination to believe that this spot was once the scene of a raging volcano—everything goes to prove this fact. Here, in a deep valley or crater, enclosed on all sides except to the seaward by a wall of magnificent precipices of more than a thousand feet in height, the summits and sides of which are broken into every conceivable shape, and beautifully dotted and gemmed with foliage and flowers, while far below shines one of the most beautiful and fertile spots on the face of the globe, rich in every species of vegetation, and yet two thousand feet above the level of the sea. A geographical formation probably unequalled in the world for novelty of situation and loveliness of aspect. And here, as in all parts of this charming island, the temperature fluctuates less than in any other known spot north of the equator, being universally mild and genial, rendering fires quite useless, except for culinary purposes. Indeed, in the equa-

lity of its climate, Madeira is unequalled.

We visited, in a pleasure yacht, the neighboring island, which forms the group of which Madeira is the principal, there being four others. Porto Santo, situated about forty-five miles due east, containing some two thousand inhabitants, and is a very fertile island. It is the place where Columbus, afterward the discoverer of a western world, married his wife. He was subsequently a frequent visitor to Porto Santo and Madeira, and we were shown a house in Funchal where he was said to have resided for considerable period of time. The other islands of the group are known as the Desertas, situated a little less than six nautical leagues to the southeast. These are uninhabited by human beings, but are frequently visited by sportsmen, who bring away an abundance of hares, with which they supply the frequenters of the Funchal market. Our Portuguese steward got us half-a-dozen by means of his ducking gun, and we ate them, cooked in a sort of pot pourri, on the passage back.

On approaching the island on our return from the Desertas, we ran up the coast to get a better view of its remarkable natural appearance. The abrupt manner in which it rises out of the sea may be easily imagined from the fact that sounding close in shore gave a depth of fifty fathoms, and even the vessels that cast anchor in the roadstead of Funchal "pay out" thirty-five fathoms of cable for their anchors! The cliffs on all sides are very lofty. Eagle's Rock, on the north coast, for instance, rises, a black, cubic-shaped mass of rock, to the height of a thousand feet. To the west of this, Cape Pargo rises four thousand feet above the sea; but the most curious feature which we marked upon the coast was the Punta St. Lorenzo, to the eastward, a ledge of rocks six miles in length by one in breadth. Though this is not so lofty as Cape Pargo, yet it is very singular for its bold projection into the sea its fantastically broken cliffs and grotesque-shaped peaks.

I have spoken of a most unique mode of conveyance adopted here, where no wheeled vehicles are used—that of the palanquin. There is still another style—if possible, more peculiar—called the hammock, from its resemblance to this species of nautical sleeping apparatus. A canvass sling, in the form and style of a hammock, is suspended by its two extremes from a stout pole, carried on the shoulders of a couple of stout islanders, and is the almost universal mode of transportation, especially for those unable to bear the fatigue of riding the mules or little island horses. It has the recommendation of safety and ease for those who are thus swung. But the pole-bearers have a hard time of it, especially if their burthen happens to be of the Falstaff style! Though I am never sea-sick on the ocean, yet I was quite sick in one of these land hammocks, and was glad enough to resume once more the side-saddle.

This mode of conveyance I tried on the way to the Church of Our Lady of the Mountain, a famous structure some eighteen hundred feet above the city of Funchal, and just back of it, some two miles from the beach. A portion of the ascent is so near the perpendicular as to be unpleasant; not dangerous, on horseback.

The road, however, which is fenced in a large portion of the way by stone walls, is lined with fragrant flowers, and it requires but little exercise of fancy to imagine one's self in a European half-house, so profuse and artistically arranged heliotropes, roses, geraniums, and an innumerable variety of sweet and variegated representatives of the kingdom of Flora.

The church itself has nothing remarkable about it save its position; from this point we enjoyed an extensive and beautiful prospect. Funchal looks like a toy village as it lay far beneath us!

The air we breathe.

BY JAMES F. W. JOHNSTON, M. D.

The earth we inhabit is surrounded by an atmosphere of air, the height of which is known to be at least forty-five miles. It presses upon the earth with a weight equal, at the level of the sea, to about fifteen pounds on every square inch of surface. As we ascend high mountains, this weight becomes less; and as we go down into deep mines, it becomes sensibly greater.

