

THE TRUTHSEEKER'S GUIDE

TO THE

INVESTIGATION OF MODERN SPIRITUALISM.

Edited by FRANCIS W. MONCK.



HAFED ADDRESSING A PERSIAN AUDIENCE.

THE above is a *fac-simile* of a direct-drawing given through the mediumship of Mr. D. Duguid, of Glasgow, and forms one of the forty-five *fac-similes* of spirit-drawings and writings which illustrate one of the most extraordinary books of the age—"Hafed, Prince of Persia." The drawings, &c., were generally produced in this way:—The medium and several gentlemen being assembled in a room, the former was entranced by one of his artist-guides, and having torn a corner from a blank card he handed it to one of the company. The mutilated card (which was always examined and sometimes initialed by all present) was then placed on the table, the medium securely tied to his chair, the light extinguished and all hands joined. In a few seconds the "control" called for a light, and on procuring one (the medium being still tied to his chair) the card was seen on the table in the exact position where it had been left, and, on examination, the corner which had been torn off was found to fit it exactly, and the initials of the company were on the latter. On turning it over there was discovered on it a beautifully executed drawing of some person or place, or some writing in English or one of the dead languages, or a lovely painting of a landscape, &c. Occasionally another plan was adopted by the spirits, and, as at the beginning of 1875 I had the pleasure of sitting with Mr. Duguid, when a direct drawing was given under the peculiar conditions alluded to, I cannot do better than describe the chance. There were present Mr. Bowman, Mr. H. Nisbet, a lady, the medium and myself. When in Manchester a short time prior to this I had clairvoyantly seen and described an angel, who controlled a wonderful local medium. At the request of the "Recorder" of "Angelic Revelations," I asked Mr. Duguid's control to give a direct drawing of this angel. The entranced medium at once picked up an envelope and a sheet of paper and handed them to us all round for examination. There was nothing on either except a small flaw in the sheet of paper, which the medium folded, placed in an envelope, and laid on the table. I and Messrs. Bowman and Nisbet now wrote our names on the envelope, and by direction of the control placed our fingers thereon, and bore heavily upon it. The light was extinguished (the medium had been previously tied to his chair), and instantly I clairvoyantly saw spirits moving about the room, but my attention being distracted by the strange electric thrill that passed from the envelope into my fingers and arm, I could not pay much attention to them. Nor was there time for this, for suddenly we heard a sound as of a pencil in mid-air moving with great rapidity over a paper, and in ten seconds from the time the gas was turned out, we were directed by the control to strike a light. This we did without removing our hands from the envelope. On opening the latter the paper was found inside, and I called attention to the above-named "flaw," which proved that it was the true paper we had just before scrutinized. On unfolding it we saw on its inner surface a beautiful direct-drawing of the angel, for which I had asked. It was a correct representation even to the most minute details. A *fac-simile* can be seen in that remarkable book "Angelic Revelations." In this way many of the direct-drawings which are reproduced in "Hafed" were obtained. Apart from these fine illustrations, the contents of the book (589 pages) are of absorbing interest. As a whole, it is one of the most marvellous volumes the world has ever seen. It should be in the hands of every Spiritualist and Investigator.

WHAT IT IS TO BE A SPIRITUALIST.

IN its broad, literal, and modern sense, a Spiritualist is one who believes in the manifestations of disembodied spirits to men still in the flesh; but this definition gives no idea of the character of the believer, or of the significance and value of his creed. It includes the Shaker Celibate and the Mormon Polygamist; the African Obe-man, the Hindoo Fakir, and the Christian Saint; the sensual Idolator and the pious Mystic. It may mean only "table-turning and spirit-rapping;" and it may mean the communion of the devout soul with its Creator. It may be, that even in its rudest, its lowest, and most perverted forms, the belief in spiritual powers, and an unseen world which every man is destined soon to enter, is better than *no belief* in spiritual existence—no belief in aught save the animal body and its material surroundings. It raises its possessor above the brutes—above the animal nature and appetites common to both; and it contains within it the possibility of expansion, of correction, and of indefinite progress. But between Spiritualism in its lowest types and its highest ideal how vast the chasm that is to be bridged over!

If then we employ the word Spiritualism as a common generic term, to designate all these diverse beliefs and moral states, it is the more necessary to discriminate as to their several orders and varieties; and if we take the name of Spiritualist, to define the sense in which we are so, and the mark at which we aim, in order to clear away the fog and mist of obscurity and vagueness which have gathered round it, so that our position may be clearly seen, and that we may not be confounded with others with whom we possibly have little in common but the name.

Every Spiritualist should, at least, consider for himself where he is—where he wishes to be—in the ascending, or descending scale:—the *kind* of Spiritualism he is working for, in what direction, whether it is conducting him. This duty will, I think, become the more apparent, if we glance for a moment at some of the different senses in which the term "Spiritualism" is now commonly employed and understood among us.

Our newspapers, and the public in general, show clearly in what they think Spiritualism chiefly consists, in calling it "Spirit-rapping;" and they evidently have little or no conception of it, other than this term implies. Even among Spiritualists there are some who understand by Spiritualism only a somewhat wider range of phenomena—the direct manifestations of spirits through human agents. W. R. Kardec, and his followers, in this view call themselves "Spiritists," and with this limitation of their creed, rightly so. To others, Spiritualism means attending seances, witnessing spirit manifestations, and receiving communications from spirits. To others, Spiritualism means the doctrine, and the supposed general scope and tendency of the body of teachings put forth by spirits, or by the earth-believe in the reality of communion with them. And yet, again, to others, it means not only the outward phenomena of spiritual agency, but the facts of spiritual influx which belong to the inner consciousness, and whatever conclusions are fairly deducible from these phenomena and their consequences, and which they deem cover a wide field, are of great significance, and admit of varied application in relation to subjects of momentous interest.

Spiritualism, in short has different meanings, and is variously regarded by individuals, according to their several characters and states. Here, as elsewhere, "The eye only sees what it brings with the power of seeing." The man accustomed to regard things from the external, will see only—and will care to see only—the outward manifestations of spirits; while the philosophic thinker, will look beyond, and seek to discover the principles and internal truths to which they lead. He will try to connect them with new insight into the affinities and laws of spirit and matter, and their bearings on the speculative problems of philosophy and the theories of science; which he may, perchance, conclude will need to be recast, to meet the new facts and the evidence of a "new force" which reasonable men, attentive to what is going on around them, are beginning to take note of and consider. Again, to the student of human nature and human history, Spiritualism, regarded as a body of facts, will show a new element in some of the difficult problems and obscure passages which these studies present, and which may go far to their solution. To the physician, it will bring new light on the causes of insanity and disease;—to the student of the sources of inspiration;—to the jurist, on the value of testimony;—to the theologian, it will give new demonstrations of the great truths of religion, and conclusive answers to the most formidable objections brought against it;—indeed, he will see that, more or less directly, it bears upon all the questions of theology and metaphysics, Providence, Moral Freedom, Temptation, Punishment, Future Life, Intuition, Illumination, Inspiration, Prophecy, Miracle, Prayer. As in most subjects, in this, the earnest student will find that the more carefully and thoroughly it is investigated, the more does its horizon open towards the infinite.

But Spiritualism has other interests than those merely speculative, however great and abundant these may be. It is something more than a theme for the excitation of the intellect, and the gratification of an intellectual curiosity. In its full and true sense, he alone is a Spiritualist who strives to bring his life into entire harmony with the great truth which its facts demonstrate;—in whom the passions wrought in the character, and their effects made visible in the home, in business, in social intercourse, in times of trial and of suffering, and in the daily affairs of common life. Such an one, so far as regards Spiritualism, as it is embodied in him, is all of a piece, without shoddy, or the same old shoddy throughout. He is not the creature of Time, but the heir of all the ages to come. He is not the life that now is shapes that life that is to be and to endure through the eonmore; and he does not regulate his conduct by merely temporal considerations. He has a higher ground of action than the world presents. He subordinates desire to duty, his lower perishable appetites to the nobler faculties which alone are his true permanent endowment. Whatever opinions may cling around the surface of his life, in the central point and core of character, the true consistent Spiritualist is thus a Christ-like being; working out his highest ideal through all the varied uses of a well-ordered life.

While then, Spiritualism, in its elementary sense, is simply a recognition of the facts of spiritual manifestation, followed out to its consequences, it has to the open, discerning, and truly catholic mind important lessons in Science, Art, Philosophy, and History; and in its ultimate issue, its crown development, it coincides with the highest Christian aspiration and endeavour. It is the life of God, the soul of Man. To realize this, to aspire after this communion and blending with the Divine, is my judgment to be a Spiritualist indeed;—a Spiritualist of the truest, noblest, type; and he, Spiritualism, in its moral, its religious, its Divine aspects, in its lessons and its influence, is open to all;—the lowliest as well as the loftiest minds may be taught, consoled, strengthened, purified by made fitter, not only for the present life, but for that fuller, that Eternal life for which God created Man in his own image.

THOMAS SHORTER.

THE CREDULITY OF SCEPTICS.

"A PRESUMPTUOUS scepticism is as dangerous as over credulity; both interfere with correct observation." If the investigators of the phenomena of modern Spiritualism were to keep the grand words of the philosophic Humboldt before their minds, the number of those who err ridiculously both on the side of credulity and of scepticism, would be considerably less, and reduced to those who altogether beyond the reach of argument. As Spiritualists, whose enthusiasm has now and then carried them too far, have had to bear their full share of just censure and unjust misrepresentation, it seems only fair to draw attention to that class of sceptics who manifest a lamentable want of common sense by their illogical anties, but also generally offer so much material for cheerful, healthily amusing, that contempt usually turns to a hearty laugh. When such heroes of sophistry are driven into a corner and utterly unable to sustain their adverse theories with clear evidence, they are prone to take shelter under the objection that "darkness, which appears essential to the production of phenomena, detracts the value of the evidence supplied by other senses than that of sight." Why, if an investigator sit in his own room, every nook and corner of which is well known to him, and surrounded by his own true and trusty friends, and he securely holds the medium's hands, he can surely decide whether a phenomena that comes are genuine or produced by the medium, and consequently his testimony as weighty as well as worthy of credit. Before the absurd theories advanced by credulous sceptics, account for the phenomena in the dark, the wildest imaginations of the most sanguine Spiritualist must retire, totally eclipsed. I heard the other day a well-known medium denounced as a cheat because there was "one thing" on the table which might account for a tambourine being moved. I afterwards discovered that my informant forgot to tell me that members of his family grasped the medium's hands, and that his own daughter had hold of the "one thing," and that after the "thing" had been removed the tambourine moved just the same as before. A part of a truth is oft worse than a falsehood. The same credulous sceptic enlightened (to me with his relation of the "levitation" phenomenon. "The medium fixed something somewhere to hold on by and so levitated himself. Here again was a "partial truth," for I was afterwards reliably informed that some of these levitations had occurred when the medium was in the middle of the room far away from any "something" where the "something to hold on by" could be placed. The sight of hot believers, swallowed every new report with greed and without examination, may be distressing to quiet, cautious investigators, but the fanatical conduct of such sceptics as the one alluded to is as often far more sweeping away in its course, as it does, not only sound logic but good breeding, and treating a gentleman like a dog just because he happens to be a "medium!" Bold assertion based on ignorance, or overstrained apocryphal "inferences" is generally the sum and substance of their "logic." An adversary theory is no sooner started in their brains than it is forthwith taken for granted, without appeal to fact and is defended energetically at the expense of common sense, consistency, judgment and truth. If a scientist and every honourable man will demand the *most conclusive proofs* before he accepts as true a theory that involves the rejection of a widely and intelligently believed subject, and the dishonour its devoted advocates. Reasonable doubt is inevitable, and strict precaution essential before accepting anything strange as a fact, and no true Spiritualist is worthy of esteem as such unless he has passed through the one and adopted the other. If intelligent Spiritualists are "credulous" what are the sceptics who believe their own *unsupported imaginings*, and their followers who accept those base mental state. Professing to be scientists they carefully ignore all the laws of science when they come to the investigation of the spiritual phenomena, which constitute the most exalted phase of modern science. Lately, when I related some remarkable experiences I had had with certain mediums. Echoes, I was instantly informed that wires, trap-doors, secreted magnets, &c., produced the who manifested. Moving tables in *any and every direction* by fixed magnets! After that I need not do with trap-doors, &c., supposed to exist in an investigator's house never before entered by the medium. Let the fair investigator, who is in search of truth for truth's sake, lend a deaf ear to such credulous sceptics, direct his mind of prejudice of every kind, and examine for himself, taking nothing at second hand either from one side or the other. Let him bring an unbiassed mind and an impartial judgment to this important investigation and pursue it in that calm, dispassionate, judicial way which is alone worthy of the true scientist. Let him quietly pass over the vague and doubtful in the phenomena, a slowly gather up the approved links of evidence into one chain, and then he will be in a position to tell him against credulous fanatics, whether they are Spiritualists or Anti-Spiritualists. "Let every man be persuaded in his own mind."

MANCHESTER.

C. REINERS.

WHY NOT?

By S. C. HALL, F.S.A.

Does it seem marvellous that people who believe in a Creator—God—and in the existence of a *soul*, linked with every *body*, that does not perish when the body perishes,—that such persons should not believe, or find any difficulty in believing, that the soul after separation from the body can visit and communicate with the souls that yet continue “in the flesh,” awaiting their own removal to that other sphere which they are to inhabit when the bonds that bound them to earth,—in ordinary sense of the term *earth-life*,—are in force no longer.

The soul when gone from the body is somewhere. Probably, there are now very few who accept of old theory that the soul remained—not dead but torpid, like a stone—until a final award of piety or punishment at “the day of judgment.” Those who have that faith are consistent and logical in answering that there can be no communication between the “living” and the “dead”;—surely, it is far otherwise with those who hold that the soul does not lose consciousness when *earth-life* ceases. Such consciousness to be retained makes the Heaven or the Hell of here, far more deeply done in the flesh, when they become retrospect, must be sources of joy or misery, or soul would be, to all intents and purposes, a new creation, and the promises of Scripture signify little; while all inducements to act righteously, to fear and love God, and do His work, for “neighbour,” would be utterly *ad*, except inasmuch as they might influence us for evil or for good. The life, brief or prolonged, the united soul and body is commissioned, or permitted to pass earth.

If the soul, on its departure from the body, its sometime tabernacle—the house in which it has dwelt—loses all consciousness of a past, what can be its future? If it cease to take any interest in men of earth, if the affections are to die when the body dies, and although parents, children, and while “living” enjoy the bliss that memory brings, the souls removed are denied all such joys of happiness,—surely, to maintain such a doctrine would go very far to destroy all honour and loyalty to God, all faith and trust in Him, in His justice and His mercy, and all the hope that sustains us or less every human being born into the world, and what is, so especially, the inexpressible sorrow of the Christian.

I am limited to a brief space; yet upon this fertile theme I could fill many pages; and may do if my life is sufficiently prolonged *here*; if not my faith is that I shall be directed to do that work *after*;

“When Death relieves from prison-homes of clay,

And we, at His command, our lives renew:

When the dark hour becomes the perfect day:

Be sure our Lord will give us work to do.

“We may be made His messengers, when freed

From Earth, and, gifted with augmented powers,

May till the soil; may sow the pregnant seed

That gives the moral desert fruit and flowers.”

I am as sure that the “dead”—wrongly so called, for there is no death, “what seems so is position”—can and do communicate with the “living” as I am that my right hand holds that a wish which I write. I could give a hundred proofs in evidence; but they are to be had in records in the libraries, or volumes that spiritualists have written; and those who desire a pure conviction may obtain it from “authentic” at least as unimpeachable as I am.

That souls “departed”—that is to say removed from positive “contact” with our senses (though my reasons about that it is so, for I have seen, heard, and touched “spirits”) I know to be the bits of those I had known when I and they were living on earth, are continually about us, as “dead” intelligences, exhorting, counselling, helping, advising, protecting, teaching, I no more doubt, and I do the power of the Creator.

He or she who seeks to deprive me of this source of intellectual happiness, is a cruel and self-denying; for a voice—energy to the soul that is freed from the flesh than to the soul that remains enchained by flesh; and will be so until the moment of removal has arrived.

So, I can claim would take from us all responsibility, all standards to good, all faith, all hope, all love; but that is comparatively little of the evil he or she who so takes us would do.

Picture a soul departed—a mother taken from her child, a husband from his wife, a child from a parent, a friend from a friend—and imagine its condition if it is permitted to retain consciousness of all that is the power of memory and the gift of reason, shut out from all intercourse with the hosts of emotion, faith, hope, with only the horrors of suspense, dependency, pain—I need not detail and ask yourselves, readers, if there can be Heaven for a soul so circumstanced!

Surely, if the soul in or its departure from earth retained no remembrance of “things done in the flesh,” no consciousness of a past with its light or heavy records of good or evil, it would be a cold theory that the soul remained—not dead but torpid, like a stone—until a final award of piety or punishment at “the day of judgment.” Those who have that faith are consistent and logical in answering that there can be no communication between the “living” and the “dead”;—surely, it is far otherwise with those who hold that the soul does not lose consciousness when *earth-life* ceases. Such consciousness to be retained makes the Heaven or the Hell of here, far more deeply done in the flesh, when they become retrospect, must be sources of joy or misery, or soul would be, to all intents and purposes, a new creation; and so again the soul that made happiness or misery, many or few, during its habitation of the body—for minutes or a century, as it may be—in its present. It would be, in short, tantamount to extinction, for we know the body is destroyed, and the mind be obliterated; also there could be no hereafter of rewards or punishments. Thus it would be all truth; the “beginning and the end all” would be of earth and on earth.

God keep us from a faith so utterly miserable—so entirely opposed to revelation and to reason; for such that would extinguish hope as a delusion; that would make the Christian of “a man made of dust,” render the sensual enjoyment, or life the duties of a season, and justify men in taking to the bottle and drink for tomorrow we die.

Possibly I am fighting with a shadow; there may be none who believe in God and in the so immortality who hold and cherish so foul a doctrine.

But my purpose is to show that if there be not such annihilation of all we associate with soul, thus must outlive *this* life, affection, memory, reflection, comparison, intelligence—in a word, *REASON*: that these faculties are not lost or lessened, but vastly strengthened in the soul at its removal from the body. They *must* be exercised; there *must* be a continual recurrence to events of this life: there *must* be meaning in the words "well done good and faithful servant," in these—"depart from me ye wicked." Only by the unlimited exercise of these powers could there be reward and punishment: without them "hereafter" would be a sound "signifying nothing!"

"For MEMORY lives—of what thou wert and art—

In 'many mansions' where the Soul may dwell:

But to REMEMBER is of Heaven a part,

As to REMEMBER is a part of Heed."

Let imagination then follow a departed soul into the sphere it occupies—in progress—leaving life in the flesh, and ask whether it is possible for a soul to be happy with memory strong and love stronger, as regards those who continue yet on earth: fancy the perpetual anxiety to know something of the beloved ones: the yearning desire to help them: the continual conviction when they go wrong they might—if helped—go right: that danger physical and moral might effectually averted—if God would permit the advanced soul to give aid to souls that are in peril. And ask yourself, dear reader, if Heaven could be a place of bliss, if you, knowing you *could* be were debarred from helping—notwithstanding your deep longings and your earnest prayers!

"We know *THE* good are with us, night and day:

What marvel if, sometimes, they're seen and heard,

Know all we think, intend, or do, or say?

Guided and guiding by the Written Word!"

Is it hard, then, to believe that a God of love and mercy will permit to the spirits for whom designs happiness hereafter—to whom His promises have been emphatically given—and to whom He has sent *THE* Book that "they might have hope converted into certainty," that "by patience and comfort of His holy word," they have may reliance and faith, that can by no possibility be disappointed—is it hard to believe that God does permit such souls to revisit earth as the guard angels of those they have loved when clothed in "humanity," and whom they love still more dearly when dwellers in Celestial spheres.

I have said I *know* that the spirits of those who have gone from earth can and do communicate with those who yet remain on earth: that such belief is not only borne out by Scripture, "write for our learning," but sustained by Reason: in a word, spirits departed, "gone before," could not be *happy* unless such was the Will of God.

I have said also that I could supply such evidence in support of this faith as could bear no question nor comment: there could be no comment except in the one sentence "it must be so!"

I need not dilate on the joy that conviction is to me—and may be to every soul that lives earth: it is needless to do so, for all who read my words can picture far better than I can describe it.

"We *know* they do not leave us: always near:

Watching and guarding: helping where they love:

Ever reviving hope: averting fear:

And whispering words of comfort from above."

But my space is filled before a tithe of my task is done, and I must pass over, at least for the present, the inducement this belief holds out to eschew evil and do what is right as regards God and man.

December, 1875.

THE BENEFICENT ASPECT OF SPIRITUALISM.

EVERY truth which serves to display some view of the plans of the Eternal is of benefit to mankind; for it is a step forward in the knowledge of the conditions necessary for the attainment of human happiness. And as there is no higher wisdom than that which demonstrates what man really is, and what he may become by culture, so the province of Spiritualism, to reveal the sanctity of human nature, is invaluable on every consideration.

But while there are no truths so grand as the phenomena relating to Spiritualism, nor any more fraught with good, the pathway is yet obscure. It has to be measured and laid out, before it is made safe. We walk in the twilight. There is danger to the wayfarer unless he is properly guided. The difficulty lies in preserving a proper balance between the two claims—Spiritual and Physical. Whoever can hold this balance fairly will derive infinite satisfaction. This chiefest of arts reached by the gateway of Spiritualism; and when understood will be found most beneficent in operation and effects. Exercising a control over the whole power of the individual: purifying and strengthening all the moral and intellectual faculties; exchanging what is debasing and corrupt, that which is noble and pure; the highest state of refinement will be reached. For what is more estimable than a healthy spirit: a soul not the slave, but the master of the body: a soul full energy in the pursuit of moral excellence: enlightened by true knowledge: linked by sympathy to angelic hosts: looking upwards to the Father of Spirits whence all goodness proceeds?

London.

A. CALDER.

THE APPLICATION OF SPIRITUALISM TO EVERY-DAY LIFE.

HIS first feelings of an investigator into Spiritualism after he has become entirely convinced of the genuineness of the phenomena, will probably be those of intense surprise not unmixed with joy. Every Spiritualist will readily understand how different are the feelings with which even the most earnest of Christians regard the doctrine of a future life and those which the new-born Spiritualist experiences when he realizes for the first time the astounding fact that, what he had hitherto regarded dimly as a vague possibility, based upon Bible traditions, is after all a substantial and living reality. Faith and knowledge represent the two states of feeling, and, however strong that may be, no one will deny that knowledge is infinitely more consoling and satisfactory. The diet of the orthodox Christian—even of an earnest and enthusiastic clergyman—is nothing more than the faith of a man who blindly accepts Bible authority for the fact, without daring to enquire closely into its authenticity. Many a man and not a few clergymen who have professed the most faith in a future state have confessed doubts in their fears of death, which in speech they would have scorned to entertain.

Having discovered that the phenomena, which our sceptical friend had hitherto regarded as an infant, frivolous, or diabolical are after all genuine; he becomes overwhelmed with astonishment not unmixed with fear. He finds himself suddenly plunged into a new region where all is darkness and a mystery to him. He feels that he is a mere child in the presence of these new phenomena, and that all his previous experience and scientific axioms, are useless to aid him. The fact stares him in the face that what he thought—nay was quite certain—to be impossible and contrary to the laws of nature is after all true, and he is bound in common honesty, to admit to himself (if not to the public), that the knowledge on which he had hitherto prided himself, is woefully deficient and incomplete. Nature's laws, he finds, are as little known as ever, but a new region is suddenly opened up for enquiry, which hitherto he has neglected through obstinacy and conceit, whilst more modest investigators have been making better use of their time. Then begins a phase of credulity. Our new convert suffers a reaction after his long stage of incredulity. Now he is compelled to admit that the impossible is possible, and he does not know where to take up his end, or where in future to draw the line between the possible and the impossible. If solid matter can be passed through solid matter, if clairvoyants can foretell events and describe persons and places miles away, if spirits can materialize themselves and return to earth to converse with man, why may not the Bible miracles be true, and witchcraft, sorcery and divination be facts also?

