

## BROADCAST THE SEED.

BY JOHN CRITCHLEY PRINCE.

## Broadcast the seed;

If thou hast ought of wealth to lend,  
Beyond what reason bids thee spend,  
Seek out the haunts of want and woe,  
And wisely let thy bounty flow.  
Lift modest merit from the dust,  
And fill his heart with joy and trust.  
Take struggling genius by the hand,  
And bid his striving soul expand;

Where virtuous men together cling,  
To banish some unhallowed thing,  
Join the just league, and not withhold  
Thy help, thy counsel, and thy gold;

Wouldst have thy bumbler brother freed?  
Broadcast thy seed.

## Broadcast thy seed;

If thou hast mind, thou hast to spare,  
And giving will increase thy share;  
Four forth thy thoughts with earnest zeal,  
And make some stubborn spirit feel  
The grace, the glory, the delight  
That spring from knowledge used aright;

The improving wealth, which none can take,  
Though fortune frown and friends forsake;  
The strength of vision, more and more  
Expanding as he dares to soar.

Virtue and knowledge, glorious twain!  
The more they give, the more they gain!  
Wouldst help a brother in this need?  
Broadcast thy seed.

## Broadcast thy seed;

Albeit some portion may be found  
To fall on harsh and arid ground,  
Where sand or shard or stone may stay  
Its coming into light of day;

Be not discouraged. Some may find  
Congenial soil and gentle wind,  
Refreshing dew, and fostering shower  
To bring it into beautiful flower;

From flower to fruit, to glad thy eyes,  
And thrill thee with a sweet surprise;  
Do good, and God will bless thy deed,  
Broadcast thy seed!

**PLAIN AND SIMPLE FOOD.**—It is noticeable that in poor neighborhoods which have been attacked by cholera, fever, and similar diseases, the Jews living there have in an extraordinary manner escaped visitation. The apparent causes of this sanitary fact are worthy of attention:—1st, Being most particular in the food they eat. 2d, Intemperance from drink being rare amongst them. 3d, Their religion directs them to use great personal cleanliness—ablutions being frequently made before visiting their synagogues and on other occasions. All the above acts are important to health, and the good effect of attention to them is evident. The rules are so simple that they might be readily observed by the poor of all classes. It is worthy of notice that few Jews are seen begging, although some are very poor, and we believe that they seldom apply for parochial assistance.

In connection with the above, we may allude to the fact that it is unlawful for a Jew to eat milk, butter and meat—or any two of these articles—at the same meal. Thus for supper, a Jewish family may have butter—but if it does, both milk and meat must be banished. This regulation not only precludes an excessive use of rich articles of diet—for milk and butter enter very largely into the composition of puddings, pies, &c., which are of course also excluded by the rule—but, in addition, prevents a great deal of overfeeding, resulting from the unfair tempting of the appetite.

Further, the Jews eat no pork, ham, or lard—using, instead of the last named for pies, potted butter. Now hog meat, however good for hard-working people, is of very questionable benefit for others.

These rules of the Jews respecting eating are also economical. And the fact that a Jew or a Quaker is seldom seen begging, or complaining of being out of work, goes far to prove that the pecuniary distresses of men are to a great degree the result of their own improvidence. The Jews are not allowed to eat butter, milk and meat together—not even the wealthiest of them.

But there is a general lavishness of expenditure in this country, on the part of all classes, from the highest to the lowest, when compared with their incomes, not to be seen in the old world. The money, in good times, comes easily, and goes as easily.

Why, we have little doubt that the children of the mechanics of Philadelphia live on richer and more expensive food than the children of the English nobility. It is a very common thing for the latter to have nothing for breakfast save oatmeal porridge—not because their parents grudge the expense of butter and meat, but because they think these latter should not be eaten by children oftener than once a day, and then in moderation. But the children of this country are urged into a precocious development—bad for health and bad for morals—by the rich food they are so plentifully supplied with. And the result is that, in the poorer classes, much too large a proportion of the father's wages goes on to the table, and thence down his own and children's throats. Now a strict economy in the purchase of food, in good times, would go far to lay up a fund for hard times—while it positively added to the physical and mental well-being of the family, and saved many dollars in doctors' bills.—[Phil. Eve Post.]

Happiness consists not in having such and such possessions, but being fitted to enjoy what we have.