We breathe this atmospheric air, and without it we could not live a single moment. It floats around the earth in almost perpetual motion; and according to the swiftness with which it moves, it produces gentle breezes, swift winds, or terrible tempests.

Though very familiar to us, and regarded with little curiosity, the air is yet very wonderful, both in itself and in its uses.

Though apparently pure and elementary, it is by no means either a simple or pure substance. It is a mixture of several different kinds of matter, each of which performs a beautiful and wise part in relation to animal and vegetable life. Four substances, at least, are known to be necessary to its composition. Two of these, oxygen and nitrogen, form nearly its entire bulk; the two others, carbonic acid and watery vapor, being present only in minute quantities.

Oxygen is a kind of air or gas, which, like the atmosphere itself, is without color, taste, or smell. A candle burns in it with much greater brilliancy and purity than in common air. Animals also breathe in it with an increase of pleasure; but it excites them, quickens their circulation, throws them into a state of fever, and finally kills them, by excess of excitement. They live too rapidly in pure oxygen gas, and burn away in it like the first-flaring candle. This gas can not be seen by the eye, or detected by any of the other senses. Its presence may be readily perceived, however, by the brilliancy with which a lighted candle will burn when immersed in it.

Nitrogen is also a kind of air which, like oxygen is void of color, taste, and smell; but a lighted candle is instantly extinguished, and animals cease to breathe when introduced into it. Oxygen is one ninth part heavier, and nitrogen is one thirty-sixth part lighter, than common air.

Carbonic acid is a kind of air which, like oxygen and nitrogen, is void of color; but, unlike them, possesses a slight odor, and a perceptibly sour taste. Burning bodies are extinguished, and animals cease to breathe when introduced into it. It is one half heavier than common air, and can therefore be poured through the air from one vessel to another like water. It is the escape of this gas which gives their sparkling brilliancy to fermented liquors, to soda-water, and to the waters of some mineral springs.

Watery vapor is the steam or vapor, visible or invisible, which ascends from a surface of water when exposed to the air. When water is spilled upon the ground in dry weather, it soon disappears, rising in invisible vapors and floating buoyantly among the other constituents of the atmosphere.

These four substances the air everywhere and always contains. They are all necessary to the daily wants of animal and vegetable life; but the two gases, oxygen and nitrogen, form so large a proportion of the whole, that we are accustomed to say of dry air, that it consists of oxygen and nitrogen only, in the proportion of four galls of the former to one of the latter. More correctly, however, air, when deprived of the watery vapor and carbonic acid it contains, consists, in one hundred galls, of seventy-nine of nitrogen mixed with twenty-one of oxygen.

The carbonic acid exists in air in very small proportion. At ordinary elevations there are only about two galls of this gas in every five thousand of air. It increases, however, as we ascend, so that at the heights of eight or ten thousand feet,

the proportion of carbonic acid is nearly doubled. Even this increased quantity is very small; and yet its presence is essential to the existence of vegetable life on the surface of the earth.

Being heavier than common air, it appears singular that the proportion of this gas should increase as we ascend into the atmosphere. Its natural tendency would seem to be rather to sink towards the earth, and thence to form a layer of deadly air in which neither animal nor plant could live. But independent of winds and aerial currents, which tend to mix and blend together the different gases of which the air consists, all gases, by a law of nature, tend to diffuse themselves "up" each other, and to intermix more or less speedily, even where the utmost stillness prevails, and no wind agitates them. Hence a light gas, like hydrogen, does not rise wholly in the utmost regions of the air, there to float on the heavy gases; nor does a heavy gas, like carbonic acid, sink down so as to rest permanently beneath the lighter gases.

In obedience to this law, carbonic acid in places slowly rises, or slowly sinks; and thus a nearly uniform purity is maintained in the atmosphere. Its presence in the atmosphere may be shown by the formation of a white film of carbonate of lime on the surface of lime-water when it is exposed to the air.

The watery vapor varies in quantity with climate and temperature of the place. It is in cold seasons and climates generally than in such as are hot. It seldom forms more than