At this stage of the Spiritualist's progress he is in a fair way of making a fool of himself. Not knowing anything about the subject, further than that something hitherto deemed a delusion and a fable is sober fact—that the dead still live and miracles are possible—our friend listens with speculative awe to the revelations of any poor spirit whom he may get hold of, and talks to him as if he were a little god who must be omniscient since he is no longer of this world.

No wonder the poor spirit—perhaps when he is a lover of wood and a drawer of water—feels the misery of the situation too much for him. To have a group of learned savans at his feet, humbly kneeling him for information on weighty philosophical or scientific subjects, such as the origin of the human soul—the nature of spirit and matter—the future of the human race, &c., must surely furnish a source of humor to the most melancholy of spirits, and is quite sufficient to account for his giving evasive and misleading information to his questioners. These, at first, are prepared to swallow everything and everything about the spirit world and its inhabitants, and fondly imagine that Spiritualism and spirits will solve all nature's mysteries. Gradually the engraver comes to the conclusion that so far as earthly affairs are concerned, and as far as regards physical science, little if anything of value is to be got from spirits. They do not seem to be able or willing, to save us the trouble of working out the problems of science for ourselves. Were they to do so, we should find ourselves in the same position as the man who, with energy and enterprise enough to make a name for the world, suddenly becomes the legatee of a large fortune. Immediately he gets the money, his energy and enterprise *goes* away, and instead of a healthy, talented worker, he becomes a lazy one. If spirits knew everything, doubtless they *could* reveal everything; and most probably they *will*, for it is the peculiarity of all men who make great discoveries or inventions to reveal them to the world and reap the fame which attaches to genius, or enjoy the more disinterested happiness of benefiting mankind, and since spirits are as human as ourselves, they would certainly be guided by the same motives. As a matter of fact, they say they do reveal inventions and discoveries to some rough mediums, but—as yet—more frequently than not, through normal, impressional mediums, so are themselves unconscious of receiving their ideas from the spirit-world, and, since it is much more agreeable, to take the credit of being the originators of our own utterances, than to confess that we are only the channel, through whom some higher intelligence gives his ideas to the world, we can quite understand how a Wheatstone or Stephenson would repudiate with scorn the insinuation that any spirit should have whispered the secrets in his ear which make his fame and fortune.

The kind of teachings we may expect from spirits is these of a philosophical rather than a scientific character. They nevertheless teach us many new wonders in regard to matter.

It is the fashion, in some quarters, to say that Spiritualism has never given any new scientific fact to the world, but the astonishing facts of materialization sciences amply present physical wonders which are of the most absorbing interest to the scientific world, and doubtless, as the phenomena grows in power, more wonders will be unfolded to view. In fact, feeling that the materialization spirit form, within the last four years, has developed from hands and faces to full-sized beings—first remaining in view but a few seconds, and finally as much as thirty or forty minutes—it is no prediction that, in future years, spirits will return to earth, and sit in our midst daily and—signs too have already appeared in America—where all the newest phases first make their

appearance, of a spiritualizing power possessed by human beings in the flesh, whereby the converse process to materialization takes place and the human being temporarily becomes a spirit. It may seem at present rather presumptuous to make the prediction, but it does seem probable or rather not impossible that the two worlds—the spiritual and the material—will become more and more inter-blended, so that in a few generations a race of beings or mediums (if you like to call them such) will exist, amongst us, who belong as much to the spiritual world as to the material.

This, however, is somewhat beside the question. I wished to show, that the scientific phase of Spiritualism, is replete with questions and phenomena of the most absorbing interest.

Investigators in Spiritualism must, however, bear in mind that all these phenomena—rapturable movements—materializations—spirit lights, &c., &c., are merely interesting physical experiments, intended, to prove the one great fact, *that those we mourn as dead still live*. For a man to go or perpetually seeking for a repetition of the same proofs, in ever varying forms, is simply to neglect the message, in perpetually gazing at the messenger. The Spiritualist who persists in running after now wonders—attending seance after seance with no other object, but to experience a new sensation is just as grossly materialistic as he was before he became a Spiritualist. To him, Spiritualism is merely a new source of amusement or excitement. He seems never to ask himself whether Spiritualism has any higher aim, than to produce a belief in the genuine nature of the phenomena. This is the end and aim of his Spiritualism, and he never rises above the seance room where physical wonders take place. To him a trance address is a bore, and one physical fact, worth a hundred messages of love and wisdom, through Mr. Morse and Mrs. Tappan.

Without wishing to disparage the value of the physical phenomena, it does seem that the province of this branch of Spiritualism is, to prove one fact and that only, namely, *that spirits exist*. When the inquirer is once satisfied of that fact, his duty is, to ask himself "What have spirits to say for themselves?"

Spiritualism is not a new toy. It is, simply a means of communicating with those who have gone before, and it is our bounden duty to invite and encourage spirits, to tell us of their experiences in that life which we shall ourselves one day enter upon, and which cannot fail in its results, to have a grave and important bearing upon our everyday life in this world.

It is a notorious fact, that the Higher intelligences of the spirit world are not usually to be met with in the physical seance-room, but only through mediums of the intellectual or highly spiritual kind, like Mr. Morse or Mrs. Tappan, and many private mediums like Mrs. Woodforde and others.

Perhaps, much of the opposition to Spiritualism, may be explained, by the unpalatable nature of its teachings in relation to everyday life. In its practical application, it accords so closely with the teachings of Christ, that it is all the more remarkable that Christians should oppose it. So great, however is this opposition, and so persistent is the cry about the diabolical agency of Spiritualism, that one is obliged to conclude, either, that these objectors are utterly ignorant of the teachings of Spiritualism, or, are equally opposed to the letter and spirit of Christianity as taught by Christ, preferring a less troublesome adherence to creeds and churches, where clergymen save them the trouble of religious thinking and all concern about their son's welfare.

The one grand lesson of Spiritualism in relation to everyday life, as also of Christ's teachings, is the necessity of *self-denial*. The immense amount of selfishness which prevails in modern society, visible in the hands of forms, to those who are capable of seeing below the surface and penetrating people's motives, is quite sufficient to explain how exceedingly unpalatable must be this second coming of Christ in the form of modern Spiritualism, which, like its ancient prototype, attacks all self-seeking, all hypocrisy, all worldly ambition, and all seeking after wealth for selfish ends.

It is not too much to say, that ninety-nine men out of every hundred are influenced in all they do, directly or indirectly, by selfish motives. The champion of modern society points perhaps to the magnificent charities which our country boasts of, to the generous aid which our countrymen are always ready to lend to philanthropic and charitable schemes. Making every allowance, however, for genuine philanthropy and disinterested charity, every man of the world knows very well that there are other motives, besides genuine benevolence, which prompt a man to sit down and write out a cheque for a few hundreds, or thousands of pounds, to a local or national charity. The example of others, the love of display, the vanity of having one's name in the papers, the desire to cultivate a reputation for charity, or to keep one's name before the public in view of political ambitions, to say nothing of a secret desire to lay up treasures in heaven—these and a thousand other motives, prompt men to contribute to the magnificent charities, we hear so much of, whenever modern Christianity is criticised.

The practical lesson, which Spiritualism teaches on this subject is, that in the next life the real test of a man's well-doing in this world, will be the *motives* by which he has been actuated, not the result he has achieved. A benevolent thought, without the ability to carry it out, counts more than thousands paid in gold, with the indirect object, of benefiting the donor or of saving himself trouble.

Another practical lesson, which has already frequently been touched upon is, the treatment of our criminals. The existence of capital punishment is, indirectly, an admission that society thereby gets rid of the criminal and is free from his powers of mischief. Seeing that orthodox Christianity affords the murderer no alternative but heaven or hell, it is cruel and unchristian to force him into the latter place, and it must be very questionable whether he will be qualified for the former. If the criminal really is supposed to be fit for heaven, then why send him out of the world at all? If his conversion is genuine enough to pass muster in the next life, then surely he would be worth keeping here. Spiritualism, it is needless to say, proves how darkly ignorant our religious teachers are on this subject. We, as Spiritualists, know that the criminal is not "got rid of," and that so far from diminishing his powers of mischief, he has become ten-fold more dangerous. When in the body his spirit was at least confined, and so long as the body could be kept in safe custody, the spirit could not do much evil. Now, however, the spirit is free to roam about at will, and to associate himself with other evil ones, and revenge on society the wrongs which society did to him, by inst

gating others in the flesh to deeds of equal atrocity. Spiritualism teaches another lesson of immense importance, namely, the efficacy of prayer. Prayer draws to us spirits who are able and willing to help us in our troubles. They are God's messengers for the purpose, just the same as a good man in the flesh, if appealed to, becomes also a divine agent in helping the afflicted. The Spiritualist's explanation of prayer, is both rational and satisfactory. It explains all the mysteries of special providence and angelic guidance. The belief in prayer, coupled with the total absence of any fear of death, which true Spiritualists possess, at once relieves them of a terrible load of anxiety, namely, worry about their worldly prospects, trouble about relatives and friends they have lost or fear to lose; dread of accident or death, and many other bodily ills.

Spiritualism does not teach us to neglect our daily duties, and substitute prayer for labour, but it affords an immense source of consolation in cases where we are unable to help ourselves and have done the best we can.

But to follow out in all the details of every-day life, the way in which Spiritualism comes home to us, would be impossible in the space of an essay. I have indicated a few of its practical bearings, and trust that they may have afforded food for reflection, and be suggestive of the interesting nature of the teachings which Spiritualism has in store for those who take the trouble to study its philosophy as well as its phenomena.

MANCHESTER.

F. A. BINNEY.

REASONS FOR BELIEVING.

1.—THE contemporary nature of various adequate scientific testimony, repeatedly confirmed and borne out in Europe and America.

2.—The acknowledged intelligence and established truthfulness of the *same* Scientists, on other subjects, admitted to be genuine and unequivocal, mathematically, by the best Academies and learned Societies.

3.—The recent independent substantial agreement as to the facts and phenomena alleged to be Spiritual, together with the circumstantial accuracy of the statements of numerous different contemporary scientific and competent eye witnesses, viz., Camille Flammarion of Paris, M. Bédarride, Dr. Wagner, of St. Petersburg, Professor Mages, Dr. Dillson, and Judge Edmunds, of New York, and Heroes like Crookes, Wallace, Sexton, and Varley of London, together with three Emperors, a score of Princes, many thousands of nobility and gentry, as well as clerical, medical, and legal investigators, in short, a large thoughtful section of the intelligent public.

4.—The undesignated repetition of coincidences which exist between the known facts, or recorded phenomena, anthropologically, both in ancient and modern times—again and again demonstrated to be invariably conclusive—A.D. 1876, in the presence of highly trained skilled experts, and attested by educated judicious inquirers—both British and Foreign.

5.—The entire absence of any conceivable motive for perpetual "fraud," or incessant "deceit," on the part of distinguished scientific men in England, France, Holland, Italy, Russia, Germany, and the United States.

6.—The great difficulty—not to say gross injustice and utter absurdity, of continuing to suppose that the best teachers of the purest Science are all engaged in the vile immoral work of propagating a egregious wilful imposture, and always forging the basest testimony on behalf of a delusion, a mockery, and a snare.

7.—The utter absence of any fair adequate contradiction to rational statements, derived solely from sound practical investigation by natural philosophers, and the scientific results of careful experimental observation, now published in recognised Journals of acknowledged reputation, at home and abroad.

8.—The frequent reference to *similar* phenomena of a spiritual nature, not only recorded in the Hebrew and Christian Scriptures (the wise woman of Tekoah however was a questionable Spirit, despite the Bishop of Chester); but in every known religion in the history of mankind, which regarded as races, tribes, or nations, civilised and barbaric—showing most clearly that what is called Spiritualism has been well known, from generation to generation, in all ages of the world's history or tradition; and is thoroughly attested solemnly and sincerely, in forty-eight different languages now spoken.

9.—The adequacy of the cause for a revival of such facts and phenomena of spirit-life in an atheistic or materialistic nineteenth century, if we really believe that "God is a spirit, and man is a soul, or spirituality, whose future destiny is wholly dependent upon present conduct in mortal flesh and blood."

10.—The sufficiency of the spiritual hypothesis *alone* to explain all the different phenomena now permitted to appear, as a Science or a Religion, whereas no other theory has yet explained, or is likely to explain *all* the facts of the most genuine and well-attested manifestations. Therefore, if we believe the truth of Spiritualism, in open defiance of adequate scientific proof of its foundation in fact, its more supernatural and irrational than to credit its teachings, as a sincere lover of simple practical truth, I exclaim—

"And yet the light that led astray—
Was light from Heaven."

Now, if these reasons afford not sufficient grounds for believing the truth of valuable testimony, as given to the world by eminent scientific men, in favour of modern Spiritualism, and which we cordially and EXPERIENCE FULLY corroborates, I really know of no fact, either in the British Association for the Advancement of Science, or out of it, which I *am* justified in believing. Science is my friend, Plato is my friend; but Truth, I say, is the body of God's *word* in time and eternity.

LIVERPOOL.

W. DILLMAN, M.D., D.C.L., &c.

DR. SEXTON'S TWELVE PROPOSITIONS.

(From the "Medium and Daybreak" of March 27, 1874.)

"THE mode in which the spiritual hypothesis is arrived at can only be briefly indicated here, but it is sufficient to say that it is the only theory that can cover the ground occupied by the facts, and is such is philosophically true. I defy anyone to show a flaw in the induction by which we establish the truth of the spiritual hypothesis. There is no fact in connection with this subject which it is not capable of explaining, and by which all the *disjecta membra* of the phenomena occurring under every variety of circumstance, amongst all sorts of people, in dissimilar circles, with different media, and in various places, are all consolidated into one grand whole, firm as a rock, and everlasting as truth.

"I will now submit the following propositions based upon the phenomena, and shall be glad to hear what my opponent has to say to them, and to which of them he takes exception:—I.—The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence. II.—The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts. III.—There can be no source of intelligence but that of conscious thinking beings. IV.—As the intelligence displayed in the spirit-circle springs from conscious beings and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters. V.—They cannot be persons in the ordinary condition of material existence outside the circle, for they hold converse with, and even read the thoughts of those who are present there, with no means of communication beyond the walls of the house in which they may be sitting. VI.—There must, then, be conscious, thinking intelligent beings present in the circle who do not belong to the number of the sitters. VII.—The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form. VIII.—There must then be spiritual existences of some kind or other. IX.—As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are. X.—They all declare in unmistakable language that they are the spirits of our deceased friends and fellow-creatures who once lived here in the flesh as we do now. XI.—Not only do they state this unanimously,—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be. XII.—These proofs are to be obtained by anyone who will take the trouble to seek for them.

"These facts appear to me to prove beyond the shadow of a doubt that Spiritualism is true, and that man is the heir of immortality. Thus is the great problem solved that has forced itself in all ages and in every clime upon the attention of mankind."

RAPID DIRECT WRITING.

THE following was written in five seconds without mortal contact, by one of Mrs. Everitt's guides, on a half-sheet of note paper, which the following ten persons had previously initiated: Mr. and Mrs. Britten, Mrs. Floyd, Mrs. Wilkinson, of 6 Vassall Terrace, Kensington; Miss Nesbet, Glasgow; Mr. Henderson, 19 King William Street, City; Mr. Hockley, 197 Liverpool Road, Islington; Mr. and Mrs. Everitt and Frank Everitt:—"Some people have an idea that spiritual communications have ceased, because they are no longer necessary. Now the Word lends no countenance to that at all. I do not tell you that in the latter day all spiritual communications shall cease, but declares in the latter day the influence of the Holy Spirit shall be more powerfully felt, the connection of man with the Spiritual world shall be closer, and the probability of Spiritual intercourse greater (Joel 2nd, 28-29). There is not a single passage in the Word of God which asserts all communications shall cease with the Spiritual World, but there are many which asserts an abundant outpouring of the Divine Influence and a diversity of Spiritual gifts not known before. Very few now seem to deny the possibility of man being permitted to behold the secrets of the invisible world, their great objections are that such persons are not to be looked for at the present day, and that even were man so favoured the things above are unutterable, and he could not therefore explain them to others; this they ground on Paul's words which by no means prove the conclusion which has been drawn from them. It was not that he *could* not have described what he had seen (for John afterwards both saw and described) but because he was forbidden to describe them. It was not lawful or it was not permitted for man to utter them. The Lord said to His disciples, I have many things to say unto you but ye cannot bear them now. For this very reason the Apostle was forbidden to declare the things he had heard and seen in the Spirit World; the time was not then come, they could not have borne it. This is not the slightest proof that the things in Heaven or the Spirit World cannot be described; but, on the contrary, if light is to be given to the world it must come through the medium of a human instrument, and how is that instrument to be qualified for his task unless he has intercourse with the invisible world?" On turning over the paper we found written on the other side, "This paper is intended for the religious world generally."

HENDON.

T. EVERITT.

THE GIFT OF HEALING.

POWER to heal diseases was promised by Christ to everyone who *believed*, and among his early followers this power was quite a common gift. They generally communicated the healing virtue to the sufferer by laying on of hands, sometimes accompanied with prayer and anointing with oil. Faith, i.e., a state of mental receptivity, appears to have been an essential element of success then as now. Of one locality it is recorded that Christ "did not many mighty works there because of their unbelief." His disciples were assured that they could not cast out a certain "evil spirit" simply "because of their unbelief." On restoring sight to the blind man he said, "According to your faith be it unto you." I have always observed that when the healer and the patient both possess this mental and spiritual qualification the cure is certain, rapid and complete. It is difficult to heal a person who bristles with unbelief, and even if the medium be successful he often absorbs the virus of the patient, and temporarily suffers from the very symptoms he has relieved.

The gift of healing was known and exercised long before the Christian era, and has continued to bless humanity down to the present time. The works of the early "Christian Fathers" abound with well-authenticated instances of its existence and beneficent exercise in their day; and the Roman Catholic Church, in spite of its degeneracy, has retained and exerted this divine power in all ages of its history. The Protestant Church alone refuses to cultivate or acknowledge the heavenly gift. In the century the healing power has been largely poured out upon men, especially in connection with Spiritualism. Space would fail us to tell of the hosts of cures wrought by "laying on of hands" among the Quakers, Shakers, Moravians, Irvingites, &c., as well as by individuals such as Greatrakes, the Abbe Paris, John Wesley, Madame St. Amour, the Seersess of Prevorst, A. J. Davis, Dr. Newton, Dr. Mack, Mr. Cogman, Mr. Ashman, and hundreds of others. The facts are matters of history, and may be found collected in Vol. II. of William Howitt's "History of the Supernatural," and the various Spiritualist periodicals.

The most successful healers, I have noticed are generally persons remarkable for the strength of their affections and the large development of the organs of veneration, benevolence and hope. Confidence in the power of which the healer is the channel, and intense love or sympathy for the objects of his solicitude, are essential to the full and powerful exercise of the gift, and provided the moral atmosphere of the patient is in harmony with his own, and that the patient is of an affectionate, receptive nature, the relief or cure desired is nearly always an assured result. If this were clearly understood it would cease to be an enigma why some sufferers should be unimproved for good by the healing virtue of one medium and completely restored by that of another.

This great gift was bestowed on me in childhood, or perhaps I should say that I inherited it from my mother who possessed it in large measure. But my attention was called to the subject when quite a child through reading in the New Testament of the "all manner of diseases" that were cured by those who "believed;" and the impression came upon me with irresistible force that I was the subject of this power. I believe that the development of healing mediumship is nearly always accompanied by an overpowering conviction of this kind. The celebrated Greatrakes wrote, "I had an impulse or a strange persuasion in my own mind, of which I am not able to give any rational account to another, which did frequently suggest to me that there was bestowed on me the gift of curing the king's evil—for which I was by private or public, sleeping or waking, still I had the same impulse." In like manner he was moved to lay his hands on other diseases, and with equal success. So strong was my own yearning desire to alleviate human suffering, that at the age of fourteen I prevailed on my father to allow me to enter the medical profession, and for some months I pursued a course of study under the superintendence of an eminent doctor residing in my native town, but his removal to spirit-land, combined with other circumstances, caused me to relinquish my purpose. Meanwhile the conviction that I could cure disease without drugs increased in strength, and on making the attempt the results perfectly justified this conviction. When I became the pastor of a church I began to utilize the power more openly, and associated its exercise with earnest prayer, remembering the words "Is any among you afflicted, let him pray—let him call for the elders of the church, and let them pray over him, and the prayer of faith shall save the sick. Pray for one another that ye may be healed," &c. My first notable success was with a man residing at Hanley in Staffordshire. He was pronounced by the medical men to be the subject of an incurable heart disease and near unto death. I laid my hands on him, prayed for his recovery, and had the pleasure of hearing him instantly declare that his pains had subsided. The day following he rose from his bed, gradually regained strength, in a brief period resumed his business, and I left him still living.

A woman in Bristol had been confined to her room for years, suffering from a disease which precluded such extreme emaciation and weakness, that she was "like a living skeleton," and could scarcely walk across the apartment. Laying my hands on her, I invoked the blessing of health for her room and compassionate Father of Humanity, and she directly said she "felt a change for the better already." Two days after I saw her out walking (an exercise she had not enjoyed for years), at the distance of a mile from her home. Her strength speedily returned, with her appetite, and she was restored. The late Dr. Hecupath and another physician had shortly before "given her up!" The next case was that of a member of my congregation, who had a large discoloured, painful lump on his thigh, occasioned by a fall. I had no sooner touched the spot outside his clothes, than he started, placed his hand on it, and in amazement exclaimed, "It's gone!" On examination, both the lump and the discoloured part of the skin were found to have disappeared. A young man, whose arm had been caught and crushed by machinery, and who had been sent from the hospital with the comforting assurance that "he would never be able to use the arm again," came to me and asked if I could help him? I was controlled by

"Draw my hand along his maimed arm, and say "In the name of God the great Healer let this arm be instantly made whole." He instantly stretched it out whole. Next day and for several days in succession he wielded with that hand a ten-pound hammer for hours, in doing some repairs for a vessel I had in the river. Since my secession from the orthodox "priesthood," the gift has greatly increased in strength, and latterly it has been more permanent and potent than ever. Towards the close of 1875 Mrs. Whitaker, of 1 Southgrove Place, Ventnor, derived considerable benefit from the passes of my hands, by which means also she rapidly developed the healing power herself, and has since made excellent use of it. Her cook was confined to her bed suffering badly from hereditary heart-disease. I made a few passes over the region of the heart, and a few minutes after we heard merry singing in the kitchen. It proved to be the cook, who assured us "she felt all right and couldn't help singing at her work." She likewise quickly developed, and through her mediumship many wonderful tests have been given. I was impressed in December last to send some magnetised flannel to a manufacturer in London. It appears that on recovering from a severe illness sometime since, he began to suffer acutely from the swollen painful state of his feet, so that for a long time he had experienced much difficulty in walking even a short distance. He says in his letter, dated Dec. 26th, 1875, "I immediately applied the flannel to my feet, which were so bad, that on Saturday, Dec. 18th (just two days before), I was compelled to return home being unable to walk. I have to-day been able to walk more than *twenty miles*, with comparative ease." Sister Dona, of the Walsall Cottage Hospital, writes to say that "she had every reason to suppose her life was ebbing away, but on receipt of a post card which I had magnetised, she began to rally, and is now well, and able to travel." I have just received a letter containing the pleasing news that a dear little girl, whose leg is paralysed, finds muscular strength returning to it, and that it is now capable of exertion. A gentleman in the north suffered from gout, and the muscles of his hand had become so much contracted and knotted, and occasioned him so much agony, that to relieve him his physician proposed to *cut the sinew*. The magnetised flannel having been used according to directions given through me, I have received a letter from the gentleman's wife, in which she says, "my husband's hand is decidedly better, indeed he now suffers no pain, and the lumps have, to a great extent, disappeared." Several grateful patients having requested me to publish the letters in which they inform me of the benefit they have derived from the magnetised flannel; I am preparing to print a pamphlet containing some few such testimonies. Friends who have not yet sent me similar letters, and can do so, will oblige by forwarding them at once. No names will be published without the permission of the writers.