**ORIGIN OF PAPER MONEY.**—The Count de Tendilla, while besieged by the Moors in the fortress of Alhambra, was destitute of gold and silver wherewith to pay his soldiers, who began to murmur, as they had not the means of purchasing the necessities of life from the people of the town. "In this dilemma," (says the historian) what does this most sagacious commander? He takes a number of little morsels of paper, on which he inscribes various sums, large and small, and signs them with his own hand and name. These did he give to his soldiery, in earnest of their pay. "How," you will say, "are soldiers to be paid with scraps of paper?" Even so, and well paid, too, as I will presently make manifest, for the good Count issued a proclamation, ordering the inhabitants to take these morsels of paper for the full amount thereon inscribed, promising to redeem them at a future time with gold and silver. Thus, by subtle and most miraculous alchemy, did this cavalier turn worthless paper into precious gold and silver, and make his late impoverished army abound in money. The history adds: "The Count de Tendilla redeemed his promises, like a loyal knight;" and this miracle, as it appeared in the eyes of the worthy Agapida, is the first instance on record of paper money, which has since spread throughout the civilized world. This happened in 1484; and thus we see that paper money was the adjunct of the invention of printing, the discovery of the western world, the Protestant Reformation, and the increased impulse given to civilization, industry and learning.

**EXQUISITE JUGGLERY.**—Houdin's little place of entertainment on the Boulevards is nightly crowded to suffocation. It was one of the first places of amusement I visited in Paris. I was told that the man I saw performing was not Robert Houdin but a successor of his. Some of his tricks were good—one in particular. He took a large empty tin pan and filled it with water; he then poured in some ground coffee; the coffee was made and served to the audience. The pan was again empty, when suddenly, in presence of all the spectators, the pan became filled with earth. He informed the audience that within ten minutes he could cause to grow any flower that should be called for. He held the pan in his hands so as every one could see. Various flowers were called for—tulip, rose, magnolia, pink, daisy, buttercup; when the floral category seemingly being exhausted a gentleman requested a carrot. "I said a flower," said the magician, "a carrot is not a flower." "No matter," replied the gentleman, "if you have the skill that people of your black art should have, you will furnish me a carrot." I watched the divers flowers slowly growing, first budding and then unfolding their leaves. Each one plucked the flower of his choosing, when the same pertinacious gentleman disturbed the harmony by asking, "Where's my carrot?" The magician looked puzzled, and hesitatingly replied, "I—I don't know." He had no sooner finished speaking when an enormous carrot instantaneously sprang from the earth, and was handed to the gentleman amidst great laughter and applause. The flowers came slowly at first and then quickly, and in such profusion that almost every person carried away a fragrant bouquet.—[Cor. Boston Gazette.]

**SLOW PROGRESS OF MANKIND.**—An intelligent writer on this subject says it may be reasonably doubted whether the population of the earth has doubled itself within thirty centuries. Except among some European and American States, no certain data exists among nations and tribes, by which the present number of mankind can be estimated with any degree of exactness. Avoiding extremes, the writer assumes that in round numbers Asia (including Japan) contains 400,000,000, Europe 200,000,000, Africa 60,000,000, America 50,000,000, Australia and Polynesia Islands 10,000,000—making a total of 720,000,000 for the present population of the globe. Within the temperate and torrid zones the area of habitable land on the earth is about 40,000,000 of square miles, which would make the average population of the habitable land about eighteen to the square mile. The population is unequally distributed, two-thirds living upon one-tenth of the land in China, India and Western Europe. It is conjectured that ten times the present number of inhabitants could easily obtain subsistence from the soil of the earth. The writer calculates that by doubling only three times in a century, the population of Great Britain and Ireland, supposing it to have been only six millions in 1707, would by this time have amounted to more than 1,000,000,000—enough to have colonized and improved all the waste and thinly-peopled lands of the earth. War, pestilence, luxury, useless consumers and popular ignorance are assigned as the causes of the slow progress of mankind.—[Albion.]

Tarring and feathering, it seems, is an English invention. One of Richard Cœur de Lion's ordinances for seamen was, "That if any man was taken with theft or pickery, and thereof convicted, he should have his head polled, and hot pitch poured upon his pate, and upon that the feathers of some pillow or cushion shaken aloft, that he might thereby be known for a thief, and at the next arrival of the ships to any land, be put forth of the company to seek his adventures without all hope of return to his fellows."

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say; but, from their conduct one would suppose that they were born with two tongues and one eye; for those talk the most who have observed the least, and obtrude their remarks upon everything, who have seen into nothing.—[Lacon.]

