

which renders the smallest saving necessary: and lastly, the great overabundance of labour in proportion to the demand. Although one of the most slavish and deadly professions, young men crowd into it without the slightest regard for consequences. The vast redundancy in the labour-market is, in short, the main cause of the sufferings endured by the bakers; and we fear that this evil, to such an extent as may seem desirable, is not likely soon to be remedied.

A HEALTHY SKIN.

The scarf-skin is being constantly cast off in the form of minute powdery scales; but these, instead of falling away from the skin, are retained against the surface by the contact of clothing. Moreover, they become mingled with the unctuous and saline products of the skin, and the whole together concrete into a thin crust, which, by its adhesiveness, attracts particles of dust of all kinds—soot and dust from the atmosphere, and particles of foreign matter from our dress: so that in the course of a day the whole body, the covered parts least, and the uncovered most, becomes covered by a pellicle of impurities of every description. If this pellicle be allowed to remain, to become thick, and establish itself upon the skin, effects which I shall now proceed to detail will follow. In the first place, the pores will be obstructed, and, in consequence, transpiration impeded, and the influence of the skin, as a respiratory organ, entirely prevented. In the second place, the skin will be irritated both mechanically and chemically; it will be kept damp and cold, from the attraction and detention of moisture by the saline particles, and possibly the matters once removed from the system may be again conveyed into it by absorption. And thirdly, foreign matters in solution, such as poisonous gases, miasmata, and infectious vapours, will find upon the skin a medium favourable for their suspension and subsequent transmission into the body. These are the primary consequences of the neglected ablation of the skin. Let us now inquire what are the secondary or constitutional effects. If the pores be obstructed, and the transpiration checked, the constituents of the transpired fluids will necessarily be thrown upon the system; and as they are injurious, even poisonous, if retained, they must be removed by other organs than the skin. Those organs are the lungs, the liver, the kidneys, and the bowels. But it will be apparent to every one that if these organs equally, or one more than another, which is generally the case, be called upon to perform their own office *plus* that of another, the equilibrium of health must be disturbed, and the oppressed organ must suffer from exhaustion and fatigue, and must become the prey of disease. Thus obviously and plainly habits of uncleanness become the cause of consumption and other serious diseases of the vital organs. Again, if the pores be obstructed, respiration through the skin will be at an end, and as a consequence, the blood, deprived of one source of its oxygen, one outlet for its carbon, the chemical changes of nutrition will be insufficient, and the animal temperature lowered. As a consequence of the second position, cutaneous eruption and diseases will be engendered, and the effects of cold manifested on the system, and the re-absorption of matters once separated from the body will be the exciting cause of other injurious disorders. The third position offers results even more serious than those which precede. If a pellicle of foreign substance be permitted to form on the skin, this will inevitably become the seat of a detention of miasmata and infectious vapours. They will rest here previously to being absorbed, and their absorption will engender the diseases of which they are the peculiar ferment.—*Wilson's Treatise.*

A PLEA FOR HEDGE AND OTHER BIRDS.

Farmers and gardeners are sad enemies to hedge-birds. Making up their minds that they are enemies, and only such, they destroy them with an unsparing hand. They put a premium on their heads—their eggs—their young—their nests. They add cupidity to the destructiveness of youthful depredators, and goad them on to destroy, far and wide, every bird which builds a nest, as if it were amongst the thorns and thistles wherewith the Almighty had cursed our race. The ignorance of this is as great as its cruelty. Very often they hire the destruction of their best friends, and then grumble that their crops are gone

by the aphid and the caterpillar. They grudge the bird the food which harbours the parent; and therefore it escapes, and breeds ten millions of consumers. We remember some sapient entry in an antique parish book, when the constable 'paid for vi. tom-tits' heads;' and cannot but pity the poor wretches who have evidently more money than wit.—*Farmers' Journal.*

SONNET.

BY CALDER CAMPBELL.

YE who the lack of gold would plead as lack
Of power to help another, think not so;
But where the stumbling steps of sickness go,
Follow with friendly foot; and in the track
Of life, when ye encounter, 'midst the snow,
Bewildered wanderers, turn not proudly back,
But lead them gently from their walks of wo
By such kind words as cast a brighter glow
Than gold around them. Oh be sure of this—
The alms most precious man can give to man
Are kind and truthful words; nor come amiss
Warm sympathising tears to eyes that scan
The world aright! The only error is,
Neglect to do the little good we can!

SONNET TO THE BUTTERCUP.

BY THE AUTHOR OF 'A TRADESMAN'S LAYS.'

WILL no one sing of thee, thou pleasing flower,
With livelier tint than daisy e'er put on?
Who, when warm Phœbus gives to May her dower,
Smiling art seen the grass-green meads among;
What time the cuckoo tunes his mellow flute,
And on the sward the grasshopper we hear,
'Tis then all gaily in thy yellow suit
A smiling floral star thou dost appear.
Memory wipes off the dust of time, and brings
Sweet recollections of those joyous hours,
When wandering gladly near Dove's pleasant springs,
I culled a copious harvest of thy flowers;
With pinafore filled out—a venturesome boy
I tumbled in the grass, and shouted wild for joy.

ENORT.

THE MIND.

Of all the noble works of God, that of the human mind has ever been considered the grandest. It is, however, like all else created, capable of cultivation; and just in that degree as the mind is improved and rendered pure, is man fitted for rational enjoyment and pure happiness. That person who spends a whole existence without a realisation of the great ends for which he was designed; without feeling a soaring of the soul above mercenary motives and desires; not knowing that he is a portion, as it were, of one vast machine, in which each piece has a part to perform, having no heart beating in common with those of his fellow-men, no feelings in which self is not the beginning and the end, may well be said not to live. His mind is shut in by a moral darkness, and he merely exists, a blank in the world, and goes to the tomb with scarcely a regret. Such beings we have seen and wondered at—wondered that a mortal, endowed with so many noble qualities, and capable of the highest attainment of intellectuality, should slumber on through a world like ours, in which is everything beautiful and sublime, to call forth his energies and excite his admiration—a world which affords subjects for exercising every lively attribute with which we are gifted, and opens a scene of the richest variety to the eye, the mind, and the heart, and of such a diversified character, that we may never grow weary. If, then, you would wish to *live*, in the true sense of the term, cultivate the mind, give vent to pure affections and noble feelings, and pen not every thought and desire in self. Live more for the good of your fellow-men, and in seeking their happiness you will promote your own.—*Zion's Herald.*

Published by W. & R. CHAMBERS, High Street, Edinburgh. Also sold by D. CHAMBERS, 98 Miller Street, Glasgow; W. S. ORR, 147 Strand, London; and J. M'GLASHAN, 21 D'Olier Street, Dublin.—Printed by W. and R. CHAMBERS, Edinburgh.