As a medium for medical prescriptions from benevolent and skilful spirits of a high order I have met with much gratifying success. These prescriptions have been useful either in conjunction with the magnetised flannel, or where the latter has, from a variety of causes, failed. Cases of neuralgia, tic douloureux, spasms, heart-diseases, gout, abscesses, skin affections, &c., &c., have by one or the other of these phases of my mediumship been cured in great numbers. But what gives me most pleasure to record is that all lung affections, including bronchitis, asthma, and—that scourge of these islands—consumption have yielded to the prescriptions given by guides. *I shall be happy at any time on receipt of a stamped envelope to answer any enquiries that may be addressed to me regarding the development of latent mediumship, the application of magnetised flannels, or the spirit prescriptions.*

This is the first time I have ever referred to my own mediumship in print, and I would not do so now only that this little "Guide" is intended to have a large circulation, and I am anxious that all who read these lines, and may have need of such help as I can offer in this way, will not hesitate to avail themselves of my services. I may add, that amid all the trials (and "they are legion") of a medium's weaving and weaving career, the exercise and results of this beneficent healing gift, of which I find myself the channel, afford me great consolation and encouragement, and tend to strengthen my resolution to patiently and perseveringly practice the most useful phases of my mediumship in all available places (difficulties notwithstanding) for the conviction, enlightenment and elevation of my fellowmen, my only weapon THE TRUTH, and this my abiding motto:—"To do good and communicate forth not."

TOTTENHAM, BRISTOL.

FRANCIS W. MONCK.

ANGELIC REVELATIONS, 6/-, T. GASKELL, 69 Oldham Road, Manchester.—This is by far the most important and eminently spiritual work that has yet appeared in connection with Spiritualism, being evidently a revelation from a more exalted intelligence than has hitherto (perhaps from want of a suitable medium) communicated through human language. The information given is of the most profound and elevated character—diving down into the depths of man's inner nature and soaring to the heights of celestial existence—affording by "correspondence," revelations of things that are invisible by things that are seen, and opening up a field of far-reaching investigation for the highest faculties of man. Those whose inner eyes are opened will find in this book an immense treasure.

* I suppose that nearly everybody is more or less a healing medium, the gift, in many instances only requiring cultivation, or contact with a powerful Healer, to develop its latent energies into full and valuable maturity. The systematic attempt to develop this class of mediumship, would, in my opinion, if more largely practised, do far more to spread the knowledge and influence of Spiritualism than all the other forms of medial power put together. Mr. Cogman has done a noble work in this way, and many others have done, and are doing a similar work. Success to them! "Great shall be their reward."

ANGELIC REVELATIONS:

CONCERNING THE ORIGIN, ULTIMATION AND DESTINY OF THE HUMAN SPIRIT.

THE above is the title of a work just issued, and may be considered the most remarkable yet published on the nature of the human spirit.

The desire of all nations, from the most remote antiquity, has been to penetrate into the mystery of the human organism. Whence came we? why are we here? and whither are we going? are questions that have occupied the thoughts of the best and wisest of mankind in all ages of the past; that, in that these questions are still not satisfactorily answered is a proof that correct knowledge on these important subjects is still wanting.

The object of the *Angelic Revelations* is to satisfy this yearning and intense desire, and the volume contains as much as the human mind in its present state of development upon the earth can receive under the letter or within the words used as a vehicle to convey a knowledge of pure and spiritual truth, there lies a still more interior meaning which only those who are spiritually enlightened will be able to sense; this must needs be so, for how is it possible to attain to angelic wisdom unless we ascend to their standpoint and view as they view, for the angels do not see *matter* in the gross quality by which it is made palpable to our corporeal sense, *they* see that of which matter itself is the *relative*, and which is the *cause* of all the laws and the objects of the outer universe in which we live and move while tabernacled in the flesh; or in other words they dwell in states proper to the grandest world, while we for the time being dwell in the world of effects.

To supply a meeting ground or Nexus, to which mortals can ascend and immortals descend, and thus to bring about a new state in which angels and men can consciously commune together, is the wonder of the present age, and this is the potent magnet that will draw upward and heavenward the intellect of the coming generations.

Impressed with the conviction that the truths revealed are of a very high and sacred order, and of universal application, the society to whom they were given, resolved to suppress all that could draw attention from the utterances of the angelic ministrants; thus at once introducing the reader into the presence of the angels who well know what minds are prepared to receive them.

But who can understand what is meant by the *angel*? To suppose that the angel is a being like ourselves in shape and form is fallacious. Such a view pertains only to the natural mind which judges from the appearances, and objects *outside*; on the other hand the spirit when withdrawn or *inside*, as it is to be seen as the spirit sees, discovers a difference as vast as light from darkness, or life from death.

To all students of the philosophy of what is commonly called "Spiritualism," the fact of a medium or medium being necessary for manifestations to occur (of whatever quality), stands out as the prominent feature of the law, whereby all phenomena are observable, and another almost equally prominent fact is, that the character of the manifestations are modified by the mental and moral state of the medium and those by whom he or she is surrounded, not only those who are *embodied*, but also especially those who are *disembodied*, and who play a far more important part in the so called manifestations than the great majority of mankind are prepared to acknowledge or admit.

The science of Spiritualism is now but in its infancy, but as it passes through its advancing stages it will ere long become the science of all sciences, and the highest wisdom will be possessed by those who can grapple with the *causes* of human weaknesses, and thus the state man, scientist and theologian of the future will bring forth from the new Treasury of Spiritual Knowledge those laws and truths which will gradually alter the social condition of mankind, and the result of which will be the Golden Age, when peace and harmony and universal brotherhood shall be the heritage of the human race.

Much that appears trivial and unworthy of the origin to which modern Spiritualistic "manifestations" are attributed, is due to the operation of the immutable "law of affinity" which pertains to all worlds. It arises from the state of those persons who approach spiritual spheres of activity from unworthy motives, and who in too many instances are suspicious and sceptical or frivolous and careless of the higher and sacred side of Spiritualism or Spirituality, will never be opened to such as are attracted by such motives, but to the pure in heart who earnestly seek in the right path, "a new and better way," is now being opened whereby mankind may have access into the holy of holies.

The work now issued forms the first volume of the *Angelic Revelations*. Material for a second, and a third is in the hands of the editor, and will probably be published if the first volume is duly appreciated; the truths now being revealed are of a still higher and more interior order, and should be of the most thrilling interest. A work is now in the press, and will shortly be published, entitled "A Journey to the Temple of Truth," which was given through the instrumentality of the editor of "Angelic Revelations," the object of which is to pilot the spirit in its search for truth, into the vestibule of the sacred temple itself, and worshipping at that shrine, such spirit will not only become conscious of its ascent from nature, but also of its *descent* into nature.

Much might be given respecting the medium through which the "Revelations" were made, but it must suffice to say that they were given through a body while in a state of perfect outer unconsciousness, and whose organism was used from time to time by the heavenly ministrants, who for the most part give their names, or that which distinguishes the intelligence one from another, and by the names or qualities will they be recognised and known when we pass the boundary line of time, and advance to their stances in the heavens.

THE RECORDED OF "ANGELIC REVELATIONS."

THE MISSION OF "THE WHITE MESSENGER."

WHAT good has come out of Spiritualism? Of what use is it?" Use! Come with me, friend, and I will show you one of its *many* noble uses. See; yonder is a lovely, innocent child, whose smile makes sunshine, and whose ringing laughter makes sweet music in that humble home, he is the joy and crown of that proud father and loving mother. Years pass, as in a happy, golden reign, and, nourished and guarded by parental care and affection, she has budded into youth, and blossomed into sweet womanhood. The jewel of her virtue is set in the fine gold of her beauty, he is the poor man's "one eye land," that makes glad his heart and home. But the reign of innocence and peace is near its end. The tempter comes, bonied flatteries are poured into the ear of the artless maiden, and the cunning, well-laid snare entangles her in its meshes, and, hurrying from the refuge of her childhood, she becomes an "outcast," a poor waif and stray on the seething waters of dissipation. See her, flaunting in her gay attire at the street corners of the great city, the victim of man's brutal lust. Time flies, novelty ceases to charm, and remorse comes at last. Shame and anguish in her awakened conscience, and world-weariness in her eyes, she realizes that the pleasure is not worth the penalty, that she is utterly lost, with no eye to pity, no hand to save. Reflection is torture. What shall she do? where turn? Human creatures behold her ruin, and priest and Levite and all her kind "look on her and pass by on the other side." Not a grain of pity or mercy for the poor outcast in all the wide, wide world, not one! O, where is the Good Samaritan who shall have compassion on her, and go to her, and bind up her heart-wounds, "pouring in the oil and wine" of Christly pity and tender, human love? Shall she return to the home that her sin has made desolate and say, "I have sinned against heaven and in thy sight; but thy mercy receive back thy prodigal, even if she may be but as thy hired servant!" She dare not. How can she face that outraged parental love which her conduct has turned into the gall and bitterness of anguish and shame? Shall she strive to gain an honest subsistence in a humble but righteous calling? The door of Hope is barred in this valley of Achor, for her character is gone and the pure will shrink with loathing from the pollution of her presence. What then? The wild, reckless resolve to plunge deeper into dissipation struggles fiercely in her heart; and behind all here looms the still darker thought of the cold and silent river! "Anywhere, anywhere out of the world!" A wretched life, an accusing conscience, a sore heart, a tormenting memory, and a joyless prospect—these form her only earthly inheritance. She has cast her pearls before swine, and they have trodden them under their feet and left her to bitter, unavailing regrets. Hush! the face is near with its welcome oblivion; why should she hesitate? But the Angel of Mercy is in her track, a soft hand is on her shoulder, the timely word of womanly compassion and love and courage is spoken and prevails. Hope begins to dawn in that desolate bosom, for the time of her deliverance has come.

Change the scene. See you women, decently apparelled, modest, grateful, happy once more, sitting beneath the roof-tree of home, and shedding somewhat of the old familiar light and joy on those parents whose brows, prematurely furrowed with care and sorrow, are now bright with the radiance of long deferred hope realized at last. If you, my friend, only knew how like unto the valley of the desolation that cottage, the hiding place of a great and bitter grief, has been, you would not be in surprise, "What wrought the blessed change? How came this desert to blossom like the rose?" And we answer, the return of the lost sheep has produced this transformation. That woman, with the sad light in her eyes that will never wholly leave them, who bends tenderly over that care-worn mother, and weeps tears of penitient joy on that father's sheltering boom, is he who was the little one, the home-exiled of the dead long ago, afterwards the daughter of shame, born, so lately, you saw the victim of vice, and soon the subject of remorse. Yes, it is she, but no changed, being now "clothed and in her right mind." And that stranger standing by with unobtrusive and loving words, like an angel watching the gates of a "Paradise Regained," is the great Saviour who redeemed that lost sheep, and led her back to the home-fold once more. That stranger—God bless her!—is the "White Messenger." Sacrificing her comfort, rest, health, and social means, she has proved an angel indeed to many of her fallen sisters in Bristol. Indirectly, one of the first fruits of our membership, she was no sooner convinced of the reality of Spiritualism than she gave her grateful energies free play in the holy work of reclaiming the outcasts of society. Day and night, night and day, unceasingly, this patient unpaid missionary of Spiritualism plied her apparently thankless task, disregarding the sneers and persecutions of a Pharisaic and malevolent, she explored the purlieus of the city and entered boldly where she crouched in rags, or loitered in robes, and where misery looked out from sunken eyes, or a phony smile on blanched, dumb lips. Yielding to her womanly tact and tenderness, one after another these lost ones were conquered by her persistent ministry of love, found a temporary home and a mother's care beneath her kindly roof, and eventually an honourable means of livelihood in the world.

Then came the struggle for adequate means to carry on the work, and to support a house of hope, which soon opened its doors to the returning Magdalen, with the happiest of results. The tireless, sleepless activity exhausted the strength of the "White Messenger," and severe illness laid her aside for a time from her labour of love, but the good work still went on, sustained by the prayers and slender purse of the invalid. After long suffering she is now restored and earnestly anxious of continuing her holy work. All that is required is a few pounds to relieve her of the burden lately incurred in thus practically preaching the divine Gospel of Spiritualism, and to enable her to prosecute her merciful mission. *Who will help her?* O, ye tender-hearted women, ye favoured mothers and sisters of England, with pitiful souls and willing hands, will not you come to Bristol, to "seek and save that which was lost?" Hear her own modest appeal: "The 'White Messenger' waits anxiously to relieve herself from a debt incurred in Bristol in rescuing fallen women. Her report from that city

tells of seven unfortunate girls, who were standing at the corners of the streets by night, and are now by honourable work living better and more happy lives." I am associated with this noble woman in her gracious undertaking, and, although my mediumistic work will not admit of closer fellowship with her in her labours, I feel I may be allowed to earnestly ask on her behalf the practical sympathy she so much needs at this time. During 1875 her outlay in the work was £76 6s. 6d., and only £28 7s. 6d. was received in subscriptions. Hence she is £47 19s. 0d. out of pocket by her disinterested labours. A circular containing particulars of the work and its results will be forwarded to all who desire it, and each subscriber will be made acquainted with the progress of the mission from time to time.

Subscriptions will be gladly received and acknowledged in the *Medium and Spiritualist*, either by Mrs. Maddougall Gregory, the Treasurer of the "White Messenger Fund," or by the writer.

December, 1875.

FRANCIS W. MONCEY.

SPIRITUALISM AND MEDIUMS.

SOME years ago, after having been convinced of spirit communion, and having had a good deal of intercourse with mediums, I met with Baron Reichenbach's little book on "Sensitives," which struck me very much that nearly all the qualities of sensitives are identical with those of mediums, and came to the conclusion that mediums are sensitives. Considering them from this stand-point, the conclusion will be that they are to be treated with the utmost kindness and delicacy.

Those who have a little acquaintance with scientific instruments, chiefly those used for the highest class of experiments, know how much care must be taken of them, and how easily they get out of order when handled by a inexperienced hand. Well, mediums are more or less instruments of this description. I mean to say that, of course, all mediums have not the same degree of sensitiveness. It is a well-known fact that some will get better manifestations with a medium, than others. Why do scientific experimenters get good results, whilst others meet with failures? When all the conditions and instruments are the same, we must look out for a cause. It must be the human factor, the instrument, being induced to have a trial, putting them to all kinds of tests, without observing the proper precautions, may sometimes breaking them, and thereupon declare it to be all a fraud. Is it not here analogous to a good instrument handled by an inexperienced hand? How many scientific men who have shown a great patience in watching the results of experiments, or the phenomena of nature, will expect manifestations to be produced at once at their command, under whatever conditions they choose. On the contrary, those who have had patience have always been rewarded with success, and have come to the conclusion that mediums are very tender instruments, and must be treated consequently with care and attention. We know how sometimes a harsh word, or a bad timing have for a time spoiled a medium's faculties. It cannot therefore be too much impressed on the minds of inquirers, that to desire success, the best means to it are kind treatment to mediums and patience. Antiquaries keep their mediums under close watch, secluded from outside or mundane influences, and their energies were good. When our mediums shall be kept under harmonious, healthy and moral conditions then we may expect the best results; but exposed as, for instance, public mediums are to all kinds of influences in the daily life, many of the failures must be attributed greatly to our own inexperience or to our failure to impress them favourably.

BURTON.

J. N. THOMAS MARBLE.

OBSERVATIONS ON MEDIUMS.

THE time appears to have arrived when it may be useful to analyze and distinguish between mediumship and Spiritualism.

The first may be the means of manifesting wonderful and startling phenomena, without imparting any spiritual life, or even inspiration for it, but the true Spiritualist is polished to God, and is thus a Divine power which interpenetrates his whole being, influencing his life and actions, yet he himself may be powerless to produce any outward manifestation of mediumship.

These thoughts have been suggested to my mind by the shallowness and worldly nature of some of the messages given, even when they have not been altogether false. Reading this fact in mind, having my feelings much exercised on account of a friend who, I feared, did not realise the gravity of which too frequently divides these two natures, I requested a lady who combines in herself fine qualifications, and whom Providence seemed to have cast in my way, to obtain from her spirit some message of instruction upon this subject. The following was the result:—

Let mediums ask themselves, what motive guides them in their mediumship?

Let them ask themselves, what are the feelings left afterwards on their own spirit?

Sometimes mediumship is caused by the influence of low spirits, who work their earthly medium as machines, without caring what becomes of them, until the hour arrives when they have used out their all they care for, and leave them as an empty wreck stranded on a desert shore; they are unable to quicken and bring life into their minds. But spiritual mediumship is this: high and noble and honourable spirits hold converse with an earth-spirit; they treat him always as a free agent, and consult his good; they instruct and teach him. If he is obedient, and understands what truth they mean, they speak or write through him living words of spirit life, that quicken other souls to it. This life stretches on through the endless ages of eternity, creating life in all who come in contact with it.

The first of these is a mirage of the desert, the other a spring of never-failing water.

Therefore, let mediums of the first class take heed, and be warned, ere it be too late.

DIRECTIONS FOR FORMING SPIRIT-CIRCLES AND FOR CONDUCTING SEANCES.

COMPOSITION OF THE CIRCLE.—The circle should consist of from three to ten persons—about an equal number of each sex—and there should be, amongst the number, a diversity of complexion and temperament. They should sit on cane-seated chairs round an ordinary table (a telescope dining table is best). The most mediumistic person present should sit with his back to the north, and no person should be allowed to go behind him. The remainder of the sitters should be placed in alternation—male and female, light and dark, passive and negative—and place their palms easily upon the table, and endeavour to maintain the following conditions:—

1. MENTAL CONDITIONS.—The one mental condition essential to success is *perfect composure*; therefore every disturbing element should be most completely banished and suppressed. Persons who feel an intuitive antipathy towards each other, or are on unfriendly terms, should not sit in the same circle. Dogmatic, intolerant, obstinate, opinionated persons, and those who are possessed with a blind and bigoted hatred of Spiritualism, or who treat the subject with levity and frivolity, should be excluded. Persons of low moral character should not be admitted, as their presence will have a debasing influence upon the phenomena. *Honest* scepticism is no hindrance, but discussions invariably retard progress. Each sitter should do all he can to contribute towards the ease, comfort, and harmony of the others. To this end agreeable conversation, reading aloud, invocation, and, better than all, singing may be engaged in. No particular phenomena should be wished for. It is best to wait passively, patiently, and seriously for what may be given.

ATMOSPHERIC CONDITIONS.—The room in which the circle meets should be free from draughts and yet be properly ventilated, and, if possible, be set apart *exclusively* for seances. A subdued light or complete darkness facilitates control. Extremes of heat and cold must be avoided, a dry and moderately warm atmosphere being most desirable. During heavy rains, high winds, thunder storms, or the prevalence of any powerful magnetic or atmospheric disturbances, the seance will, in all probability, be fruitless.

PHYSIOLOGICAL CONDITIONS.—The spirits produce the phenomena by means of the vital "aura" which emanates from the sitters generally, but more particularly from the medium. If the circle consists of persons with suitable temperaments, harmoniously arranged manifestations will take place readily; if the contrary be the case, much perseverance will be necessary. If there are no results, changes should be made in the positions of the sitters, or new members be introduced, till the proper conditions are secured. When manifestations have been obtained, the same sitters should attend at each seance, as the absence of one of them, or the presence of a stranger, is apt to hinder the manifestations.

CONDUCT OF THE CIRCLE.—The director of the circle should sit opposite the medium. His functions are to keep order, and to put all questions to the spirits. The medium himself should not be questioned or engaged in conversation, or the perfect tranquillity of mind so necessary to his comfort and to the completeness of the manifestations will be disturbed. A recorder should take notes of the proceedings and conditions.

An electrical sensation passing up the arms, is generally the forerunner of phenomena. Those who feel it first, or most powerfully, are generally mediumistic, and will soon feel their hands involuntarily move about, and experience slight painless shocks in their bodies. Should one close his eyes and become unconscious it need not create alarm, as he is probably becoming developed as a trance medium. The spirits of deceased friends will control him and employ his organism to make themselves known. Observe his movements and words, and you will be likely to identify the spirit. When the trance is over he will, without aid, quietly resume his normal condition, and be surprised when you tell him what has occurred. When the table begins to tilt, or when raps are heard, do not be too impatient to get answers to questions. The simplest code of "signals for seances" we have ever seen, is that forwarded for insertion in the "Guide," by our esteemed friend, Mr. E. Foster, of Preston, who obtained them from "Mungo-Park," a spirit-friend, who controls the medium of his circle:—"One rap or tilt of the table signifies 'no'; two signify 'doubtful,' or 'please yourselves'; three, 'yes'; four, 'ask questions'; five, 'alphabet required'; six, 'join hands'; seven, 'the communication is complete'; eight, 'light out,' if there is a light, or 'get a light,' if it is dark; nine, 'sin'; ten, 'close the circle.'" Inform the spirit that this is your code. Then ask if the sitters are properly placed. If the answer is "no," enquire, pointing to each, after in succession, "Is this sitter to move?" On getting three raps for "yes," ask, pointing as before, "Shall he change with this sitter?" until you get "yes" again, and so on with each member of the circle. Treat the spirits or intelligences which produce the phenomena with the same courtesy and consideration as you would desire for yourself if introduced to a company of strangers for their personal benefit. But do not on any account allow your judgment to be warped or your good sense imposed upon by spirits, whatever their professions may be. Remember that spirits are not infallible, and do not know everything. If untruthful, or otherwise unwelcome, spirits manifest request them firmly, but kindly, to withdraw from the circle. If this means fails, break up the circle for a few minutes and then reform it. Reason with the spirits kindly, firmly, and considerably. The circle may sit one or two hours, once or twice a week.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is by tips of the table, or raps, one for "no," &c., as directed above. Call over the alphabet slowly, and the spirit will rap or tip the table, or strike it with the medium's hand when you come to the proper letters. The easiest way is to go through the vowels and consonants alternately, as this saves time. When the hand of a sitter is shaken let him place it on the *planchette*, when the pencil will probably be made to move and write on the paper beneath it; or you may place a pencil between his fingers, and it will produce the writing automatically. Paper should always be at hand. Where the power is very strong the pencil will rise up and write *without* any person touching it. The spirits may prefer to "entrance" a medium

and speak through his vocal organs. When this is the case do not press the spirit for test communications, but be content to take what comes. Some become "impressional" mediums, and while quite conscious often give communications on matters with which they are personally unacquainted. Others are "clairvoyant," and correctly describe the spirits around the sitters, and read luminous letters which they see in the air (at a dark séance these letters are often seen by all the circle). Sometimes the table and other heavy objects are lifted, moved from place to place, and even passed through closed doors.

DARK SÉANCES—Phenomena are generally obtained quicker and are more numerous and powerful at a dark than a light séance. The principal reason is that the "aura," a subtle, sensitive, fluid emanating from the sitters, is rapidly decomposed by the actinic rays of light, and as these rays are excluded at a dark séance, the "aura" is more plentiful, and as it is the connecting link between spirit and matter, the means by which the spirits produce manifestations, the phenomena are naturally more powerful in the dark than in the light. Certain experiments in chemistry depend for their success on the absence of light. When chlorine and olefiant gas are mixed together in a glass bottle, they will remain together so long as the light is excluded, but the moment that light reaches the mixture, a chemical combination takes place producing a loud detonation. The prepared plate of the photographer must be conveyed to the camera in a dark chamber, or the light will decompose the collection, and render abortive the attempt to take a photograph. The fact is, a man must be a scientist to thoroughly understand Spiritualism, and they who affirm "that what takes place at a dark séance could, if generated, be produced with equal ease in the light," betray their ignorance of the nature and power of light. If you sit alone with the medium in a dark room, with the door locked and the key in your pocket, while you firmly hold his hands, and manifestations occur out of his reach, you may be pretty sure that the phenomena are due to some outside force, and not to trickery on his part. It is always desirable, however, that the investigator should sit in the light, for it is indisputable that one unaccountable phenomenon occurring when he has the free use of his eyes, is *far* more convincing than a dozen marvels in the dark. But he will need greater patience, and but few have the perseverance to wait long enough to witness manifestations in the light. It is because of this impatience being exhibited, as expressed that mediums who *prefer* sitting in the light, are often induced, against their better judgment, to sit in the dark. When this is done, however, the conditions should be clearly laid down, and then strict observance insisted upon. The following are the

CONDITIONS OBSERVED AT MY OWN DARK SÉANCES:—

- 1.—The company shall sit where the medium may be impressed to place them, and if there is an objection raised as to the position of any person, a satisfactory alteration shall be made.
- 2.—One of the company shall be elected chairman, and he shall see that the conditions are kept and order preserved.
- 3.—All hands shall be *severely joined together*, and each person pledge his or her word not to release his neighbour's hand during the séance without the consent of the medium, and that if any person's hand shall be known to be free (accidentally or otherwise), the fact shall be immediately made known to the company by the person whose hand is thus at liberty. This condition is intended solely to guard the test *completely*, as proving that the hands of none in the circle can possibly be free to simulate the genuine manifestations.
- 4.—Each person to pledge his or her word not during the séance to raise his or her hand from the table, or procure a light, or interfere in any way with the manifestations, or permit such interference in others without at once informing the company.
- 5.—The medium must not be engaged in conversation, and all discussion must be avoided during the séance, in order to secure mental tranquility and harmony.
- 6.—Should any reasonable doubts as to the genuineness of a phenomenon be entertained by any person, he shall openly state them *during the occurrence of that particular phenomenon*, and if *after the same is concluded*, because during the occurrence of the phenomenon the medium can submit to such tests as will at once remove those doubts, whereas *after the séance* it is more difficult to do this, inasmuch as he cannot at will ensure a repetition of that particular or any phenomenon. Hence if it is contrary to the rest of the circle, the medium and the object himself, that no should express his doubts while the phenomenon is occurring, or not at all.
- 7.—That each member of the circle pledges his or her word to faithfully observe these "conditions," and that any person willfully breaking a "condition" shall withdraw from the séance-room.