**FISHING IN CHINA.**—Besides the light scoop net and seine, the Chinese fisherman has always another resource, if these methods fail, for no people are more ingenious than the Chinese in the small arts of life. That they have succeeded in training birds to fish for them is a striking proof of their ingenuity and patience. An eyewitness, Mr. Huc, thus speaks of the bird fishery:—

"Just as our pleasant journey on the Ping-how was approaching its termination, we encountered a long file of fishing boats which were rowing back to their posts. Instead of nets, they carried a great number of cormorants, perched on the edge of the boats. It is a curious spectacle to see these creatures engaged in fishing, diving into the water; and always coming up with a fish in their beak. As the Chinese fear the vigorous appetites of their feathered associates, they fasten round their necks an iron ring, large enough to allow of their breathing, but too small to admit the passage of the fish they seize; to prevent their straying about in the water and wasting the time destined for work, a cord is attached to the ring and to one claw of the cormorant, by which he is pulled up when inclined to stay too long under water. When tired, he is permitted to rest for a few minutes, but if he abuses this indulgence and forgets his business, a few strokes of a bamboo recall him to duty, and the poor diver patiently resumes his laborious occupation. In passing from one fishing ground to another, the cormorants perch side by side on the edge of the boat, and their instinct teaches them to range themselves of their own accord in nearly equal numbers on each side, so as not to disturb the equilibrium of the frail vessel; we saw them when thus ranged throughout the little fleet of fishing vessels on Lake Ping-how. The cormorant is larger than the domestic duck; it has a short neck and long beak, slightly hooked at the end. Never very elegant in appearance, it is perfectly hideous after it has passed the day in fishing. Its wet and tumbled plumage stands on end all over its meagre body, and it hunches itself up till nothing is to be seen but a pitiful, shapeless lump."

Fish forms an important article in the supply of a Chinese table, and while in Europe the artificial production and rearing of fish has only of late attracted much attention, in China the art has long been understood and practised. Under their training the growth of the fish is very rapid; they soon attain to the weight of three or four pounds, and when taken from the water are carried alive through the streets and sold to customers, the trade being quite brisk.—[Ballou's Pictorial.]

**FACTS ABOUT BEES.**—The general economy of a hive of honey-bees is now thought to be clearly understood; but there is a mystery in regard to the construction of the cells of the comb, which no entomologist has yet unravelled. Each cell is exactly six sided—and to be a perfect hexagon, it is absolutely necessary that the width of each of the six staves of which it is constructed, should be exactly equal. This is measured by the cell-builder, in the dark, without the assistance of a rule or line, and is invariably true.

When a honey-bee, or wasp, or hornet stings, it is invariably an act of defence, and generally at the expense of the insect's life. Such is the structure of the sting, that it is extremely difficult to withdraw it quickly without tearing the tiny instrument from its attachment. The violence is sufficient to kill the one which had it.

In some parts of South America there is a singular kind of honey-bee without a sting. They are remarkable for their industry, and collect an abundance of honey, but have no way of protecting it against the marauding, burglarious attacks of their enemies. Instead of building small cells for storing their collections, the stingless bee ingeniously builds a series of wax pots, half the size of a hen's egg, which are suspended in rows, one above another, inside a hollow tree. When the amount of honey is considerable, its enticing odor is perceived at some distance, and their enemies come on fearlessly and eat it all at a single meal. The poor robbed insects then go patiently to work again and collect a new stock, to be pillaged in the same manner again, and so on forever.

Some years ago, a household of stingless bees, occupying a hollow log about a yard long by one in diameter, was brought to Boston and placed in a gentleman's green-house, where they could have a tropical climate. They did not appear to collect anything from the flowers, but fed on their old stock, till by slow degrees they disappeared. It is probable that the plants artificially grown yielded little or none of the kind of saccharine juice of service to them.—[Ballou's Pictorial.]

**THE ARAB AND HIS CAMEL.**—The Arab, his country and his camel are in wonderful harmony with each other. Without the camel, the deserts which contain so many tribes of freemen would be uninhabitable, and one can imagine the camel without the Arab as little as the Arab without the camel. Its large soft eye looks from under its long eyelashes at its master, with an expression of recognition which one can hardly doubt is affection. He talks to it, and it seems to understand him; he sings, and it quickens its steps, reviving from the fatigues of the way. The genuine Arab never beats his camel; he guides it with his voice, or with a light wand, touching one ear or the other to make it turn to the right or the left, or gently tapping it on the crown of the head, which it instantly lowers, and breaks into an amble; or if he wishes it to go still quicker, he presses its shoulder with his bare heel.—[Domestic Habits of the East.]