CONDITIONS OBSERVED AT LIGHT SÉANCES.

- 1.—That the condition of the dark séance numbered 1, 2, 3, 6 and 7 be observed.
- 2.—That no person shall interfere with the light except by the medium's permission.
- 3.—That the company shall occupy three sides of a square or oblong table, and the medium sit fourth.
- 4.—That the table shall be covered with a cloth reaching to the floor at each side. This is intended to secure the advantage of darkness under the table, darkness being favorable to the manifestation of the "aura," by means of which manifestations are produced.
- 5.—That all hands shall be placed, palms downwards, and kept there.
- 6.—That should no phenomena be elicited, the light shall be turned out for a few minutes, and the manifestations commence.
- 7.—That no person shall interfere in any way with the manifestations.

AT BOTH DARK AND LIGHT SÉANCES.

- 1.—Ladies should be present as well as gentlemen.
- 2.—The medium is a passive agent, and cannot produce phenomena at will. On an average, two séances out of five are either partially successful or entire failures.
- 3.—A *goodly* circle renders the most harmonious conditions, and is more likely to prove successful than one composed of strangers.
- 4.—The quickest and most satisfactory way to test the genuineness of the phenomena is to sit *alone* with the medium in a room of your own choosing.

Festivals, Eclipses, Postal Regulations, Savings Banks, &c.

PRINCIPAL ARTICLES OF THE CALENDAR FOR 1876.

Golden Number, 15; Epact, 4; Solar Cycle, 9; Dominical Letters, BA; Roman Indiction, 4; Julian Period, 6220.

PRINCIPAL FESTIVALS, ANNIVERSARIES, &c.

Epiphany	Jan. 6
Septuagesima Sunday	Feb. 13
Quinquagesima - Shrove Sunday	" 27
Ash Wednesday	Mar. 1
St David	" 1
Quadragesima - 1st Sunday in Lent	" 5
St. Patrick	" 17
Annunciation - Lady Day	" 25
Palm Sunday	April 9
Good Friday	" 14
Easter Sunday	" 16
Low Sunday	" 23
St. George	" 23
Regatta Sunday	May 11
Birth of Queen Victoria	" 24
Ascension Day - Holy Thursday	" 25
Pentecost - Whit Sunday	June 4
Trinity Sunday	" 11
Corpus Christi	" 15
Accession of Queen Victoria	" 20
Proclamation	" 21
Midsummer Day	" 24
Michaelmas Day	Sept. 29
Birth of Prince of Wales	Nov. 9
St. Andrew	" 30
First Sunday in Advent	Dec. 3
St. Thomas	" 21
Christmas Day	" 25

The year 637 of the Jewish Era commences on September 19, 1876.
 Ramadan (month of abstinence observed by the Turks) commences on September 19, 1876.
 The year 1297 of the Mohammedan Era commences on January 28, 1876.

LAW TERMS.

	Terms.	Ends.
Hilary Term	Jan. 11	Jan. 31
Easter " "	Apr. 15	May 11
Trinity " "	May 25	June 17
Michaelmas	Nov. 2	Nov. 25

ECLIPSES IN 1876.

In the year 1876 there will be two Eclipses of the Sun and two of the Moon, viz.:-
 March 17.-A Partial Eclipse of the Moon, partly visible at Greenwich.
 March 25.-An Annular Eclipse of the Sun, invisible at Greenwich.
 Sept. 5.-A Partial Eclipse of the Moon, visible at Greenwich.
 Sept. 17.-A Total Eclipse of the Sun, invisible at Greenwich.

RATES OF POSTAGE.

To and from all parts of the United Kingdom, for prepaid letters:

Not exceeding 1 oz.	1d.
Exceeding 1 oz., but not exceeding 2 oz.	2d.
" 2 " " "	3d.
" 4 " " "	4d.
" 6 " " "	5d.
" 8 " " "	6d.
" 10 " " "	7d.
" 12 " " "	8d.
" 14 " " "	9d.
" 16 " " "	10d.
" 18 " " "	11d.
" 20 " " "	12d.

A letter exceeding the weight of 2 oz. is liable to a postage of 1d. for every oz., beginning with the first oz. A letter, for example, weighing between 14 and 15 oz. must be prepaid

fifteen pence. A letter posted unpaid is chargeable on delivery with double postage, and a letter posted insufficiently paid is chargeable with double the deficiency.

No letter is to exceed one foot six inches in length, nine inches in width, and six inches in depth.

POST-CARDS.

Post-cards, bearing a halfpenny impressed stamp, are available for transmission between places in the United Kingdom only. They are to be obtained at all Post-offices, in packets of twelve for 7d. and 8d.

INLAND BOOK POST.

The Book Post rate is one halfpenny for every two oz., or fraction of 2 oz. Every book packet must be posted either without a cover, or in a cover entirely open at the ends. No book packet may exceed 5 lbs. in weight, or one foot six inches in length, nine inches in width, and six inches in depth.

Any book packet which is found to contain a letter, or communication of the nature of a letter, not being a circular letter, or not wholly printed, or any enclosure sealed or in any way closed against inspection, or any other enclosure not allowed by the regulations of the Book Post, will be treated as a letter.

POSTAGE ON INLAND REGISTERED NEWSPAPERS.

Prepaid Rate.-On each Registered Newspaper, whether posted singly or in a packet, the postage when prepaid is one halfpenny; but a packet containing two or more Registered Newspapers is not chargeable with a higher rate of postage than would be chargeable on a book packet of the same weight; viz., one halfpenny for every two oz., or fraction of two oz.

Unpaid Rate.-A Newspaper posted unpaid, and a packet of Newspapers posted either unpaid or insufficiently paid, will be treated as an unpaid or insufficiently paid book packet of the same weight, and charged one penny for every two oz., or fraction of two oz., deducting the amount of any stamp or stamps affixed.

The postage must be prepaid either by an adhesive stamp or by the use of a stamped wrapper. Every newspaper, or packet of newspapers, must be posted either with or without a cover entirely open at both ends.

Any newspaper which may be found to contain an enclosure, or any writing of the nature of a letter, will be charged as an unpaid or insufficiently paid letter.

No packet of newspapers must exceed 14 lbs. in weight, nor may it exceed two feet in length, or one foot in width or depth.

GOVERNMENT INSURANCE AND ANNUITIES.

The lives of persons of either sex between the ages of 16 and 60, may be insured for not less than £20 nor more than £100. The sums charged for deferred annuities, or deferred monthly allowances, vary with the age and sex, health, habits, and occupation of the persons.

POST-OFFICE TELEGRAMS.

The charge for Telegrams throughout the United Kingdom, excepting the Scilly, Orkney, and Shetland Islands, is 1s. for the first 20 words.

MONEY-ORDERS FOR THE UNITED KINGDOM.

Money-orders are granted in the United Kingdom at the following rates:-

For sums under	1s.	2d.
10s. and under £1	1	2d.
" £1 and under 2	2	3d.
" 2 " " "	3	4d.
" 3 " " "	4	5d.
" 4 " " "	5	6d.
" 5 " " "	6	7d.
" 6 " " "	7	8d.
" 7 " " "	8	9d.
" 8 " " "	9	10d.
" 9 " " "	10	11d.
" 10 " " "	11	12d.

MONEY-ORDERS PAYABLE ABROAD.

Money-orders payable abroad are issued in the United Kingdom at the following rates:-

If payable in France, Switzerland, Belgium, Denmark, Germany, Holland, Italy, Egypt, Malta, Gibraltar, or Constantinople:-

On sums not exceeding £2	6d.
Above £2 and not excedg.	7s. 10d.
" 5 " " "	7s. 25d.
" 7 " " "	10s. 35d.

If payable in any other place abroad (including most of the colonies) authorized to transact Money-order business with this country:-

On sums not exceeding £2	10s. 6d.
Above £2 and not excedg.	5s. 25d.
" 5 " " "	7s. 35d.
" 7 " " "	10s. 45d.

REGISTRATION.

On the prepayment of a fee of fourpence, any letter, newspaper, or book packet, may be registered in any place in the United Kingdom or the British Colonies. The Post-office will not in any way undertake the safe conveyance of *unregistered* letters containing valuable articles, and all such letters found to contain coin, &c., will be charged on delivery with a double registration fee.

POST-OFFICE SAVINGS BANKS.

No deposit of less than a shilling is received, nor any penny, and not more than £10 in one year. No further deposit is allowed when the amount standing in depositor's name exceeds £100, exclusive of interest. Interest is allowed at the rate of 2½ per cent. (or sixpence in the pound) per annum—that is, at the rate of one halfpenny per pound per month. When the principal and interest reach to £200 no further interest is paid until the sum at the depositor's credit is reduced below that amount. Deposits already made in other Savings-banks may be easily transferred to the Post-office. Separate accounts may be opened in the names of wife and children.

A full statement of the regulations of the Post-office Banks may be seen in the British Postal Guide, or at any Post-office link.

The Moon's Changes.

1st Quar. 4th, 3.32 a.m. | L. Quar. 13th, 8.49 m.
P. Moon, 11th, 6.23 m. | N. Moon, 23th, 1.41 a.m.

		SUN Rises.	SUN Sets.	MOON Rises.	MOON Sets.
1 S	NEW YEAR'S DAY. (See "Stray Notes.")	8 3	11 5	10 50	9 0
2 S	2nd Sun. aft. Christmas.	8 3	11 11	10 17	
3 M	George Monk, Duke of Albemarle, died, 1679.	8 3	11 11	12 11	35
4 Tu		8 3	11 21	24	Mitt.
5 W	(See "Stray Notes.")	8 3	11 31	37	0 34
6 Th	Epiphany.—Old Christmas Day. (See "Stray Notes.")	8 7	11 51	51	2 19
7 F		8 7	11 6	Aft.	3 50
8 S	"When the grass grows in January, it grows the worse for't all the year."	8 7	11 7	0 47	5 21
9 S	1st Sun. aft. Epiphany.	8 6	11 9	1 23	6 47
10 M	Archbishop Laud beheaded, 1643.	8 6	11 10	2 46	7 53
11 Tu	Hiitary Term begins. (See "Stray Notes.")	8 5	11 11	4 14	8 49
12 W		8 4	11 13	5 47	9 21
13 Th	John Scott, Earl of Eldon, died, 1833. (See "Stray Notes.")	8 4	11 14	7 12	9 43
14 F	Halley, astronomer, d., 1742.	8 3	11 16	8 43	9 59
15 S	British Museum opened, 1759.	8 2	11 17	10 3	10 10
16 S	2nd Sun. aft. Epiphany.	8 1	11 19	11 20	10 21
17 M	Benjamin Franklin born at Boston, 1706. (See "Stray Notes.")	8 0	11 20	Mitt.	10 32
18 Tu		8 0	11 22	0 35	10 44
19 W	James Watt, engineer, b., 1736.	7 59	11 24	1 50	10 56
20 Th	Dibdin, the great ballad-singer, died, 1833. During the French war his sea-songs were very popular.	7 58	11 25	3 6	11 12
21 F		7 56	11 27	4 15	11 36
22 S		7 55	11 29	5 23	Aft.
23 S	3rd Sun. aft. Epiphany.	7 54	11 30	6 39	0 52
24 M	Frederick the Great b., 1712.	7 53	11 32	7 20	1 50
25 Tu	Conversion of St. Paul.	7 52	11 34	7 57	2 59
26 W	"If St. Paul's be fair and clear, Then betide a happy year."	7 50	11 36	8 23	4 15
27 Th	POPULAR SAYING.	7 49	11 37	8 43	5 32
28 F	Sir Francis Drake, Admiral, died, 1596. ("Stray Notes.")	7 48	11 39	9 58	6 50
29 S	George III. died, 1820.	7 46	11 41	9 9	8 7
30 S	4th Sun. aft. Epiphany.	7 45	11 43	9 20	9 23
31 M	Hiitary Term ends.	7 45	11 44	9 31	10 42

STRAY NOTES.

"A kindly good January
Frozen, get by the first."

TRUSSARD.

1.—Though holidaying is a very good way of beginning the year, and has long been considered so, yet it used to be a custom at Rome for all tradesmen to work a little at their business for good luck's sake. They imagined that by so doing they would have constant business all the year after.

5.—The evening of this day is the eve of the Epiphany. There are many interesting precedents connected with it and observed in different parts of the country. For instance, in the South of Devonshire, the farmer, attended by his workmen with a large jug of cider, goes to the orchard, and there, entering one of the best bearing trees, they sing the following three times:—

"Here's to thee, old apple-tree,
Whence thou mayst eat, and I
Whence thou mayst drink;
And whence thou mayst give
Apples new."

Hats full, caps full,
Dashed—ins—el—ins—full
And my peck's full too, and so."

When this is done they return to the house, to which they are only admitted by the owner on guessing what is on the table before the fire. Some are superstitious as to believe that if they neglect this custom the trees will bear no fruit the year.

6.—The season of Carnival in Roman Catholic countries begins to-day, and lasts till Twelfth Day or Ash-Wednesday. It is a time of buffoonery. In modern Rome the merry-making in the streets and public door amusements are indulged in eight days, during which people jelt each other with garlands of plums, and are treated to horse-races. After the race on the eighth day, the players about with tapers in their hands, every one trying to light his neighbour's candle, and the last then blow out his flame.

11.—The following curious advertisement appeared in the *Chronicle* of January 11, 1876:—"A young man who wishes to retire from the world and become a hermit in some convenient spot in England, is willing to

THE REWARD OF LABOUR.

"The labour we delight in physics pain."—SHAKESPEARE.

"In proportion to one's labours," says an Arab poet, "eminences are gained, and he who seeketh eminence passeth sleepless nights." What is more reasonable than that they who take pains for anything, should get most in that particular for which they take pains? They have taken pains for power, you for right principles; they for riches, you for a proper use of the appliances of things. See whether they have the advantage of you in that for which you have taken pains, and which they neglect. If they are in power and you not, why will you not speak the truth to yourself, that you do nothing for the sake of power, but that they do everything?"

*"Never morning wore
To evening, but some heart did break."*—TENNYSON.

THE WEDDING DAY.

"When sorrows come, they come not single spies."—
SHAKESPEARE.

engage with any nobleman or gentleman who may be desirous of having one. Any letters to be directed," &c.

13.—Mr. Scott, who afterwards became Lord Eldon, was returned to Parliament in 1783, as representative for the borough of Weobly. This was his first appearance in the House. During his electioneering campaign, he says he delivered his speech to the crowd from the top of a heap of stones. "My audience liked the speech," he adds, "and I ended as I had begun, by kissing the prettiest girl in the place—very pleasant indeed!"

It was the habit of this famous lawyer, when Attorney-General, to close his speeches with some remarks justifying his own character. At the trial of Horne Tooke, speaking of his reputation, he said, "It is the little inheritance I have to leave my children, and, by God's help, I will leave it unimpaired." Here he shed tears, and to the astonishment of those present, Milford, the Solicitor-General, who was upon the same side, also began to weep. "Just look at Mr. Ord," said a bystander to Horne Tooke; "what on earth is he crying for?" Tooke replied "He is crying to think what a little inheritance Scott's children are likely to get."

17.—Franklin, when ambassador to France, being at the meeting of a literary society, and not fully understanding the French when declaimed, determined to applaud when he saw a lady of his acquaintance express satisfaction. When they had ceased, a little child, who understood the language, said to him, "But, grandpapa, you always applaud the loudest when they are praising you." Franklin laughed heartily, and explained the matter.

23.—Sir Francis Drake, says an old writer, lived by the sea, died on it, and was buried in it. As his epitaph puts it:—

*"Where Drake first found, there
last he laid his name;
And for a tomb left nothing
but his fame.
His body's buried under some
great tower:
The sea, that was his glory, is
his grave;
Of whom an epitaph none can
truly make,
For who can say—Here lies
Sir Francis Drake?"*

A GENTLEMAN who had courted a most agreeable young woman and won her heart, obtained also the consent of her father, to whom she was an only child. The old man had a fancy that they should be married in the same church where he himself was, in a village in Westmoreland, and made them set out while he was laid up with the gout in London. The bridegroom took only his man, the bride her maid; they had the most agreeable journey imaginable to the place of marriage, from whence the bridegroom wrote the following letter to his wife's father:—

"March 18th, 1672.

"Sir,—After a pleasant journey hither, we are preparing for the happy hour in which I am to be your son. I assure you that the bride carries it, in the eyes of the vicar who married you, much beyond her mother; though, he says, your open sleeves, pantaloons, and shoulder-knot make a much better show than the finical dress I am in. However, I am content to be the second fine man this village ever saw, and shall make it very merry before to-night, because I shall write myself from thence

"Your most dutiful son,

"T. D.

"The bride gives her duty, and is as handsome as an angel. I am the happiest man breathing."

The villagers were assembling about the church, and the happy couple took a walk in a private garden. The bridegroom's man knew his master would leave the place on a sudden after the wedding, and seeing him draw his pistols the night before, took this opportunity to go into his chamber and charge them. Upon their return from the garden, they went into that room; and after a little fond rally on the subject of their courtship, the lover took up a pistol, which he knew he had unloaded the night before, and presenting it to her, said, with the most graceful air, whilst she looked pleased at his agreeable battery, "Now, madam, repent of all these cruelties you have been guilty of to me; consider, before you die, how often you have made a poor wretch freeze under your casement; you shall die, you tyrant, you shall die, with all those instruments of death and destruction about you, with that enchanting smile, those killing ringlets of hair." "Give fire!" said she, laughing. He did so, and shot her dead. Who can speak his condition? but he bore it so patiently as to call up his man. The poor wretch entered, and his master locked the door upon him. "Will," said he, "did you charge these pistols?" He answered, "Yes." Upon which he shot him dead with that remaining. After this, amidst a thousand broken sobs, piercing groans, and distracted motions, he wrote the following letter to the father of his dead mistress:—

"Sir,—I, who two hours ago told you truly I was the happiest man alive, am now the most miserable. Your daughter lies dead at my feet, killed by my hand, through a mistake of my man's charging a pistol unknown to me. Him have I murdered for it. Such is my wedding day. I will immediately follow my wife to her grave; but before I throw myself on my sword, I commend my distraction so far as to explain my story to you. I fear my heart will not keep together until I have stabbed it. Poor, good, old man! Remember he that killed your daughter died for it. In the article of death, I give you my thanks, and pray for you, though I dare not for myself. If it be possible, do not curse me."—Sir Richard Steele.

The Moon's Changes.

1st Quar. 3rd, 1.53 mnn. L. Quar. 17th, 4.56 mnn.
F. Moon, 9th, 5.47 ev. N. Moon, 24th, 6.20 mnn.

		SUN Rises.	SUN Sets.	MOON Rises.	MOON Sets.
1	Tu J. P. Kemble born, 1757. (See "Stray Notes.")	7 42	4 49	9 43	—
2	W Candlemas Day.	7 43	4 48	9 56	0 4
3	Th St. Blaize's Day.	7 39	4 50	10 16	1 31
4	F Frost Fair on the Thames; winter very severe also in Ireland, 1814.	7 37	4 52	10 42	2 59
5	S	7 36	4 54	11 22	4 25
6	S 5th Sun. aft. Epiphany.	7 34	4 55	Aft.	5 41
7	M "February makes a bridge, And March breaks it."	7 32	4 57	1 40	6 38
8	Tu POPULAR PROVERB.	7 31	4 59	3 10	7 18
9	W Henri Frangois d'Aguesseau d., 1751. (See "Stray Notes.")	7 29	5 1	4 43	7 41
10	Th Dr. Milman born, 1791.	7 27	5 3	6 12	8 0
11	F London University founded, 1526, by the exertions of Lord Brougham and others.	7 25	5 5	7 36	8 15
12	S	7 23	5 7	8 56	8 27
13	S Septuagesima Sunday.	7 21	5 8	10 14	8 38
14	M St. Valentine's Day.	7 20	5 10	11 31	8 49
15	Tu Bishop Atterbury died, 1732 (See "Stray Notes.")	7 18	5 12	Mnn.	9 1
16	W Philip Melancthon, German Reformer, b., 1497. (See "Stray Notes.")	7 16	5 14	0 48	9 17
17	Th Martin Luther died, 1546.	7 14	5 16	2 4	9 37
18	F Tamerlane d., 1195. (See "Stray Notes.")	7 12	5 17	3 17	10 5
19	S	7 10	5 19	4 22	10 43
20	S Sexagesima Sunday.	7 8	5 21	5 16	11 56
21	M "February full of merr, Is to the ground must dead."	7 6	5 23	5 58	Aft.
22	Tu OLD SAYING.	7 4	5 25	6 28	1 56
23	W Cato Street conspiracy, 1820. The conspirators were betrayed by one of their number.	7 2	5 27	6 48	3 15
24	Th Sir Christopher Wren d., 1723.	7 0	5 29	7 4	4 34
25	F	6 58	5 30	7 17	5 52
26	S Tom D'Urfey, wit and poet, d., 1723.	6 55	5 32	7 43	7 10
27	S Quinquagesima Sunday	6 53	5 34	7 49	8 29
28	M Dr. Daniel Solander, naturalist, born, 1733. (Notes.)	6 51	5 35	7 50	9 51
29	Tu Shrove Tuesday. (See "Stray Notes.")	6 49	5 37	8 3	11 16

STRAY NOTES.

"Feb. fill the dyke,
With what thou dost like."
Tuscan.

1.—Once when Kemble was playing *Hamlet* in the country, the gentleman who acted *Gravensend* was, or imagined himself to be, a capital musician. *Hamlet* asks him, "Will you play upon this pipe?"—"My lord, I cannot." "I pray you."—"Believe me, I cannot." "I do beseech you."—"Well, if your lordship insists on it, I shall do as well as I can." And to the confusion of *Hamlet*, and to the great amusement of the audience, he played "God save the King!"

2.—The Chancellor of France, d'Aguesseau, finding his wife always kept him waiting a quarter of an hour after the dinner-bell had rung, resolved to devote the time to writing a book on jurisprudence; and, putting this project into execution, in course of time produced a work in four quarto volumes. This is a hint for husbands; but let us not be supposed to mean that the ladies are the only unpunctual people in the universe.

3.—Atterbury occupied the episcopal throne of Rochester for ten years, when, by a startling disclosure, he was hurled from his high estate. A correspondence was brought to light, implicating him in efforts to restore the Pretender, and, notwithstanding his own ingenious and eloquent defence, a bill of pains and penalties was carried through both Houses of Parliament, and in June, 1722, he left his native land an exile. He died at Paris, February 15th, 1732.

4.—Atterbury was one of the first preachers of his time. "A person," says a contemporary writer, "it must be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage and adding to a propensity of speech which renders the criticism of Longinus an action which would have been approved by Dr. Mather." His art he uses with the most exact and honest skill.

5.—When Melancthon was at the dispute of Ratibon, Eccius pressed him with a clever argument. "I will answer you," said Melancthon, "to-morrow." "Nay," said Eccius, "do it now."

MONEY SPENT IN WAR.

Give me the money that has been spent in war, and I will purchase every foot of land upon the globe; I will clothe every man, woman, and child in an attire of which kings and queens would be proud; I will build a school-house on every hill-side and in every valley over the whole earth; I will build an academy in every town, and endow it—a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the Gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's wide circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.—Henry Richard.

of it is nothing worth." "Yea," said Melancthon, "I seek the truth, and not my own credit; and therefore it will be as good if I answer you to-morrow with God's assistance."

19.—When Tamerlane had finished his pyramid of seventy thousand human skulls, and was seen "standing at the gate of Damascus, glittering in steel, with his battle-axe on his shoulder" till his fierce hosts filed out to new victories and new carnage, the pale onlooker might have fancied that Nature was in her death-throes, for havoc and despair had taken possession of the earth, the sun of manhood seemed setting in seas of blood. Yet, it may be, on that very gala-day of Tamerlane, a little boy was playing ninopins in the streets of Mentz, whose history was more important to men than that of twenty Tamerlanes. The Tartar Khan with his shaggy demoids of the wilderness, "passed away like a whirlwind," to be forgotten for ever; and that German artisan has wrought a benefit, which is yet immeasurably expanding itself, and will continue to expand itself through all countries and through all times. What are the conquests and expeditions of the whole corporation of captains, from Walter the Penniless to Napoleon Bonaparte, compared with the movable types of Johannes Faust?—*Carlyle*.

20.—This is Leap-year, in which February has 29 days. Leap-year, consisting of 366 days, is found by dividing the current year by 4. Should there be no remainder, it is leap-year.

The ladies' privilege, which is ordinarily said to be permitted this year, is thus explained in a work, entitled "Courtship, Love, and Matrimony," printed in the year 1666:—

"Albeit it is now become a part of the common law in regard to social relations of life, that as often as every bi-sextile year does return, the ladies have the sole privilege, during the time it continueth, of making love unto the men, which they do either by words or looks, as to them seemeth proper; and, moreover, no man will be entitled to the benefit of clergy who doth refuse to accept the offers of a lady, or who doth in any wise treat her proposal with slight or contumely."

THE CORRECTOR OF MORALS.

"The world knows nothing of its greatest men."

SIR H. TAYLOR.

ALEXANDER CRUDEN, the persevering and painstaking compiler, who was appointed by Sir Robert Walpole bookseller to the queen of George II., died at his lodgings in Camden Street, Islington, November 1st, 1770. The Concordance, which has conferred celebrity on his name, was published and dedicated to Queen Caroline in 1737. He was permitted to present a copy of it in person to her Majesty, who, he said, smiled upon him, and assured him she was highly obliged to him. The expectations he formed of receiving a solid proof of the queen's appreciation of the work were disappointed by her sudden death within sixteen days of his reception. Twenty-four years afterwards he revised a second edition, and dedicated it to her grandson, George III. For this, and a third edition issued in 1769, his booksellers gave him £900, a sum which ill represents the labour bestowed by Cruden on his valuable compilation.

He was often prominently before the public as a very eccentric enthusiast. Three times during his life he was placed in confinement by his friends. On the second of these occasions he managed to escape from a private lunatic asylum, in which he was chained to his bedstead, when he immediately brought actions against the proprietor and physician. Unfortunately for his case, he stated it himself,

AN EPITAPH UPON A CHILD.

*Virgins promised when I died
That they would each primrose-tide
Duly, morn and evening, come,
And with flowers dress my tomb.
Having promised, pay your debts,
Maids, and here strew violets.*

HERRICK.

and lost it. On his third release he brought an action against his sister, from whom he claimed damages to the amount of £10,000 for authorising his detention. In this suit also he was unsuccessful. In the course of his life he met with many rebuffs in the prosecution of projects in which he restlessly embarked, as he considered, for the public good; for all of which he solaced himself with printing accounts of his motives, treatment, and disappointments.

One of his eccentricities consisted in the assumption of the title of "Alexander the Corrector." In the capacity implied by this term, he stopped persons whom he met in public places on Sunday, and admonished them to go home and keep the Sabbath-day holy; and in many other ways addressed himself to the improvement of the public morals. He spent much of his earnings in the purchase of tracts and catechisms, which he distributed right and left; and gave away some thousands of handbills, on which was printed the fourth commandment. To enlarge, as he thought, his sphere of usefulness, he sighed for a recognition of his mission in high places; and, to attain this end, succeeded after considerable solicitation in obtaining the signatures of several persons of high rank to a testimonial of his zeal for the public good. Armed with this credential, he urged that the king in council, or an act of legislature, should formally constitute him "Corrector of Morals." However, his chimerical application was not entertained. It is not unpleasant to contemplate the eccentricities of Cruden: they were on the side of virtue, which is more than can be said of most eccentricities.—*R. Chambers' "Book of Days."*

The Moon's Changes.

1st Quar. 3rd, 9.48 m. N. Quar. 18th, 1.24 m.
F. Moon, 10th, 6.12 m. N. Moon, 25th, 8.12 ev.

		h.	m.	h.	m.	h.	m.
1 W	Ash Wednesday. St. David.	6	47	5	39	8	21
2 Th	William Murray, Earl of Mansfield, born, 1705. (See "Stray Notes.")	6	45	5	41	3	44
3 F	"A very March never has its tread."	6	43	5	43	9	19
4 S	POPULAR SAYING.	6	40	5	44	10	9
5 S	1st Sunday in Lent.	6	38	5	46	11	23
6 M	Michael Angelo born, 1474.	6	36	5	48	Aft.	5
7 Tu	"So many births in March's sun set, So many rests in May will be."	6	34	5	50	2	14
8 W	William III. died, 1702.	6	31	5	51	3	42
9 Th	Charles Knight died, 1773.	6	29	5	53	5	8
10 F	Prince of Wales married, 1863.	6	27	5	55	6	29
11 S	First London daily paper, 1702.	6	25	5	57	7	49
12 S	2nd Sunday in Lent.	6	23	5	58	9	8
13 M	Joseph II. born, 1741. (See "Stray Notes.")	6	20	6	10	26	7
14 Tu	(See "Stray Notes.")	6	18	6	11	45	7
15 W	Julius Cesar assass., B.C. 44.	6	16	6	13	3	Mm.
16 Th	Madame Campan, historian, b., 1752.	6	13	6	15	5	29
17 F	St. Patrick's Day. All over Ireland the shamrock, or small white clover, is worn on this day.	6	11	6	17	7	2
18 S		6	9	6	18	8	3
19 S	3rd Sunday in Lent.	6	7	6	19	3	55
20 M	Resignation of Lord North. (See "Stray Notes.")	6	4	6	12	4	28
21 Tu		6	2	6	13	4	52
22 W	Emperor of Germany b., 1797.	6	0	6	15	5	16
23 Th	Peter the Cruel, of Castile, d., 1569.	5	58	6	17	5	24
24 F	Queen Elizabeth died, 1603. (See "Stray Notes.")	5	55	6	18	5	36
25 S	Annunciation. Lady Day.	5	53	6	20	5	46
26 S	4th Sunday in Lent.	5	51	6	22	5	59
27 M	Coronation of Robert Bruce as King of Scotland, at Scone, 1306.	5	48	6	23	6	11
28 Tu		5	46	6	25	6	25
29 W	The mean temperature of this month for London is said to be 43 deg. 9 min.	5	44	6	27	6	48
30 Th	Dr. William Hunter died, 1783.	5	42	6	28	7	19
31 F	(See "Stray Note.")	5	40	6	30	8	5

STRAY NOTES.

"March dust to be sold!
Worth ransom of gold!"
TOSSETT.

2.—After the call of Mr. Murray afterwards Lord Mansfield, to the bar, several years elapsed before he had any business of importance. At last, however, he attracted notice, and more cases flowed in than he could well manage. "From a few hundreds a year," said he, "I found myself in the receipt of thousands." Retainers came in from all directions. Sarah, Duchess of Marlborough, sent one of a thousand guineas, with that ostentatious magnificence which she sometimes affected. Mr. Murray returned nine hundred and ninety-five guineas, with the remark that, "A retaining fee was never more than five guineas." He would have been about as well without the ladyship's countenance. She was a troublesome cheat, sometimes coming to his chambers after midnight, and crowding the streets with her splendid equipage and her attendants, who carried lighted torches. Once when she called, Mr. Murray was out; his clerk, on giving an account of her visit the next morning, said, "I could not make out, sir, who she was, for she would not tell me her name, but she wore so dreadfully good she must have been a lady of quality."

13.—Joseph II., Emperor of Germany, travelling in his usual way, without his retinue, attended by only a single armed camp, arrived very late at the house of an Englishman, who kept an inn in the Northern city. After eating a few slices of meat and biscuit, the Emperor and his attendant retired to rest, and in the morning paid their bill, which amounted to only three shillings and sixpence English, and rode off. A few hours afterwards a crowd of his suite arrived, and the postilion, understanding the rank of his guest, appeared very uneasy. "Pshaw! pshaw! man," said one of the attendants, "Joseph is accustomed to such adventures, and will think no more of it." "But I shall," replied the landlord, "and never forgive myself for having had an emperor in my house and letting him out for three-and-sixpence!"

THE DANGERS OF THE SEAS.

A SAILOR was asked, "Where did your father die?"—"In a storm," answered he. "And your grandfather?"—"He was drowned." "And your great-grandfather?"—"He perished at sea." "How, then," said the questioner, "dare you go to sea, since all your ancestors perished there? You needs must be very rash." "Master," replied the sailor, "do me the favour of telling me where your father died?"—"Very comfortably in a bed." "And the rest of your forefathers?"—"In the same manner—very quietly in their beds." "Ah, master," replied the sailor, "how, then, dare you go to bed, since all your ancestors died in it?"

is a remarkable day in English history: it was on that day that the celebrated Bill for Parliamentary Reform was read for the first time in the House of Commons.

The new Reform Bill of 1837 was passed by the Commons, 15th and 16th July, and by the Lords on the 6th of August, when Lord Derby characterised it as "a great experiment" and "a leap in the dark." The Bill received the royal assent on the 15th of August, 1837. The Scotch and Irish Reform Bills were passed on the 13th of July of the following year.

20.—It was during the administration of Lord North that the American colonies were lost to the British Crown. The head of the cabinet which carried on the wretched struggle was undoubtedly one of the most amiable men in existence. A trifling circumstance may be mentioned as illustrating his good humour. On the evening when he announced his resignation in the House of Commons (March 20th, 1782) snow was falling, and the weather was bitterly cold. Lord North kept his carriage. As he was passing through the great-council room of the House of Commons, many members (chiefly his opponents) crowded the passage. When his carriage was announced, he put one or two of his friends into it, and then, making a bow to his opponents, said, "Good night, gentlemen; it is the first time I have known the advantage of being in the secret."

21.—Speaker Crooke told Queen Elizabeth (when he was presented to her in the House of Lords, on the occasion of his election to the chair), that England had been defended against the Spanish Armada by her mighty arm; to which she answered, from the throne, "No; by the mighty hand of God, Mr. Speaker."

22.—William Hunter, brother of the more celebrated John Hunter, closed his life with a remarkable speech:—"If I had strength enough," said he, "to hold a pen, I would write how easy and pleasant a thing it is to die." He had been a temperate and cheerful man.

William Hunter's Museum now enriches the University of Glasgow, and the liberal-minded physician left that body £5,000 as a fund for the support and augmentation of the whole.

THE PROVIDENTIAL GUEST.

"Security is the mother of danger and the grandmother of destruction."—FULLER.

A WIDOW, at Dort, in Holland, who was very industrious, was left by her husband, an eminent carpenter, with a house, some land, and two boats for carrying merchandise and passengers on the canal. She was also supposed to be worth about ten thousand guilders in ready money, which she employed in a hempen and sail-cloth manufactory for the purpose of increasing her fortune and instructing her children, a son and two daughters, in useful branches of business.

One night, about nine o'clock, in the year 1785, a person dressed in uniform, with a musket and broadsword, came to her house and requested a lodging. "I let no lodgings, friend," said the widow, "and besides, I have no spare bed, unless you sleep with my son, which I do not think would be right, as you are a perfect stranger to us all." The soldier then showed a discharge from his regiment, signed by the major, who gave him an excellent character, and a passport from the governor of Breda. The widow, believing the stranger to be an honest man, called her son, and asked him if he would accommodate a veteran, who had served his country thirty years with reputation, with a share of his bed. The young man consented; the soldier was accordingly hospitably entertained, and at a seasonable hour withdrew to rest.

Some hours afterwards a loud knocking was heard at the street-door, which roused the soldier, who moved softly down stairs, when the blows were repeated, and the door almost broken through by some heavy instrument. By this time the widow and her daughters were much alarmed by this violent attack, and ran almost frantic through different parts of the house, exclaiming, "Murder! murder!" The son having joined the soldier, with a case of loaded pistols, and the latter screwing on his bayonet and fresh priming his piece, requested the women to keep themselves in a back room out of the way of danger. Soon after the door was burst in; two ruffians entered, and were instantly shot by the son, who discharged both his pistols at once. The other associates of the dead men immediately returned the fire, but without effect, when the intrepid and veteran stranger rushed on them like a lion, ran one through the body with his bayonet, and whilst the other was running away, lodged the contents of his piece between his shoulders, and he dropped dead on the spot. The son and the stranger then closed the door as well as they could, re-loaded their arms, made a good fire, and watched till daylight, when the weavers and spinners of the manufactory came to resume their employment. As may be easily imagined, these were struck with horror and surprise at seeing four dead men lying before the house.

The burgomaster and his syndic attended, and took the depositions of the family relative to this affair. The bodies were buried in a cross-road, and a stone erected over the grave with this inscription:—"Here lie the remains of four unknown ruffians, who deservedly lost their lives in an attempt to rob and murder a worthy woman and her family. A stranger who slept in the house, to which Divine Providence undoubtedly directed him, was the principal instrument in preventing the perpetration of such horrid designs, which justly entitles him to a lasting memorial and the thanks of the public." John Adrian de Gries, a discharged soldier from the regiment of Dismach, a native of Middleburgh, in Zealand, and upwards of seventy years old, was the David who slew two of these Goliaths, the rest being killed by the son of the family.

The widow presented the soldier with one hundred guineas, and the city settled a handsome pension on him for the rest of his life.

The Moon's Changes.

1st Quar., 1st, 4 12 aft.; L. Quar., 16th, 5 37 ev.
F. Moon, 8th, 7 30 eve.; N. Moon, 21st, 7 3 m.
First Quarter, 29th, 10 27 m.

		SUN Rise.	SUN Set.	MOON Rise.	MOON Set.
1 S	ALL FOOLS' DAY.	5 37	6 32	9 9	2 28
2 S	5th Sunday in Lent.	5 35	6 33	10 30	3 17
3 M	"April weather, Rain and sunshine both together." OLD PROVERB.	5 32	6 35	11 58	3 51
4 Tu	Danton executed, 1794. (See "Stray Notes.")	5 30	6 37	Aft.	4 11
5 W	Richard Cœur de Lion d., 1199.	5 25	6 38	2 47	4 23
6 Th	Prince Leopold born, 1853.	5 26	6 40	4 9	4 42
7 F	J. C. London, botanist, b., 1783.	5 23	6 42	5 27	4 52
8 S	Palm Sunday.	5 21	6 43	6 46	5 2
9 S	Chartist demonstration, 1848.	5 19	6 45	8 3	5 13
10 M	George Canning, statesman, b., 1770. (See "Stray Notes.")	5 17	6 47	9 21	5 27
11 Tu	Lord North born 1732. (See "Stray Notes.")	5 15	6 48	10 39	5 44
12 W	Good Friday. ("Stray Notes.")	5 12	6 50	11 51	6 5
13 Th	Easter Term begins.	5 10	6 52	Mrs.	6 34
14 F	Easter Sunday.	5 8	6 53	0 58	7 17
15 S	Easter Monday. Bank Holiday.	5 6	6 55	1 49	8 12
16 S	Judge Jeffreys died in the Tower, 1689. (See "Stray Notes.")	5 4	6 57	2 28	9 16
17 M	Cromwell dissolved Parliament, 1653.	5 2	6 58	3 15	10 33
18 Tu	"When April blows his horn, It's good for both hay and corn." POPULAR SAYING.	5 0	6 0	3 56	11 59
19 W	Low Sunday. St. George.	4 58	7 2	3 30	Aft.
20 Th	Daniel Defoe died, 1711.	4 55	7 3	3 43	2 25
21 F	St. Mark.	4 53	7 5	3 54	3 45
22 S	David Hume born, 1711. (See "Stray Notes.")	4 51	7 7	4 4	5 5
23 S	Edward Gibbon, hist., b., 1737.	4 49	7 8	4 17	6 31
24 M	William Pitt, statesman, born 1759. (See "Stray Notes.")	4 47	7 10	4 31	8 1
25 Tu	Queen Mary II. b., 1652.	4 45	7 12	4 50	9 34
26 W	2nd Sunday aft. Easter.	4 43	7 13	5 19	11 3
27 Th		4 41	7 15	6 0	Mrs.
28 F		4 39	7 16	7 0	0 19
29 S		4 37	7 18	8 17	1 15
30 S		4 35	7 20	9 45	1 54

STRAY NOTES.

"Sweet April showers
Do spring May flowers."

TUESDAY.

5.—The execution of Danton, a true revolutionist if ever there was one, was a scene in which there was quite a picturesque element, not to speak of the horrible side of the picture. In the cart in which he was led to the scaffold he had thirteen companions, and among them Camille Desmoulins, the sprightliest spirit of the Revolution, who could not believe that he would be allowed to die. He wriggled to get free from the cords which bound him until his clothes came off, crying at the same time, "Generous people! unhappy people! you are deceived, you are undone, your best friends are sacrificed! Recognise me! save me! I am Camille Desmoulins!" "Be calm, my friend," prayed Danton; "heed not that vile rattle!" At the foot of the scaffold Danton was heard to ejaculate, "O my wife, my well beloved, I shall never see thee more!" then, interrupting himself, he added, "Danton, no weakness!" He was the last to suffer. His last words were to Sanson, the executioner, "You will show my head to the people—it is well worth showing!" As it fell, Sanson caught the head from the basket, and carried it round the scaffold amidst the howls of the assembled mob.

Danton, we may add, was born in 1759, at Arcis-sur-Aube, and commenced life in Paris as a barrister.

11.—Canning's life from 1793 to 1827 is unwrought with the parliamentary history of England, sometimes in office and sometimes in opposition. He was a steady enemy of the French Revolution and of Napoleon; he advocated the Irish union, the abolition of the slave trade and Catholic emancipation, but resisted parliamentary reform and the repeal of the Test and Corporation Acts.

13.—Lord North was accustomed to sleep during the parliamentary harangues of his adversaries, leaving Sir Grey Cooper to note down anything remarkable. During a debate on ship-building, some tedious speaker entered on a historical detail in which, conversing with Noah's ark, he traced the

QUIET CONTENT.

Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they cleave him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when she seems to play, is at the very time consuming herself. And this many rich men do; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience. *—T. B. Watson.*

"Let slip the dogs of war."—SHAKESPEARE.

A MILITARY DOG.

"Carry a watchful eye upon dangerous enterprises."

progress of the art downwards. When he came to build the Spanish Armada, Sir Grey inadvertently woke the slumbering premier, who inquired at what era the honourable gentleman had arrived. Being answered, "We are now in the reign of Queen Elizabeth," "Dear Sir Grey," said he, "why did you not let me sleep a century or two more?"

11.—At whatever age we may have arrived, there is a pleasure in recalling the homely and sugacious rhyme for this day:—

*"Hot cross buns! hot cross buns!
Give them to your daughters, give
them to your sons;*

*And if you have none of those
pretty elves,*

*You cannot do better than eat
them yourselves."*

13.—Jeffreys was perhaps the most singular mixture of buffoonery, debauchery, insolence, vulgarity, and brutal cruelty that ever sat on the bench, and his name has come down to us as the perfection of judicial infamy. "His friendship and conversation," says Roger North, "lay much among good fellows and humorists, and his delights were the extravagances of the bottle. His weakness was that he could not reprehend without scolding, and in such Billingsgate as should not come out of the mouth of any man. He called it giving a lick with the rough side of his tongue."

15.—Speaking of David Hume the historian, Dr. Carlyle of Inveresk says:—"With every opportunity, he was ridiculously shy of asking favours, on account of preserving his independence, which always appeared to me to be a very foolish kind of pride."

28.—Mr. Pitt, speaking in the House of Commons of the glorious war which preceded the disastrous one in which we lost the colonies, called it "the last war." Several members cried out, "The last war but one." He took no notice, and soon after, repeating the mistake, he was interrupted by a general cry of "The last war but one! the last war but one!" "I mean, sir," said Mr. Pitt, turning to the Speaker and raising his sonorous voice, "I mean, sir, the last war that Britons would wish to remember." Whereupon the cry was instantly changed into an universal cheering, long and loud.

A MONG the biographies of poodles none will be found more interesting than that of Moustache, who was born at Falaise, in Normandy, in 1799. At the tender age of six months he was disposed of to an eminent grocer at Caen. But strolling about the town one day, not long after his arrival, Moustache happened to come upon the parade of a company of grenadiers. He, instantly smitten with their fine appearance and military air, cut the grocer for ever, slunk out of Caen, and joined the grenadiers on their march. He was dirty; he was tolerably ugly; but there was an intelligence, a sparkle, a brightness about his eye that could not be overlooked. "We have not a single dog in the regiment," said the *petit tambour*, "and, at any rate, this one looks clever enough to forage for himself." The drum-major nodded assent; and Moustache attached himself to the band. He already fetched and carried admirably, and ere three weeks were over, he could stand with as erect a back as any private in the regiment, act sentinel, and keep time in the march. Soldier-like, he lived from paw to mouth.

They were soon near the enemy, and Moustache seemed to be inspired with new ardour as he approached the scene of action. The first occasion on which he distinguished himself was this:—His regiment, being encamped on the heights above Alexandria, a detachment of Austrians, from the Vale of Belbo, attempted a surprise during the night. The weather was stormy, and the French had no notice that the Austrians were close advancing. The camp was in danger, but Moustache was on the alert. Walking his rounds as usual, with his nose in the air, he soon detected the Germans, perhaps by the smell from their knapsacks, full of sour krout and rancid cheese. He gave the alarm, and the Germans fled for safety and succour. Next morning it was resolved that Moustache should therefore receive the ration of a grenadier *per diem*. It was the least they could do for him after such a service. He was now cropped *à la militaire*; a collar with the name of his regiment was hung round his neck, and the barber was ordered to comb and shave him once a week.

In a skirmish which occurred, Moustache received a bayonet wound in his left shoulder. It was extremely painful, but nothing could conquer our dog's brave spirit and martial inclination. He was not perfectly recovered from this accident when the great battle of Marengo took place. Lame as he was, he could not keep away from so grand a scene. He kept close to that banner which he had learned to recognise among a hundred, and never gave over barking until the evening closed upon the combatants.

The sun of Austerlitz found him with his chasseurs. In the heat of the action he received the ensign, who bore the colours of his regiment, surrounded by a detachment of the enemy. He flew to his rescue—barked with all his might—did all he could, but in vain. The ensign fell, covered with a hundred wounds, but not before, feeling himself about to fall, he had wrapped his body in the folds of the standard. Five or six Austrians still remained by the ensign to obtain possession of the colours he had so nobly defended. Moustache, having thrown himself on the dead body, was on the point of being pierced with half-a-dozen bayonets, when a timely discharge of grape-shot swept the Austrians into oblivion. The moment that Moustache perceived he was delivered from his assailants, he took the staff of the French banner in his teeth, and strenuously endeavoured to disengage it. He only succeeded, however, in tearing away the silk, and with this glorious trophy returned to the camp limping and bleeding.

The Moon's Changes.