**THE CUNNING OF THE RAVEN.**—In the narrative of the Arctic voyage of Capt. McClure, of the British Navy, is the following story of the two ravens which became domiciliated on board of the Investigator. The raven, it appears, is the only bird that willingly braves a Polar winter; and, in the depth of the season, he is seen to flit through the cold and sunless atmosphere like an evil spirit, his sullen croak alone breaking the silence of the death-like scene. No one of the crew attempted to shoot the ravens, and they consequently became very bold, as will be seen by the following story:—

"Two ravens now established themselves as friends of the family in Mercer Bay, living mainly by what little scraps the men might have thrown away after meal times. The ship's dog, however, looked upon these as his especial perquisites, and exhibited considerable energy in maintaining his rights against the ravens, who nevertheless outwitted him in a way which amused every one. Observing that he appeared quite willing to make a mouthful of their own sable persons, they used to throw themselves intentionally in his way, just as the mess-tins were being cleaned out on the dirt-heap outside the ship. The dog would immediately run at them, and they would just fly a few yards; the dog then made another run, and again they would appear to escape him, but by an inch, and so on, until they had tempted and provoked him to the shore, a considerable distance off. Then the ravens would make a direct flight for the ship, and had generally done good execution before the mortified looking dog detected the imposition that had been practiced upon him, and rushed back again."

**A POWERFUL INSTRUMENT.**—During the early part of the French invasion of Algiers—occupation, we believe, is the milder diplomatic term—a small party of the French troops fell into an Arab ambush, and those who were not immediately slain or taken prisoners, were obliged to place more trust in their heels than their muskets. It happened that the regimental band was with the party, and the musicians made a retreat with the rest, in a prestissimo movement of the most rapid execution. The ophicleid player was however, embarrassed by his instrument, and he was hesitating about carrying it further, when, happening to cast a Partisan glance behind, to his consternation, he beheld an Arab horseman close upon him. Further flight was useless; there was nothing for it but to fight or surrender. Years of desert slavery made a gloomy prospect; and yet what could his side-sword avail against the spear of his pursuer? Desperation is the parent of many a strange resource. The lately abused ophicleid was lifted to his shoulder, musket fashion; and the musket brought to cover his foe. The Arab was struck with panic; doubtless this was some new devilry of those accursed Giaours—some machine of death, with a mouth big enough to sweep half his tribe into eternity. Not a second did he hesitate, but wheeling round, he galloped off at a pace that soon took him out of what he conceived might be the range of this grandfather of all the muskets. Had Prospero been there to have treated him to a blast, something between a volcano and a typhoon, that side of Mount Atlas would never have beheld him more. Our musician made his retreat good, with a higher opinion of the powers of his instrument than he ever before possessed; and the story was the amusement of the French army for many a day afterwards.

During the many anniversaries in the city, the following dialogue was overheard between two newsboys:—

"I say, Jim, what's the meaning of so many ministers being here altogether?"

"Why," answered Jim, scornfully, "they always meets once a year, to exchange sermons with each other."—[Boston Flag.]

A witness was asked how he knew the parties to be man and wife. "Cause I heard the gentleman blow the lady up," was the reply.

## MARRIED:

In Lehi city, on the 3rd inst., by Elder Israel Evans, ROBERT L. FISHBURN and ELIZA P. NOBLE.

## WANTED.

A FEMALE SCHOOL TEACHER at Cedar Springs, near Fillmore. Apply to William Stephens or E. E. Holden, at that place. 16-1t

## NEW STORE AT PROVO.

HAVING purchased the large and well selected Stock of GOODS formerly owned by Wm. H. Hooper & Co. and Levi Stewart, I am now opening at Provo in the commodious building known as Stewart's old stand, a quantity of dry goods, consisting partly of Jaconet, Swiss mull muslin, plain and figured lawns, nets, black, blue and green broad cloth, vestings, hosiery and notions; ready made coats and vests; a large and splendid assortment of hardware, saddlery and cutlery, hay forks, chisels and augers.

School Books: say McGuffey's, Town's and Parker's series; 2nd, 3d, 4th and 5th Readers, Geography's, grammars and arithmetics.

Drugs of all descriptions, pills and ointments. I would call the attention of the public to our large stock of hats, men's shoes and boots, ladies' booties, shoes and slippers; also misses'.

In fact, to enumerate all would be tedious. All of the above will be sold at G. S. Lake prices. Terms, cash or cattle.

No trouble to show goods. Call and see and judge for yourselves. E. D. WOOLLEY.

Provo City, 12th May, 1858. 11-5

## WOOL CARDING.

THE Subscribers wish to inform the Public that they have procured a new Carding Machine, which will be in operation by the 15th inst., and they trust by doing good work and being accommodating that they will receive a liberal share of public patronage, as the machine is not inferior to any in the Territory.

W. S. SNOW,  
GEORGE PEACOCK.  
Manti, May 6th, 1858.—10-3m