F. Moon, 8h, 4 33 m. N. Moon, 25d, 3 25 a.m.
L. Quar. 16th, 127 a.m. 1st Quar. 24th, 5 34 m.

		SUN.	SUN.	MOON.	MOON.
		Rises.	Sets.	Rises.	Sets.
1 M	MAY DAY. (See "Stray Notes.")	h.m.	h.m.	M.m.	M.m.
2 Th	"The first of May" "Is Robin Hood's day." POPULAR SAYING.	4 34 7 21	11 12	2 19	
3 W		4 32 7 23	Aft.	2 36	
4 Th	Rev. Philip Skelton dies, 1787.	4 30 7 25	1 57	2 40	
5 F	(See "Stray Notes.")	4 28 7 26	3 15	3 0	
6 S	Captain Grose dies, 1791. (See "Stray Notes.")	4 26 7 28	4 30	3 11	
7 S	3rd Sunday aft. Easter.	4 24 7 29	5 48	3 22	
8 M	Cromwell refuses the title of "king." (See "Stray Notes.")	4 23 7 31	7 6	3 34	
9 Tu		4 21 7 33	8 23	3 48	
10 W	Suspen. Overend Gurney, 1863.	4 19 7 34	9 53	4 3	
11 Th	L. Chatham d., 1778. (See "Stray Notes.") Easter Term ends.	4 18 7 36	10 46	4 35	
12 F	Earl of Strafford beheaded, 1641.	4 16 7 37	11 43	5 13	
13 S	Emp. Maria Theresa b., 1717.	4 15 7 39	M.m.	6 3	
14 S	4th Sunday aft. Easter.	4 13 7 40	0 25	7 7	
15 M	Whitsunday. (Scotch Term.)	4 11 7 42	0 56	8 16	
16 Tu	"April and May are the key of all the year."	4 10 7 43	1 19	9 31	
17 W	Edward Stafford, Duke of Buckingham, executed, 1521. (See "Stray Notes.")	4 8 7 45	1 36	10 48	
18 Th		4 7 7 46	1 49	Aft.	
19 F	Professor John Wilson, poet and miscellaneous writer, b. at Paisley, 1788.	4 6 7 48	2 1	1 19	
20 S		4 4 7 49	2 10	2 38	
21 S	Rogation Sunday.	4 3 7 50	2 22	4 0	
22 M	Henry VI. of England murdered in the Tower, 1471.	4 2 7 52	2 35	5 27	
23 Tu		4 0 7 53	2 51	6 56	
24 W	Birth of Queen Victoria, 1819.	3 57 7 55	3 15	8 33	
25 Th	Ascension D.—Holy Thursday	3 55 7 57	4 45	11 4	
26 F	Trinity Term begins.	3 57 7 58	5 55	11 51	
27 S	John Calvin d. at Geneva, 1564.	3 56 7 58	6 7	23 M.m.	
28 S	Sund. after Ascension.	3 54 8 1	8 56	0 23	
29 M	Restoration of King Charles II., 1660.	3 53 8 2	10 24	0 43	
30 Tu	Peter Paul Rubens died, 1610.	3 52 8 3	11 46	0 53	
31 W	Charlotte Brontë, novelist, died, 1855.	3 51 8 4	Aft.	1 9	

STRAY NOTES.

"Cold May and windy,
Burn flitch up, jolly."

—Tosson.

1.—"The fair maid who, the first of May,
Goes to the fields at break of day,
And washes in dew from the hawthorn tree,
Will see—old handsome be."—OLD RHYME.

4.—The Rev. Philip Skelton was a model of the old-fashioned Irish minister. He was a native of Derrinaghy, near Lisburn, where he was born February, 1707. He passed through a ministry of sixty years and a life of more than eighty, devout, puzillistic, tender-hearted, paying his parishioners with assiduous or the Gospel, as the case required. His sermons were, like himself, coarse and colossal, and through the lava-crust of a style eccentric and caustic, they let out fine bursts of human tenderness and evangelical fervour. Skelton lived and died a bachelor. One of his discourses has the instructive title "How to be happy, though married." He died May 4th, 1787.

6.—When Captain Grose, who was very fat, first went over to Ireland, he one evening strolled into the principal meat market of Dublin, where the butchers, as usual, set up their cry of "What d'ye buy? what d'ye buy?" Grose parried this for some time by saying that he did not want anything. At last a butcher started from his stall, and eyeing Grose's figure, exclaimed, "Only say you buy your meat of me, sir, and you will make my fortune!"

8.—In March, 1657, a petition and advice was prepared by Parliament for presentation to Cromwell; eighteen well-debated articles composed it, and its most interesting feature was, that it recommended to the Protector the title of King. The document was presented on the 31st of March, but his highness did not give his final answer till the 8th of May, when he made a speech to the assembled Parliament, concluding with these words: "I am persuaded to return this answer to you. That I cannot undertake this Government with the title of King. And this is mine answer to this great and mighty business."

THE ART OF READING.

A good and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labours of others, namely, not to read too much, and to pay great attention to the nature of what you do read. Many persons peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the reading public. Others again read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed either to the habit of reading too much, or of paying insufficient attention to what falls under their notice.—*Blaley.*

*"Who will not mercy unto others show,
How can he mercy ever hope to have?"—SPENSER.*

11.—Lord Chatham has been generally regarded as the most powerful orator of modern times. His influence over the Parliament of this country was certainly such as no other man has ever wielded over a deliberative assembly. In the British Senate, says Mr. Goodrich, "there have been stronger minds, abler reasoners, profounder statesmen, but no man has ever controlled it with such absolute sway by the force of his eloquence. He did things which no human being but himself would ever have attempted. He carried through triumphantly what would have covered any other man with ridicule and disgrace."

Lord Chatham had settled a plan for some sea expedition he had in view, and sent orders to Lord Anson to see the necessary arrangements taken immediately. Mr. Cleveland was sent from the Admiralty to remonstrate on the impossibility of obeying them. He found his lordship in excruciating pain, from one of the most severe fits of the gout he had ever experienced. "Impossible, sir!" said he, "don't talk to me of impossibilities;" and then raising himself upon his legs, while every fibre of his body was convulsed with agony, "Go, sir! and tell his lordship that he has to do with a minister who actually treads on impossibilities!"

17.—Edward Stafford, Duke of Buckingham, a victim of the ambitious Cardinal Wolsey, was brought to trial on the 13th of May, 1521. The charge against him was his having entertained traitorous designs against King Henry VIII.'s life and crown. Buckingham defended himself with great power and eloquence, but all was of no avail; he was found guilty and condemned to death. He was conveyed to the Tower, saying, as he entered the burg, "When I came to Westminster, I was the Duke of Buckingham, but now I am nothing; but Edward Stafford, and the poorest man alive." His execution took place on the 17th of the month, and he died like a brave and innocent man. When his head fell the spectators gave a groan. "God have mercy on his soul," says the reporter of the trial, "for he was a most wise and noble prince, and the mirror of all courtesy."

A LIGHTHOUSE ADVENTURE.

"Tis no dishonour for the brave to die."—DRYDEN.

AN incident occurred at the Key Biscayne lighthouse during the Florida war, which is worth recording. The lighthouse was kept by a man named Thomson. His only companion was an old negro man; they both lived in a small hut near the lighthouse. One evening about dark they discovered a party of some fifteen or twenty Indians creeping upon them, upon which they immediately retreated into the lighthouse, carrying with them a keg of gunpowder with their guns and ammunition. From the windows of the lighthouse Thomson fired upon the Indians several times, but the moment he would show himself at the window the glasses would be instantly riddled by the rifle-balls, and he had no alternative but to lie close. The Indians meanwhile getting out of patience at not being able to force the door, which Thomson had secured, collected piles of wood, which, being placed against the door and set fire to, in process of time not only burnt through the door, but also set fire to the staircase conducting to the lantern, into which Thomson and the negro were compelled to retreat. From this, too, they were finally driven by the encroaching flames, and were forced outside on the parapet wall, which was not more than three feet wide.

The flames now began to ascend as from a chimney, some fifteen or twenty feet above the lighthouse. The two men

GRIEF.

*Consider sorrows, how they are a right:
Grief, if't be great, 'tis short; if long, 'tis light."*
ANONYMOUS.

had to lie in this situation, some seventy feet above the ground, with a blazing furnace roasting them on one side and the Indians on the other, who embraced every occasion, as soon as any part of the body was exposed, to pop at them. The negro incautiously exposing himself was killed, while Thomson received several balls in his feet, which he had projected beyond the wall.

Nearly roasted to death, and in a fit of desperation, Thomson seized the keg of gunpowder which he had still preserved from the hands of the enemy, and threw it into the blazing lighthouse, hoping to end his own sufferings and destroy the savages. In a few moments it exploded, but the walls were too strong to be shaken, and the explosion took place out of the lighthouse, as though it had been fired from a gun. The effect of the commotion was to throw down the blazing materials level with the ground, so as to produce a subsidence of the flames, and thus Thomson was permitted to remain exempt from their influence. At daybreak the Indians were off, and Thomson being left alone was compelled to throw off the body of the negro, while strength was left him, and before it putrefied.

The explosion was heard on board a revenue cutter at some distance, which immediately proceeded to the spot to ascertain what had occurred, when they found the lighthouse burnt, and the keeper above, on the top of it. Various expedients were resorted to to get him down, and at last a kite was raised with strong twine, so as to bring the line within his reach, to which a rope of good size was next attached, and hauled up by Thomson. Finally, the crew were enabled to haul up a couple of men, by whose aid Thomson was safely landed on terra firma.

The Indians had attempted to reach him by means of the lightning-rod, to which they attached thousands of buckskin, but could not succeed in getting more than half way up.

The Moon's Changes.

F. Moon, 7th, 0.37 mn. N. Moon, 21st, 10.17 nt.
L. Quar. 15th, 3.15 morn. 1st Quar. 23th, 2.14 aft.

			h.m.	h.m.	Aft.	Mm.
1	Th	James Gilray, a famous caricaturist, died, 1815. He was the son of a native of Lanarkshire	3	50	8	5
2	F		3	50	8	6
3	S	Prince George of Wales b., 1865.	3	49	8	7
4	S	<i>Whit Sunday. Pentecost.</i>	3	48	8	8
5	M	<i>Whit Mon. Bank Holiday.</i>	3	48	8	9
6	Tu	Lord Anson, commodore, died, 1762. (See "Stray Notes.")	3	47	8	10
7	W		3	47	8	11
8	Th	Mrs. Siddons died, 1831. (See "Stray Notes.")	3	46	8	12
9	F	Charles Dickens died, 1870. Oxford attempts the life of the Queen, 1840. ("Stray Notes.")	3	46	8	13
10	S		3	45	8	14
11	S	<i>Trinity Sunday.</i>	3	45	8	15
12	M	James III. of Scotland killed, 1172.	3	45	8	16
13	Tu	Madame d'Arbly (Frances Burney) b., 1752. ("Stray Notes.")	3	44	8	17
14	W		3	44	8	18
15	Th	Corpus Christi. Trinity Term ends. Joseph Butler born, 1752. (See "Stray Notes.")	3	44	8	19
16	F		3	44	8	20
17	S	John Wesley born, 1703. (See "Stray Notes.")	3	44	8	21
18	S	<i>1st Sunday aft. Trinity.</i>	3	44	8	22
19	M	Battle of Waterloo, 1815. (See "Stray Notes.")	3	44	8	23
20	Tu	Accession Q. Victoria, 1837.	3	44	8	24
21	W	Proclamation Day.	3	44	8	25
22	Th	According to the Romans, this was the most propitious month for marriages.	3	45	8	26
23	F		3	45	8	27
24	S	St. John Baptist. Midsum. D.	3	45	8	28
25	S	<i>2nd Sunday aft. Trinity</i>	3	45	8	29
26	M		3	45	8	30
27	Tu	Execution of Dr. Dodd, 1777. (See "Stray Notes.")	3	45	8	31
28	W	Coronation of Q. Victoria, 1838.	3	47	8	32
29	Th		3	48	8	33
30	F	Rev. John Williams, Apostle of Polynesia, born at Tottenham, 1796.	3	48	8	34

STRAY NOTES.

"Calm weather in June
Corn sets in time."

Tusser.

6.—When Commodore Anson's ship, the *Centurio*, was engaged in close conflict with the rich Spanish galleon which he afterwards took, a sailor came running to him and cried out, "Sir, our ship is on fire very near the powder magazine." "Then pray, friend," said the commodore, not in the least discomposed, "run back and assist in putting it out."

8.—It is remarkable that in the year 1784, when the great actress, Mrs. Siddons, first appeared in Edinburgh, during the sitting of the General Assembly, the court was obliged to fix all its important business for the alternate days when she did not act, as all the young members, clergy as well as lay, took their stations in the theatre on those days by three in the afternoon.

10.—On the 16th of June, 1840, a lunatic of the name of Oxford fired at the Queen as her Majesty was proceeding with Prince Albert in an open phaeton up Constitution Hill. A second and equally un-successful attempt to shoot her Majesty was made in St. James's Park, on the 30th of May, 1842, by a lunatic of the name of John Francis.

13.—Soon after the publication of Miss Barry's novel, called "Cecilia," a young lady was found reading it. After the general topics of praise were exhausted, she was asked whether she did not greatly admire the style. Reviewing the incidents in her memory, she replied, "The style? the style?—oh! sir, I am not come to that yet."

16.—At the age of twenty-one, Joseph Butler wrote—"I design the search after truth as the business of my life." He was then a student in a dissenting academy. Before he died he held the richest see in England and had refused the primacy. But these distinctions came to him unsought, and they did not elate him. In his lordly halls at Durham he was as simple in his habits and as lowly in his self-estimation as in the academy at Gloucester.

17.—John Wesley, founder of the Wesleyan Methodists, was born at Epworth. His married

HAPPINESS AND MISERY.

THE misery of human life is made up of large masses, each separated from the other by certain intervals. One year, the death of a child; years after, a failure in trade; after another longer or shorter interval, a daughter may have married unhappily; in all but the singularly unfortunate, the interval parts that compose the sum total of the unhappiness of a man's life are easily counted and distinctly remembered. The happiness of life, on the contrary, is made up of minute fractions; the little soon-forgotten charities of a kiss, a smile, a kind look, a heartfelt compliment in the discourse of playful railery, and the countless other infinitesimals of pleasurable thought and genial feeling.—Coleridge.

"Have a care
Of whom you talk, to whom, and what and where."—HORACE.

ENTERTAINING ROYALTY.

"The noblest motive is the public good."—VIRGIL.

life was very unhappy. His wife, whom he married about 1759, appears to have tormented him with jealousy and refractory conduct. She several times left him.

It would be difficult to find in the whole circle of biography a man who worked harder and longer than John Wesley. Not an hour did he leave unappropriated. For fifty years he rose at four in the morning, summer and winter, and was accustomed to preach a sermon at five, an exercise he esteemed "the healthiest in the world."

18.—On the morning after the battle of Waterloo, the Duke of Wellington wrote from Brussels to Lady Francis Webster, "I yesterday, after a most severe and bloody contest, gained a complete victory, and pursued the French till after dark. They are in complete confusion. . . . My loss is immense. . . . The finger of Providence was upon me, and I escaped unhurt."

27.—Dr. Dodd was executed at Tyburn on the 27th of June, 1777, for forging a bond in the name of the Earl of Chesterfield for £1200. Powerful exertions had been made for his pardon. Petitions with upwards of 20,000 signatures had been addressed to the king. A cry was raised for his respite for the honour of the clergy; but it was rightly enough answered that the honour of the clergy was tarnished by Dr. Dodd's crime, not by his punishment. The unhappy man appealed to Dr. Johnson for his intercession; and, though Johnson knew little of him, he bestowed himself on his behalf with the energy of a feeling heart. But all was of no avail. The King was inclined to be merciful; but the year before, Daniel and Robert Perrean, wine merchants, had been hanged for forgery, and it was represented to his Majesty—"If you pardon Dr. Dodd, you have murdered the Perreans." So Dr. Dodd was hanged.

Storer, who was present at the execution, says, in a letter to George Selwyn, that a heavy shower of rain fell just as Dr. Dodd was putting on his night-cap. "During the shower, an umbrella was held over his head, which Galby Williams, who was there, observed was quite unnecessary, as the doctor was going to a place where he might be dined."

AN adventure, well worth recording, once befell the Prince of Denmark, husband of Queen Anne. He had gone from Bath to Bristol, *incognito*, and accompanied by only a single military officer. Amongst other places he appeared on 'Change; and though he was recognised, none of the merchants presumed to accost him, or to invite him to their houses. But one honest John Duddlestone, a bodice-maker, thinking it would be a lasting disgrace to the city should the prince be allowed to go away without any courteous recognition, stepped up to him when all the merchants had gone away, and asked whether he were the Queen's husband, as was reported. Being assured that this was the case, he excused his townsmen's apparent want of loyalty by attributing it to their not venturing to accost him, and invited him to take a simple dinner at his house. He promised him only the plainest English fare, a piece of roast beef, a plum-pudding, and home-brewed of his wife's own making.

The prince, delighted with the simple loyalty of the man, went along with him. On reaching the house, honest John Duddlestone shouted at the foot of the stairs to his wife to put on her best apron and come down, for the Queen's husband and a gentleman-officer were come to dine

MUSIC, MEMORY, AND LOVE.

*Music, when soft voices die,
Vibrates in the memory;
Odours, when sweet violets sicken,
Live within the sense they quicken;
Rose leaves, when the rose is dead,
Are heap'd for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on.*—SHIELLY.

with them. Dame Duddlestone soon made her appearance in a smart blue apron, and was introduced by her husband to the prince. The dinner passed off in a very agreeable manner; Prince George making himself quite at home, and honest John and his wife doing all they could to please their guests. The prince was so charmed with his host and hostess that he invited them to visit him at Windsor Castle.

In course of time John Duddlestone, going to London to buy whalebone, took his wife with him, and made Windsor on their road. They found ready access to the prince through a card he had left them, and were heartily received by him and introduced to the Queen. The Queen, equally pleased at their attention to her husband, invited them to stay to dinner, had them clad in full court costume, and introduced them to the courtiers as the "most loyal persons in the city of Bristol."

After dinner the Queen knighted the worthy bodice-maker, saying, according to the good wife's version of it, when she often related the extraordinary story, "Ston up, Sir Jan." Queen Anne also presented Lady Duddlestone with her own gold watch and chain, which the good dame always wore on holiday occasions with much pride. The Queen, moreover, offered Sir John a place under Government, or a handsome sum of money; but the stout knight respectfully declined anything, saying that from the number of people he saw about the Queen's house, her living must be very expensive; and as for him, he wanted for nothing, and had fifty pounds out at interest.

The Moon's Changes.

F. Moon, 6th, 3 38 aft. | N. Moon, 21st, 4 53 m.
L. Quar. 14th, 1 56 aft. | 1st Quar. 28th, 3 19 m.

		SUN Rises.	SUN Sets.	MOON Rises.	MOON Sets.
1 S	Princess Alice married, 1862.	h.m.	h.m.	Aft.	Mm.
2 S	3rd Sunday aft. Trinity.	3 49	8 18	3 53	0 2
3 M	Gottfried Wilhelm Baron von Leibnitz born, 1646. (See "Stray Notes.")	3 50	8 17	5 11	0 19
4 Tu	"Stray Notes.")	3 51	8 17	6 26	0 41
5 W	Princess Helena married, 1866.	3 52	8 16	7 30	1 11
6 Th	(See "Stray Notes.")	3 53	8 16	8 22	1 54
7 F	Thanksgiving for peace, 1814.	3 54	8 15	9 0	2 50
8 S	Adam Smith died, 1790. (See "Stray Notes.")	3 55	8 14	9 27	3 56
9 S	4th Sunday aft. Trinity.	3 56	8 14	10 2	5 8
10 M	Captain Frederick Marryat b., 1782. (See "Stray Notes.")	3 57	8 13	10 15	6 24
11 Tu		3 58	8 12	10 25	7 38
12 W	Battle of Aughrim, 1691.	3 59	8 11	10 35	8 52
13 Th	Bombardment and destruction of Dieppe by the English, 1694.	4 0	8 10	10 45	10 5
14 F		4 1	8 9	10 53	11 21
15 S	St. Swithin's Day. (See "Stray Notes.")	4 2	8 8	11 14	12 2
16 S	5th Sunday aft. Trinity.	4 3	8 7	11 37	1 2
17 M	Edward Sackville, fourth Earl of Dorset, died, 1632. (See "Stray Notes.")	4 5	8 6	Mrn.	3 29
18 Tu	(See "Stray Notes.")	4 6	8 5	9 13	4 58
19 W	Bishop Wilberforce died, 1873.	4 7	8 4	1 5	6 21
20 Th	King Joseph enters Madrid, 1808.	4 8	8 3	2 20	7 27
21 F	Treaty of Breda signed, 1667.	4 10	8 2	3 50	8 10
22 S	St. Mary Magdalene.	4 11	8 0	5 27	8 44
23 S	6th Sunday aft. Trinity.	4 12	7 59	7 0	9 4
24 M	Window Tax repealed, 1851.	4 14	7 58	8 27	9 21
25 Tu	Samuel Taylor Coleridge died, 1834. (See "Stray Notes.")	4 15	7 50	9 50	9 33
26 W		4 17	7 55	11 5	9 45
27 Th	After suffering severe loss the Spanish Armada retired on this day from the English Channel, 1588.	4 18	7 53	Aft.	9 56
28 F		4 19	7 52	1 47	10 8
29 S		4 21	7 50	3 4	10 24
30 S	7th Sunday aft. Trinity.	4 22	7 49	4 13	10 41
31 M	Ignatius Loyola died, 1556.	4 24	7 47	5 25	11 12

STRAY NOTES.

"No tempest, good July,
Lost corn, lost rainy."

YESSER.

3.—One of the warmest admirers of Leibnitz was Sophia Charlotte, wife of Frederick, the first King of Prussia, a great lover of show and ceremony, for which his consort had a quiet contempt. Leibnitz called her "one of the most accomplished princesses of earth," and by the world she was known as the republican and philosophic queen. To Leibnitz, "*le grand Leibnitz*," as she styled him, she resorted for counsel in all her theological and philosophical difficulties, and not seldom to his perplexity, wanting to know, he said, "*pourquoi du pourquoi*" (*the why of the why*). Wearied with the emptiness of courtiers, she wrote on one occasion: "Leibnitz talked to me about the infinitely little; *mon Dieu* as I did not know enough of that." This bright soul died at fifty-six, to the great grief of Leibnitz. On her death-bed she said she was very happy; the king would have a true opportunity for display at her funeral; and, above all, that now she was going to satisfy her curiosity about many things about which Leibnitz could tell her nothing.

6.—On one occasion Mr. Lewis could receive a present from Lewis clothing, a political humorist, accompanied by the following note—"Brought, Leeds, July 6th, 1812. Sir,—I take the liberty of sending you a trousers' piece, three yards in length, made from 'devil's dung' and 'cotton.' If you think it not suitable wear for a great man, be kind enough to hand it over to Mr. Bushell Fernand, as a reward for his enormous lying. I can supply you with any quantity at fourpence half penny per yard. There are thousands of persons in this town who admire your honesty and independence of conduct, and only regret that you are not better supported in the House. I remain, your obedient servant, WILLIAM WHITEHEAD."

8.—Adam Smith, the author of the "*Wealth of Nations*," is described by Carlyle of Inverness in his Autobiography: "His voice was harsh, and earnest, and thick, approaching to stammering. His conversation was not colloquial, but like lecture."

THE TIME FOR LEARNING.

"How empty learning, and how vain is art,
But as it mends the life and guides the heart."—YOUNG.

I much approve the end and intent of Pythagoras's injunction: which is to dedicate the first part of his more to hear and learn, in order to collect materials, out of which to form opinions founded on proper lights and well-examined sound principles, than to be presuming, prompt, and impatient in hazarding one's own slight crude notions of things, and then, by exposing the nakedness and emptiness of the mind, like a house opened to company before it is fitted up either with necessaries or any ornament for their reception and entertainment.—Lord Chatham.

*"Look before you leap,
For snakes among the grass may creep."*

AN OLD WITCH STORY.

"I can call spirits from the vasty deep."—SHAKESPEARE.

ing, in which I have been told he was not deficient, especially when he grew warm. He was the most absent man in company that I ever saw, moving his lips and talking to himself and smiling, in the midst of large companies. If you awakened him from his reverie, and made him attend to the subject of conversation, he immediately began a harangue, and never stopped till he told you all he knew about it, with the utmost philosophical ingenuity."

10.—The handwriting of Captain Marryat, the famous novelist, was so minute, that the compositors gave up the task of deciphering the original manuscript. It was copied, and the copyist had to stick a pin in at the place where he left off to ensure the finding it again when he returned to his task.

15.—*St. Swithin's day, if then dost rain,*

*For forty days it will remain;
St. Swithin's day, if then be fair,
For forty days 'twill rain our care.*" Old RHYME.

The epithet of "drunken saint" sometimes applied to St. Swithin is a base slander on the worthy old bishop's memory. He was a highly exemplary character.

17.—Edward Sackville, fourth Earl of Dorset, is memorable for his sanguinary duel with Lord Bruce. The duel was about a woman, and Lord Bruce appears to have been so transported with jealousy, as absolutely to seek the life of his rival. They grovelled on the ground, stabbing one another, and Sackville was forced to kill Bruce in self-defence; for the latter struggled to wound his antagonist, and even while kept down by him out of pure wish to let him live; nor would that ferocious person consent to accept quarter till he had had the sword repeatedly passed through his body.

25.—Samuel Taylor Coleridge was so bad a horseman, that when mounted he generally attracted unfavourable notice. On a certain occasion he was riding along a turnpike road, in the county of Durham, when he was met by a wag, who, mistaking his man, thought the rider a good subject for sport. "I say, young man," cried the rustic, "did you see a *tilbur* on the road?" "Yes, I did; and he told me that if I went a little farther I should meet a *goose*."

ONE of the best old witch tales of the Etrick Forest district is related of the celebrated Michael Scott, master of Oakwald. It used to be told as follows:—There was one of Michael's tenants who had a wife that was the most notable witch of the age. So extraordinary were her powers, that the country people began to put them in competition with those of the master, and say that in *some conjuring* she surpassed him. Michael could ill brook such insinuations, for there is always jealousy between great characters, and went over one day with his dogs, on pretence of hunting, to see Lucky —. He found her alone in the field weeding lint; and desired her to show him some of her powerful art. She was very angry, and denied that she had any supernatural skill. He, however, continued to press her. She sharply told him to let her alone, else she would make him repent the day he troubled her. How she perceived the virtues of Michael's wand is not known, but in a moment she snatched it from his hand and gave him three lashes with it. The knight was instantly changed to a hare, when the malicious and inveterate hag cried out, laughing, "Away, Michael, run or die;" and baited his own dogs upon him. He was extremely hard hunted, and was obliged to swim the river, and take shelter in the sewer of his own castle from the fury of his pursuers, where he got leisure to change himself to a man.

Michael, extremely chagrined at having been thus outwitted, studied a deadly revenge; and going over afterwards to hunt, he sent his man to Fauldshepe to borrow some bread from Lucky to give to his dogs, for he had neglected to feed them before he came from home. If she gave him the bread, he was to thank her and come away; but if she refused, he gave him a line written in red characters which he was to lodge above the lintel as he came out. The servant found her baking bread, as his master had assured him he would, and delivered his message. She refused to give him any bread. The man said no more, but lodged the line as directed, and returned to his master. The powerful spell had the desired effect: Lucky — instantly left her work and danced round and round the fire like one mad, singing the while with great glee,

*"Master Michael Scott's man
Cam seeking bread an' got none."*

The dinner-hour arrived, but the reapers looked in vain for their dame who was wont to bring their provisions to them to the field. The Goodman sent home a servant-girl to assist her, but neither did she return. At length he ordered them to go and take their dinner at home, for he supposed that his spouse had taken some of her *livreses*. All of them went inadvertently in-doors, and as soon as they passed beneath the mighty charn, were seized with the same mania, and followed the example of their mistress. The Goodman, who had tarried behind, came home last; and, hearing the noise before he came near the house, he did not venture in, but peeped in at the window. There he beheld all his people dancing round and round the fire and singing with the most frantic wildness. His wife was at that time quite exhausted, and the rest were half trancing; her round. She could only now and then pronounce a syllable of the song, which she did with a kind of scream, yet seemed as intent on the sport as ever.

The Goodman rode with all speed to the master to inquire what he had done to his people. Michael Scott bade him take down the note from the lintel and burn it, which he did; and all the people returned to their senses. Poor Lucky — died overnight; and Michael remained unmatched in all the arts of enchantment and necromancy.

The Moon's Changes.

F. Moon, 5th, 6 38 m.m.; N. Moon, 10th, 12 26 aft.
L. Quar. 12th, 9 38 evg. 1st Quar. 20th, 6 17 evg.

		SUN Rises.	SUN Sets.	MOON Rises.	MOON Sets.
1	Tu <i>Lammas Day. ("Stray Notes.")</i>	4 25	7 46	6 23	—
2	W Battle of Blenheim, 1701.	4 27	7 44	7 0	0 42
3	Th Eugene Sue died, 1857.	4 28	7 42	7 32	1 46
4	F Henry I., of France, died, 1060.	4 30	7 41	7 54	2 57
5	S The Gowrie Conspiracy, 1600.	4 31	7 39	8 10	4 13
6	S <i>8th Sunday aft. Trinity</i>	4 33	7 37	8 21	5 23
7	M Princess Amelia, daughter of	4 35	7 35	8 33	6 42
8	Tu George III., born, 1753.	4 36	7 34	8 43	7 56
9	W Louis Philippe accepts the	4 38	7 32	8 53	9 0
10	Th French crown, 1830.	4 39	7 30	9 5	10 27
11	F Sir Geo. Thos. Staunton died,	4 41	7 28	9 19	11 43
12	S 1859. (See "Stray Notes.")	4 42	7 26	9 39	Aft.
13	S <i>9th Sunday aft. Trinity.</i>	4 41	7 24	10 7	2 29
14	M Celebration of the Scott Centen-	4 46	7 22	10 54	4 0
15	Tu ary, 1871.	4 47	7 20	11 53	5 12
16	W Thomas Fuller, theologian, d.,	4 49	7 18	Mn.	6 6
17	Th 1631. (See "Stray Notes.")	4 50	7 16	1 18	6 43
18	F Admiral Blake died, 1657.	4 52	7 14	2 51	7 7
19	S Earl Russell born, 1792.	4 53	7 12	4 25	7 24
20	S <i>10th Sun. aft. Trinity.</i>	4 55	7 10	5 56	7 33
21	M Lady Mary Wortley Montague,	4 57	7 8	7 22	7 50
22	Tu died, 1762.	4 58	7 6	8 46	8 1
23	W Battle of Bosworth, 1485. (See	5 07	7 4	10 7	8 14
24	Th "Stray Notes.")	5 17	7 2	11 28	8 28
25	F St. Bartholomew. (See "Stray	5 36	6 59	Aft.	8 46
26	S Notes.")	5 56	6 57	2 4	9 11
27	S <i>11th Sun. aft. Trinity.</i>	5 66	55	3 14	9 45
28	M Battle of Leipsic, 1631.	5 86	53	4 13	10 32
29	Tu John Lilburne, sectarian, died,	5 96	51	5 01	11 32
30	W 1657. (See "Stray Notes.")	5 116	49	5 35	Mn.
31	Th John Bunyan died, 1683.	5 136	46	5 59	0 43

STRAY NOTES.

"Dry August and a warm
Doth harvest no harm."

Tusser.

1.—The ceremony of throwing open London Bridge to the public took place on this day, 1831, and was distinguished by circumstances of unusual splendour. The solemnity was ended with the presence of William IV. and his court, who came and went by water; and a lamp was given on the bridge by the civic authorities to their illustrious visitors.

10.—Sir G. Staunton used to relate a curious anecdote of Sir Klen Long, Luperor of China. He was inquiring of Sir George the manner in which physicians were paid in England. When, after some difficulty, His Majesty was made to comprehend the system, he exclaimed, "Is any man well in England that can afford to be ill? Now I will inform you," said he, "how I manage my physicians. I have four, to whom the care of my health is committed; a certain weekly salary is allowed them, but the moment I am ill the salary stops till I am well again. I need not inform you my illnesses are usually short."

12.—Speaking of the Eulogatory of Lord Castlereagh, the authors of the entertaining compilation, "A Book of Parliamentary Anecdotes," say:—"On one occasion he had gone on for an hour, speaking upon what subject no man could guess, when he exclaimed of a sudden, 'So much, Mr. Speaker, for the law of nations.' On another occasion, when he had spoken for an hour, tediously and confusedly, he declared, 'I have not proved that the Tower of London is a common law principle.' Before he spoke," says Lord Grenville, "he would consider what he could on the subject, but never spoke above the level of a newspaper. He had three things in his favour: tact, good humour, and courage."

16.—"Next to Shakespeare, I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the same emotion of the marvellous—the degree in which any given faculty or combination of faculties is possessed and manifested so far surpassing what one would have thought possible in a single mind as to give one a

IN A PASSION.

"He knows no limit to his passion."—YOUNG.

GENERAL SUTTON was very passionate, and calling one morning on Sir Robert Walpole, who was quite the reverse, found his servant slaying him. During the conversation, Sir Robert said, "John, you cut me," and continued the former subject of discourse. Presently he said again, "John, you cut me," but as mildly as before; and soon after he had occasion to say it a third time, when Sutton, starting up in a rage, said, swearing a great oath, and doubling his fist at the servant, "If Sir Robert can hear it, I cannot; and if you cut him once more, John, I'll knock you down."

admiration the flavour and quality of wonder! Wit was the stuff and substance of Fuller's intellect. It was the element, the earthen base, the material which he worked in, and this very circumstance has defrauded him of his due praise for the very practical wisdom of the thoughts, for the beauty and variety of the truths into which he shaped the stuff. Fuller was incomparably the most sensible, the least prejudiced man of any age that boasted a galaxy of great men. He is a very voluminous writer, and yet in all his numerous volumes on so many different subjects it is scarcely too much to say that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself—as motto or as maxim."—*Coleridge*.

22.—"This is the anniversary of Bosworth Field, in which battle Richard III. was killed. Modern writers differ with older writers concerning his character. Walpole's 'Historic Doubts' first raised suspicion of the veracity of the historians, who represent Richard to have been a monster in mind as well as in body. The story of the murder and burial of the infant princes in the Tower is much discredited."

24.—St. Bartholemew, one of the twelve apostles, is believed to have travelled on a mission into Armenia, and to have there suffered martyrdom by being flayed alive.

29.—John Lilburne, in the reign of Charles I., was severely punished for printing Pryne's "News from Ipswich," and other so-called seditious works. He was fined £500, and ordered to be whipped from the Fleet to the pillory. Lilburne was one of the most determined men that ever lived. Whilst undergoing the stripes, vigorously laid on, no doubt, and whilst standing in the pillory, he continued to declaim against the tyranny of Laud and his bishops. He drew out of his pocket a number of the very pamphlets he was being punished for printing, and scattered them amongst the crowd. News of his conduct was immediately sent to the Star Chamber; they ordered "honest" John to be gagged. This was done, and he then stamped with his feet, to intimate that he would still speak if he could.

MODEL WIVES.

"A perfect woman, nobly planned."—WORDSWORTH.

THOMAS DAY, the author of "Sandford and Merton," made certain matrimonial experiments, which led to grotesque results, little in accordance with the practical character of his writings.

When he came of age, Day was rich enough to live without working, and, as he thought, to marry as he would. He started on foot from Oxford, wandered through Wales, and over Ireland, in quest of a wife to his fancy. In Wiltshire he became acquainted with one lady whose beauty enslaved him, but she gave no heed to the strains in which he urged her to abandon "folly, pomp, and noise," and live with him "sequestered in some secret glade." One other refusal came to him in Ireland. Then, in despair, he selected from two Foundling Hospitals a couple of girls, each twelve years old, and obtained the care of them on condition that after honestly educating them he would marry one if she satisfied him, and in any case secure their maintenance through life. He took them to France, and wasted much zeal in training them according to his whim. One, who proved quite unmanageable, was soon disposed of; the other was kept for a longer time. "But his experiments failed. He dropped melted sealing-wax on her arms, and she could not endure it without flinching. When he fired pistols at her garments, loaded with powder, but which she believed were loaded with both powder and ball, she started and screamed. He tried her fidelity by com-

April and Woman's Tears.

*Trust not a woman when she cries,
For she'll pump water from her eyes
With a wet finger, and in faster showers
Than April when he rains down flowers.*—DECKER.

municating pretended secrets, but she told them to the servants." Therefore, she likewise was dismissed.

Cæcilia, however, was not disheartened. Meeting two ladies, named Honora and Elizabeth Sneyd, who afterwards were successively the wives of his friend Edgeworth, he fell in love with and proposed to them in turn. Honora at once refused him, but Elizabeth replied that she could have loved him had he only been a gentleman. Thereupon he went to Paris, and writhed for a year under a drilling and dancing master, "pent up in durance vile for hours together, with his feet in the stocks, a book in his hand, and contempt in his heart. But it was all in vain. On presenting himself before his cruel mistress, she dismissed him.

Day was now grievously disappointed. Wandering over England and the Continent, he resigned himself to bachelor life. The right lady, however, was not far off. "Of prepossessing features and of modest and retiring habits," a Miss Esther Milnes, of Wakefield, fell in love with him, and after two years of uncertainty, he consented to marry her, on condition that she should renounce all the vanities and fashions of ordinary life, and should place beyond his control the large fortune of which she was owner. They were married in 1778, and eleven years passed as pleasantly as the husband's peculiar views of life permitted. Mrs. Day was not allowed to keep any servant; all the household work was to be done by her own hands. Of music she was passionately fond, but her harpsichord was sent out of the house, and singing was forbidden. "This amiable woman sometimes shed tears over the various trials made upon her disposition and temper by her husband, but murmured not. She felt the true tendency of his singular habits; they were in harmony with his notions of right, and that was enough for her.

The Moon's Changes.

F. Moon, 2nd, 9 3/4 evg. N. Moon, 17th, 9 3/4 a. v.
L. Quar. 11th, 4 21 ev. 1st Quar. 25th, 12 3 aft.

SUN	Rises,	SETs,	MOON	MOON
	Rises,	SETs,	Rises,	SETs,

1 F	Sir Richard Steele, Essayist, died, 1729. (See "Stray Notes.")	5 14 6 41	6 16	1 56
2 S		5 16 6 42	6 38	3 11
3 S	12th Sun. aft. Trinity.	5 17 6 40	6 42	4 28
4 M	St. Cuthbert. ("Stray Notes.")	5 19 6 37	6 52	5 42
5 Tu	Cardinal Richelieu born, 1585.	5 21 6 35	7 2	6 58
6 W	Archbishop Sumner died, 1862.	5 22 6 33	7 14	8 15
7 Th	John Armstrong, poet and physician, died, 1779. (See "Stray Notes.")	5 24 6 31	7 28	9 36
8 F		5 25 6 29	7 44	10 59
9 S	(See "Stray Notes.")	5 27 6 26	8 10	Aft
10 S	13th Sun. aft. Trinity.	5 29 6 24	8 40	1 43
11 M	Lady Palmerston died, 1892.	5 30 6 22	9 42	3 4
12 Tu	Edward, Lord Thurlow, died, 1806. (See "Stray Notes.")	5 32 6 19	10 56	4 0
13 W		5 33 6 17	Mrs.	4 42
14 Th	Duke of Wellington died, 1852.	5 35 6 15	0 22	5 9
15 F	(See "Stray Notes.")	5 37 6 12	1 54	5 29
16 S	Gabriel D. Fahrenheit died, 1736.	5 38 6 10	3 23	5 44
17 S	14th Sun. aft. Trinity.	5 40 6 8	4 53	5 56
18 M	Matthew Prior, poet, died, 1721	5 41 6 5	6 16	6 8
19 Tu	Lord Brougham born, 1778. (See "Stray Notes.")	5 43 6 3	7 46	6 20
20 W	Prince Charles leaves Edinburgh, 1745. ("Stray Notes.")	5 45 6 1	9 1	6 33
21 Th		5 46 5 59	10 21	6 50
22 F	Mrs. Sherwood, authoress, d., 1851.	5 48 5 56	11 41	7 13
23 S	Bishop Jewell died, 1571.	5 50 5 54	Aft.	7 42
24 S	15th Sun. aft. Trinity.	5 51 5 52	2 3	8 21
25 M	(See "Stray Notes.")	5 53 5 49	2 56	9 20
26 Tu	Admiral Lord Collingwood born at Newcastle-on-Tyne, 1750.	5 54 5 47	3 35	10 26
27 W		5 56 5 45	4 21	11 29
28 Th	Sir William Jones born, 1746.	5 58 5 42	4 21	Mrs.
29 F	St. Michael.—Michaelmas D.	5 59 5 40	4 37	0 55
30 S	Henry IV. of England crowned, 1329.	6 1 5 32	4 49	2 10

STRAY NOTES.

"September, How long, Till fruit be in leaf."

1.—When Sir Richard Steele was made a member of the House of Commons, it was expected from his writings that he would have been an admirable orator; but not proving so, Dr Lee said, "He had better have continued the Spectator than the Talker."

1.—There is a Northumbrian legend to the effect that, on dark nights, when the sea is running high and the wind roaring fitfully, the spirit of St. Cuthbert is heard in the rearing lulls forging beads for the faithful.

7.—Armstrong died, September 7th, 1779, and, to the surprise of his friends, left a considerable sum of money, saved by great parsimony out of a moderate income.—*John Bull.*

9.—In the *Postman to T. J. day, September 9th, 1791*, there is a curious advertisement:—"The Tiger in Bartholomew Fair, that yesterday gave such satisfaction to persons of all Qualities by pulling the feathers so nicely from live fowls, and at the request of several persons, do the same this day, price 6d. each."

12.—Generally speaking, Lord Thurlow, though professedly to despise the opinion of others, was acting a part, and his speech was more solemn and impressive than any other person's in private life; so much so, that he used to say "it proved that he was honest, since no man could else advise as Thurlow looks!"

15.—On the 15th of September, 1745, the Balmuccia Volunteers were collected for the approaching Highland Invasion under Prince Charles. One of them, a writing-master, asked for his march what he termed a "professional carriage," namely, two quires of long-handled paper, which he had bought at his valiant brother's, but which he feared of accidents, wrote out them as follows: "This is the body of John Macleure; give it Christian burial!"

The volunteers did not prove a very courageous body, and were easily persuaded of the value of their own lives. They commenced their march amidst the lamentations of all their female friends and relatives.

IN PRAISE OF PATIENCE.

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. . . . Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes the humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—*Bishop Horne.*

"Men may live fools, but fools they cannot die."—YOUNG.

AT THE GAMING-TABLE.

"It is cheaper to educate two children than one vice."

THE most inveterate, though not the most tragical instance we can call to mind of infatuation for the gaming-table is recorded in the curious work, the "Loungers' Common-place Book." The author has told the story so well, and his work upon the whole is so little known, that we shall repeat it in his own words.

A Mr. Porter, he tells us, in the reign of Queen Anne, possessed one of the best estates in the county of Northumberland, the fee of which, in less than twelve months, he lost at hazard.

The last night of his career, when he had just perfected the wicked work, and was stepping downstairs, to throw himself into his carriage, which waited at the door of a well-known house, he suddenly went back into the room where his friends were assembled, and insisted that the person he had been playing with should give him one chance of recovery or fight with him. His rational proposition was this:—That his carriage, his trinkets, and loose money in his pocket, his town-house, plate, and furniture, should be valued in a lump at a certain sum, and be thrown for at a single cast. No persuasions could prevail on him to depart from his purpose. He threw; and conducting the winner

DAILY TOIL.

*"Labour with what zeal you may,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun."*

LONGFELLOW.

soon the files grew thinner and thinner; man after man, overcome with emotion at parting from all that was dear to him, dropped off; from hundreds they dwindled to tens; from tens almost to units; and at last, when their commander had passed the city gates and looked round, he was amazed to find only one or two dozen in his train. One of their number afterwards compared their march to the course of the Rhine, a noble river as it rolls its waves to Holland, but which, being then continually drawn off by little canals, becomes only a small rivulet, and is almost lost in the sands before reaching the ocean.

19.—The most crushing reply ever received in Parliament was once when Lord Brougham closed one of his most brilliant displays with a diatribe against the Melbourne Government. Lord Melbourne's reply was: "My lords, you have heard the eloquent speech of the noble and learned lord—one of the most eloquent he ever delivered in this House—and I leave it to your lordships to consider what must be the nature and strength of the objections which prevent any government from availing itself of the services of such a man."

20.—When Prince Charles left Edinburgh, on the 20th of September, 1715, on his march towards England, his army numbered altogether about 2,500. They had but a single piece of artillery—an iron gun, which was fired as the signal of march, but was useless for any other military purpose. Charles had expressed a wish to leave this encumbrance behind him; but to his surprise, the Highland chiefs interposed, pleading the prejudices of their followers in favour of the "Musket's Mother," as they termed any cannon; and accordingly it followed the march, drawn by a long string of Highland ponies.

25.—During the progress of the war with Scotland in 1650, Cromwell writes from Edinburgh, on the 25th of September: "I thought I should have found in Scotland a conscientious people and a barren country; about Edinburgh it is as fertile for corn as any part of England; but the people generally are so given to the most impudent lying and frequent swearing, as is incredible to be believed."

to the door, told the coachman that was his master, and heroically marched forth without house, home, or any one creditable source of support.

He retired to an obscure lodging in a cheap part of the town, subsisting partly on charity, sometimes acting as the substitute of a marker at a billiard-table, and occasionally as helper at a livery stable.

In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had once supported, he was recognised by an old friend, who gave him ten guineas to purchase necessities.

He expended five in procuring decent apparel; with the other five he repaired to a common gaming-house, and increased them to fifty; he then adjourned to White's (a famous club-house), sat down with his former associates, and won twenty thousand pounds. Returning the next night he lost it all, and after subsisting many years in abject and sordid penury, died, a ragged beggar at a penny lodging-house in St. Giles's.

Had he, concludes his historian, fractured his leg on quitting the gaming-house with twenty thousand pounds, or been doomed, by a *lettre de cachet*, to straw, bread and water, and a shared bed, for six months in a dark room, it might have brought him to his senses, and have prevented so inominous a relapse.

This is doubtful. What is bred in the dice will seldom come out of the dice-box. If starvation, insult, and ingratitude could not cure such a man, why should a fractured leg, or the desperation of a darkened room? Nor was this wretch perhaps much unhappier while a beggar than he was before. The hope of a shilling would be as stirring a thing to him as that of fifty guineas in his higher condition. And he probably gambled for the shilling on a tub turned upside down. What he desired was excitement, not respectability or reflection.

The Moon's Changes.

F. Moon, 3rd, 10 56 m. | N. Moon, 17th, 9 57 m.
L. Quar. 10th, 10 19 m. | 1st Quar. 25th, 7 55 m.

		SUN Rises	SUN Sets	MOON Rises	MOON Sets
1	16th Sun. aft. Trinity.	6 35 36	5 1	3 25	
2	M W. E. Channing died, 1842.	6 43 32	5 11	4 41	
3	Tu Robert Barclay, a celebrated	6 6 30	5 23	5 58	
4	W Scottish Quaker, died at Ury,	6 7 5 29	5 36	7 18	
	1690.				
5	Th Jonathan Edwards, the famous	6 9 5 27	5 52	8 42	
6	F Calvinistic divine, born at	6 11 5 24	6 14	10 5	
	Windsor, Connecticut, 1703.				
7	S Archbishop Laud born, 1573.	6 12 5 22	6 46	11 36	
8	17th Sun. aft. Trinity.	6 14 5 20	7 36	Aft.	
9	M St. Denis, the patron saint of	6 16 5 18	8 43	1 57	
	France.				
10	Tu Battle of Camperdown, 1797.	6 18 5 16	10 6	2 43	
	(See "Stray Notes.")				
11	W Battle of Camperdown, 1797.	6 19 5 13	11 35	3 13	
	(See "Stray Notes.")				
12	Th Napoleon lands at St. Helena,	6 21 5 11	Mrn.	3 35	
	1815.				
13	F Battle of Hastings, 1066.	6 23 5 9	1 3	3 50	
14	S Battle of Hastings, 1066.	6 24 5 7	2 46	4 3	
15	18th Sun. aft. Trinity.	6 26 5 5	3 53	4 14	
16	M David Garrick, actor, died, 1779	6 28 5 2	5 13	4 26	
	(See "Stray Notes.")				
17	Tu John Dunning (Ld. Ashburton)	6 29 5 0	6 36	4 39	
	b., 1731. (See "Stray Notes.")				
18	W King John died, 1216.	6 31 4 58	7 57	4 54	
19	Th Lord Palmerston born, 1784.	6 33 4 56	9 25	5 14	
20	F Battle of Trafalgar, 1805.	6 35 4 54	10 59	5 40	
21	S Battle of Trafalgar, 1805.	6 36 4 52	11 49	6 18	
22	19th Sun. aft. Trinity.	6 38 4 50	Aft.	7 8	
23	M Earl of Derby died, 1809. (See	6 40 4 48	1 32	8 10	
	"Stray Notes.")				
24	Tu Battle of Balaklava, 1854.	6 42 4 46	2 3	9 21	
25	W St. Crispin's Day.	6 43 4 44	2 26	10 34	
26	Th Alfred the Great died, 931. (See	6 45 4 42	2 43	11 50	
	"Stray Notes.")				
27	F St. Simon and St. Jude.	6 47 4 40	2 56	Mrn.	
28	S St. Simon and St. Jude.	6 49 4 38	3 7	1 4	
29	20th Sun. aft. Trinity.	6 51 4 36	3 16	2 18	
30	M R. B. Sheridan born, 1751. (See	6 52 4 34	3 29	3 34	
	"Stray Notes.")				
31	Tu All Hallows Eve. (See "Stray	6 54 4 33	3 40	4 53	

STRAY NOTES.

"October good blast
To show the hog mast!"

TRUSSER

11. — Admiral Dumann's address to the officers who came on board his ship for instructions previous to the engagement with Admiral de Winter were both laconic and humorous. "Gentlemen, you see a severe Winter approaching; I have come to advise you to keep up a good fire."

16. — Garrick, though not of an understanding of the first nor of the highest cultivated mind, had great vivacity and quickness, and was very entertaining company. Though vanity was his prominent feature, and a troublesome and watchful jealousy the constant vigilant guard of his reputation to a ridiculous degree, yet his desire to oblige, his want of arrogance, and the delicacy of his manners, made him very agreeable. He had no affected reserve, but, on the least hint, would step up at any time and give the company one of his best speeches.

18. — When it was the custom for barristers to leave chambers early and to finish their evening at the coffee-houses in the neighbourhood of the Inns of Court, Lord Thurlow, on one occasion, wanted to get Dumann privately. He went to the coffee-house frequented by him, and asked a waiter if Mr. Dumann was there. The waiter, who was new in his place, and he did not know him, "I don't know him!" exclaimed. "Then, low: "go into the coffee-house up-stairs, and if you see a gentleman like the knave of clubs, tell him he is particularly wanted." The waiter went, and forthwith re-appeared, followed by Dumann.

23. — Macaulay once said: "no one ever attempted to catch Lord Stanley tripping, and to interrupt him in his speech without coming off the worst of the encounter. He might as well say so, for he was himself an example of the truth of the words. "On one occasion, in the full rush and torrent of eloquence, Lord Stanley, in the expression, 'Mutually suicidal.' It was, perhaps, not strictly defensible, and she was too much for the 'Lord of the Breaches,' who was then sitting

GAINING WISDOM.

MAN was formed with an understanding for the attainment of knowledge; and happy is he who is employed in the pursuit of it. Ignorance is in its nature unprofitable; but every kind of knowledge may be turned to use. Diligence is generally rewarded with the discovery of that which it seeks after; sometimes of that which is more valuable. Human learning, with the blessing of God upon it, introduces us to Divine wisdom; and while we study the works of nature, the God of nature will manifest himself to us; since, to a well-tutored mind, "The heavens," without a miracle, "declare His glory, and the firmament sheweth His handywork." — Bishop Horne.

in the front bench in Opposition, to pass over. Half rising from his seat, and removing his hat with well-affected courtesy, he repeated the words in an inquiring tone, "Mutually suicidal?" Lord Stanley checked himself for an instant, looked his antagonist full in the face, and without attempting to justify the expression, contemptuously replied, "The right honourable gentleman is a great verbal critic." The cheers of the House showed that the retort had told."

26.—Alfred the Great was twelve years old before he could read. He had admired a beautifully illuminated book of Saxon poetry in his mother's hands, and she allured him to learn by promising him the splendid volume as a reward. From that hour he diligently improved himself; and, in the end, built up his mind so strongly and so high, and applied its powers so beneficially to his kingdom, that no monarch of the thousand years since his reign attained to be reputed, like Alfred, the Great.

27.—Sheridan was one day much annoyed by a fellow-member of the House of Commons, who kept crying out every few minutes, "Hear, hear!" During the debate he took occasion to describe a political contemporary that wished to play possum, but had only sense enough to act fool. "Where," exclaimed he, "where shall we find a more foolish knave or a more knavish fool than he?" "Hear, hear!" was shouted by the troublesome member. Sheridan turned round, and thanking him for the prompt information, set down amid a general roar of laughter.

28.—One of the unbelieved rites of All Hallow's Eve is to wet a shirt sleeve, hang it up near the fire to dry, and lie in bed watching it till midnight, when the apparition of the individual's future partner in life will come in and turn the sleeve. Burns thus alludes to the practice in his well-known song "Tam Glen:"—

"The last Hallowe'en I was
waukin',
My drinkit-sark'd a' as ye
ken;
His likeness cam' up the house
stinkin',
In the very gray breeks o'
Tam Glen!"

HALF A CROWN'S WORTH OF FIGHTING.

"The field of combat fits the bold."—POPE.

ABOUT the year 1392 there was a serious dispute between two Highland clans, the Chattans and the Kays, and it was resolved that the difference should be decided by a combat of thirty men of the one clan against thirty of the other. The battle was arranged to take place on the North Inch of Perth, and was to be fought in the presence of the King, at that time Robert III., and his nobles.

The day arrived. The parties on each side were drawn out, and stood looking on each other with fierce and savage glances, when, just as the signal for fight was expected, the commander of the clan Chattan saw that one of his men had deserted his standard.

There was no time to seek another man from the same clan, so the chieftain offered a reward to any one who would fight in the room of the fugitive. One Henry Wynd, a citizen of Perth, and a saddler by trade, a little handy-lerged man, but of great strength and activity, offered himself, for half a French crown, to serve on the part of the clan Chattan.

The signal was then given, and the two parties fell on each other with the utmost fury. Their natural ferocity of temper was excited by feudal hatred against the hostile clan, zeal for the honour of their own, and a consciousness that they were fighting in presence of the King and nobles of Scotland. As they fought with the two-handed sword and axe, the wounds they inflicted on each other

Comfort.

*Be still, sad heart! and cease repining;
Behind the clouds the sun is shining;
Thy fate is the common fate of all;
Into each life some rain must fall,
Some days must be dark and dreary.*

LONGFELLOW.

were of a ghastly size and character. Heads were cloven asunder, limbs were lopped from the trunk. The meadow was soon flooded with blood, and covered with dead and wounded men.

In the midst of the deadly conflict, the chieftain of the clan Chattan observed that Henry Wynd, after he had slain one of the clan Kay, drew aside, and did not seem willing to fight more.

"How is this?" said he: "art thou afraid?"

"Not I," answered Henry, "but I have done enough of work for half a crown."

"Forward and fight!" said the Highland chief: "he that does not grudge his day's work, I will not stint him in his wages."

Thus encouraged, Henry Wynd again plunged into the conflict, and, by his excellence as a swordsman, contributed a great deal to the victory, which was at length won by the clan Chattan. Ten of the victors, with Henry Wynd, were left alive, but they were all wounded. Only one of the clan Kay survived, and he was unhurt. But this single individual dared not oppose himself to eleven men, though all more or less hurt. He threw himself into the Tay, swam to the other side, and went off to carry to the Highlanders the news of his clan's defeat. It is said that he was so ill received by his kinsmen that he put himself to death.

Henry Wynd was rewarded to the best of the Highland chieftain's ability, and it was remarkable that, when the battle was over, he was unable to tell the name of the clan he fought for, replying, when asked on which side he had been, that he was fighting for his own hand. Hence a proverb arose in Scotland, "Every man for his own hand, as Harry Wynd fought."

The Moon's Changes.

F. Moon, 1st, 11 31 mt. N. Moon, 1st, 0 48 m.
L. Quar. 5th, 5 17 evg. 1st Quar. 21th, 4 27 mt.

		SUN RISE.	SUN SETS.	MOON RISES.	MOON SETS.
1 W	All Saints' Day.	h.m. 6 56	h.m. 4 51	Aft. 3 56	Morn 6 16
2 Th	Michaelmas Term begins.	6 58	4 29	4 16	7 44
3 F	November was known by the Saxons as wind-monath, or wind-month.	7 04	4 27	4 46	9 12
4 S		7 14	4 25	5 29	10 38
5 S	21st Sun. aft. Trinity.	7 34	4 24	6 34	11 50
6 M	The Gunpowder Plot, 1605. "Please to remember the fifth of November."	7 54	4 22	7 53	Aft.
7 Tu	The Gunpowder treason and plot: I see no reason why the Gunpowder Should ever be forgot. (Treason.)	7 74	4 20	9 22	1 17
8 W		7 84	4 19	10 50	1 40
9 Th	Prince of Wales born, 1841.	7 104	4 17	Mrn.	1 57
10 F	Martin Luther born, 1483.	7 124	4 16	0 17	2 11
11 S	Marlinmas.	7 144	4 14	1 29	2 23
12 S	22nd Sun. aft. Trinity.	7 154	4 13	2 59	2 34
13 M	William G. Hamilton delivers his single speech, 1755. (See "Stray Notes.")	7 174	4 11	4 19	2 46
14 Tu		7 194	4 10	5 39	3 0
15 W	Johann Kepler, astronomer, d., 1630. (See "Stray Notes.")	7 214	4 8	6 59	3 17
16 Th		7 224	4 7	8 16	3 41
17 F	Alain René le Sage d., 1747. (See "Stray Notes.")	7 244	4 6	9 33	4 15
18 S		7 264	4 5	10 36	5 0
19 S	23rd Sun. aft. Trinity.	7 274	4 3	11 26	5 59
20 M	Thomas Chatterton, poet, born, 1752. (See "Stray Notes.")	7 294	4 2	Aft.	7 6
21 Tu		7 314	4 1	0 29	8 19
22 W	St. Cecilia.	7 324	4 0	0 47	9 33
23 Th	Tallis, English musician, died, 1555.	7 343	3 59	1 0	10 46
24 F	John Tillotson, Archbishop, b., 1641. (See "Stray Notes.")	7 363	3 58	1 13	11 53
25 S	Michaelmas Term ends.	7 373	3 57	1 24	Mrn.
26 S	24th Sun. aft. Trinity.	7 393	3 56	1 31	1 13
27 M	Lord Selborne born, 1812.	7 403	3 55	1 45	2 27
28 Tu	Washington Irving died, 1859.	7 423	3 54	1 49	3 49
29 W	The Times printed by steam power, 1811.	7 433	3 54	2 16	5 11
30 Th	St. Andrew's Day.	7 453	3 53	2 42	6 40

STRAY NOTES.

"November take heed,
Let ship no more sail."

13.—"Single Speech." Hamilton was the nickname applied to William Gerard Hamilton, principal Secretary of State under Lord Halifax, Lord Lieutenant of Ireland. He obtained the title of "Single-Speech" in the following way:—When Newcastle's administration was suffering from Lord Chatham's tremendous attacks, in 1735 Hamilton (who voted with the ministry), finding their cause in extreme danger one evening suddenly rose, though he had never spoken in the House before, and poured forth a series of remarkable power with the ease and self-command of a practised orator. Every one expected that he would fill his place among the able debaters of the day. But, excepting a few words on the same subject soon afterwards, he never made a speech of any length in the British Parliament, though he was a member for thirty years; nor did he appear elsewhere except two or three times, when compelled to do so in the Irish House. He was undoubtedly a man of talents, but, having gained so high a reputation by his taciturnity, he was afraid to make any further attempt. His example has been severely remarked upon by some of our greatest orators—that he who has succeeded must be content with sometimes to fail.

15.—"Is it much for me?" Kepler, in his isolation and extreme need, "that man that accept my discovery?" He might have waited six or seven years for one to see what he had made, I may say, for two hundred for one to understand what I have seen."

17.—Alain Rebe is a famous author of "Gil Blas" died on the 17th of November, 1747, in the eighty-ninth year of age. His character is so well known that I have not truly observed that he was free from passions, and courted fortune no farther than was necessary to enjoy pleasures and quiet of a private life.

It was the custom of Le Sage to read his plays in court.

THE CHEERFULNESS OF GREAT MEN.

So far as can be learned from biography, men of the greatest genius have been for the most part cheerful, contented men—not eager for reputation, money, or power, but relishing life, and keenly susceptible of enjoyment, as we find reflected in their works. Such seem to have been Homer, Horace, Virgil, Montaigne, Shakespeare, Cervantes. Healthy, serene cheerfulness is apparent in their great creations. Among the same class of cheerful-minded men may also be mentioned Luther, More, Bacon, Leonardo da Vinci, Raphael, and Michael Angelo. Perhaps they were happy because constantly occupied, and in the pleasantest of all work—that of creating out of the future's richness of their great minds.—Samuel Smiles.

"It is good to make a jest, but not to make a trade of jesting."—FULLER.

A GREAT MAN IN DISGUISE.

"Those who excite others most to laughter are often those who laugh least."

MANY years ago it happened that the elder Vernet, the painter, was travelling from Marseilles to Paris in the *coche-posteau*, which performed the journey in three weeks. Among the passengers Vernet took particular notice of a fat man, with a red and vulgar face, whose wits seemed as thick as his body; and resolving to amuse himself with this grotesque creature, he showed him a great deal of politeness, which the fat man returned awkwardly but good-humouredly. They soon came to a hill; the passengers got out. As they were walking, they passed near a ditch of no great width; and Vernet, who was a good leaper, offered to bet that he would clear it.

"What!" cries the fat man, much surprised; "could you clear that?"

"To be sure I could; it's not so wide."

"I should like to see you set about it."

"Why so?" says Vernet, clearing it.

"You've done it, sure enough," said the fat man; "I should like to try it too; you have put me in spirits, and I think I could get over."

"You!" cried the painter, bursting into a loud laugh.

JESSIE.

*Here's a health to one I lo'e dear—
Here's a health to one I lo'e dear;
Thou art sweet as the smile when fond lovers meet,
And soft as their parting tear—Jessie.*

*Although thou mayst never be mine,
Although even hope is denied;
'Tis sweeter for thee despairing,
Thy anguish in the world beside—Jessie.—BURNS.*

"I should like to see you set about it; I will bet our dinner that you tumble in."

"Come, now, don't frighten me beforehand. Let me see; our dinner—that comes to a good deal."

"Three francs, I believe."

"That's a good bit of money; never mind, I'll try. Done." After cutting half-a-dozen queer faces, the fat man leaped, and plumped down a foot farther than Vernet had gone.

"I must have my revenge," cries Vernet, rather piqued; "you won't refuse me, I hope."

"Oh, no! It was a mere chance, and may not happen again; at any rate, people must play fairly, and to-morrow we will leap for our dinner once more."

The next day another opportunity of trying their agility presented itself; and the fat man won by a trifle as he had done the day before, and was again delighted with his astonishing luck; while Vernet, more and more mortified at the triumph of his antagonist, renewed the contest every day, and lost every day without exception.

But everything must have an end; and our travellers had arrived at their last stage, on which the fat man went up to Vernet and said, "Sir, I owe you a thousand thanks for your kindness in paying for my dinner almost all the way from Marseilles here, and I wish to show you my gratitude. If you should like to have orders for Nicolet's Theatre, I shall be happy to present you with them; for I am engaged as clown there, and am to come out in two days—which may console you for being beaten. You leap beautifully; but even if you did it twice as well, I should have won just the same, for I have some master-strokes in reserve which I should have made use of to exemplify the proverb (which of course you know) that says, 'From good to better, as they do at Nicolet's.'"

fashionable circles before they were publicly represented. On one of these occasions, when engaged to read a piece at the Duchess of Bouillon's, an unexpected affair detained him until a considerable time after the appointed hour. The duchess, on his entrance, pleasantly reproached him for having made the company lose two hours in waiting for him. Le Sage took offence at her observations: "If I have made them lose them," said he, "nothing can be more easy than to recover them. I will not read my play," and immediately took his leave: nor could any invitation induce him to visit the duchess a second time.

The same author used to say, to console himself for his deafness, "When I go into a company where I find a great number of blockheads and babblers, I replace my trumpet in my pocket and cry, 'Now, gentlemen, I defy you all!'"

To show the popularity of his well-known work, it may be told that at a house of great distinction, ten gentlemen of taste were desired to frame, each of them, a list of the ten most entertaining works which they had read. One work only found its way into each list: it was "Gil Blas."

20.—After the death of the poet Chatterton, there was found among his papers, indorsed on a letter intended for publication, addressed to Beckford, then Lord Mayor, dated May 20th, 1779, the following memorandum:—

"Accepted by Bingley, set for, and thrown out of the North Briton 21st June, on account of the Lord Mayor's death:—

Lost by his death	
on this essay	£1 11 6
Gained in elegies	2 2 0
Gained in essays	3 3 0
Am glad he is	
dead by	3 13 6"

The evident heartlessness of this calculation has been ingeniously vindicated by Southey.

21.—Tillotson, Archbishop of Canterbury, would deserve mention, if for no other reason than that he was the first prelate who wore a wig. It was in his day not unlike the natural hair, and worn without powder.

"*Store Winter's icy breath, invisibly keen,
Now chills the blood and withers every green.*"

The Moon's Changes.

F. Moon, 1st, 11 44 a.m. N. Moon, 15th, 6 14 a.m.
L. Quar. 8th, 2 23 a.m. 1st Quar. 23rd, 11 42 a.m.
Full Moon, 5th, 9 58 evening.

		SUN Rises.	SUN Sets.	MOON Rises.	MOON Sets.
1 F	Princess of Wales born, 1844.	7 40	3 52	3 19	6 10
2 S	Hernan Cortes died, 1547.	7 48	3 52	4 17	9 37
3 S	1st Sunday in Advent.	7 49	3 51	5 34	10 34
4 M	Thomas Carlyle born, 1795, at Ecclefechan, in Dumfriesshire.	7 50	3 51	7 4	11 15
5 Tu	<i>St. Nicholas.</i> The patron saint of Russia. (See "Stray Notes.")	7 52	3 50	8 35	11 45
6 W	<i>St. Nicholas.</i> The patron saint of Russia. (See "Stray Notes.")	7 53	3 50	10 3	Aft.
7 Th	Richard Baxter, theologian, d. 1691. (See "Stray Notes.")	7 54	3 50	11 23	0 13
8 F	Richard Baxter, theologian, d. 1691. (See "Stray Notes.")	7 55	3 49	Mrs.	0 30
9 S	Richard Baxter, theologian, d. 1691. (See "Stray Notes.")	7 56	3 49	0 49	0 42
10 S	2nd Sun. in Advent.	7 57	3 49	2 7	0 54
11 M	Theodore, King of Corsica, died, 1756. (See "Stray Notes.")	7 58	3 49	3 25	1 8
12 Tu	Dr. Samuel Johnson died, 1781. (See "Stray Notes.")	7 59	3 49	4 45	1 23
13 W	Dr. Samuel Johnson died, 1781. (See "Stray Notes.")	8 0	3 49	6 3	1 44
14 Th	Prince Albert died, 1861.	8 1	3 49	7 19	2 13
15 F	Viscount Bolingbroke died, 1751. (See "Stray Notes.")	8 2	3 49	8 25	2 55
16 S	Viscount Bolingbroke died, 1751. (See "Stray Notes.")	8 3	3 49	9 41	3 49
17 S	3rd Sunday in Advent.	8 4	3 49	10 1	4 53
18 M	Samuel Rogers, poet, died, 1855. (See "Stray Notes.")	8 4	3 50	10 30	6 5
19 Tu	Samuel Rogers, poet, died, 1855. (See "Stray Notes.")	8 5	3 50	10 52	7 16
20 W	J. C. Croker, author, born, 1780.	8 6	3 50	11 6	8 31
21 Th	<i>St. Thomas.</i>	8 6	3 51	11 19	9 43
22 F	Archbishop of Canterbury born in Edinburgh, 1811.	8 7	3 51	11 30	10 51
23 S	Michael Drayton, poet, d., 1631.	8 7	3 52	11 40	Mrs.
24 S	4th Sunday in Advent.	8 7	3 53	11 50	0 7
25 M	CHRISTMAS DAY. (See "Stray Notes.")	8 8	3 53	Aft.	1 22
26 Tu	Thomas Gray, poet, born, 1713. (See "Stray Notes.")	8 8	3 54	0 17	2 42
27 W	<i>St. John the Evangelist.</i>	8 8	3 55	0 38	4 7
28 Th	<i>Innocent's Day.</i>	8 8	3 56	1 2	5 55
29 F	William E. Gladstone b., 1809.	8 8	3 57	1 54	7 1
30 S	Royal Society instituted, 1660.	8 8	3 58	2 2	8 14
31 S	1st Sun. aft. Christmas.	8 8	3 59	2 5	9 7

GOOD TEMPER.

"The difficult part of good temper consists in forbearance."

An attribute so precious, that in my estimation it becomes a virtue, is a gentle and constant equality of temper. To sustain it, not only exerts a pure mind but a vigour of understanding which resists the petty vexations and needless contrarieties which a multitude of objects and events are continually bringing. What an unutterable charm does it give to the society of the man who possesses it? How is it possible to avoid loving him whom we are certain always to find with serenity on his brow and a smile on his countenance?—*Bishop Stanley.*

STRAY NOTES

"*Oh! dirty December,
For Christmas remember!*"

6.—*St. Nicholas* is the patron saint of sailors. In several of our port towns in Roman Catholic countries there are churches dedicated to him, whither sailors resort to return thanks for preservation at sea, by hanging votive pictures, and making other offerings. The saint is said, on the occasion of making a voyage to the Holy Land to have caused by his prayer the tempest to assuage; and on another time to have perished, appeared to and saved sailors, and to have assisted sailors who had invoked his assistance.

8.—Coleridge had a great admiration of some of Baxter's works. In his "Table Talk," he says, "Pray read with attention Baxter's 'Life of himself.' It is an instructive work. I may not undervalue Gould Baxter's memory, or over his competence, in comparison of his particular modes of thinking, but I could almost as soon doubt the Gospel words as his veracity."

11.—Theodore, King of Corsica, was a poor German merchantman of the name of Theodore. Happening to meet with some of the leading persons on the island, at a time when they were willing to throw off the yoke of the Genoese, he undertook to effect the object on condition of being elected their chief. His proposal was agreed to by the German Baronetto, he gave them money and ships to fight the enemies of the Genoese, he declared king; kept a court a few months; was pious and understood that he must either produce more money, or he would go and get it, and never returned. He fled to England, where he lay several years for debt in the Fleet Bench; and died in that prison after registering the name of "Kingdom of Corsica" for the benefit of his creditors.

13.—When Dr. S. Johnson courted Mrs. Porter, who afterwards married, he told her that he was of moderate fortune; that he had no money; and that he had had a uncle and a lady, by way of reducing her to an equality with the doctor replied, that she had more money than himself, and that though she had not more, it was

"Kings are like stars—they rise and set."—SHRLEY.

A FISHER-BOY BECOMES A KING.

"Uneasy lies the head that wears a crown."—SHAKESPEARE.

tion hanged, she had fifty who deserved hanging.

15.—Lord Chesterfield had a high admiration of Bolingbroke. He once wrote to his son: "I would much rather that you had Lord Bolingbroke's style and eloquence in speaking and writing than all the learning of the Academy of Sciences, the Royal Society, and the two Universities united."

18.—Amongst many other amusing stories, Rogers used to relate this one: "An Englishman and a Frenchman fought a duel in a darkened room. The Englishman, unwilling to take his antagonist's life, generously fired up the chimney, and—brought down the Frenchman. When I tell this story in France," pleasantly added the narrator, "I make the Englishman go up the chimney."

23.—Christmas:—

"Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous
sound

Is echoed on for ever:
"Glory to God on high, on earth
be peace,
And love towards men of love—
salvation, and release."

We should now take the advice of Sir Walter Scott:—

"Heap on more wood! the wind
is chill!
But let it whistle as it will,
We'll keep our Christmas merry
still."

Tusser would have us unite liberality with our mirth:—

"At Christmas be merry and
thankful with all,
And feast thy poor neighbours,
the great with the small."

26.—When General Wolfe and his comrades were together, just before the attack on Quebec, the General repeated, in a low voice, the beautiful elegy written in a country churchyard by Gray. At the close of the recitation Wolfe added, "Now, gentlemen, I would rather be the author of that poem than take Quebec."

This is the season for the riddle of the Icicle:—

"Lives in winter,
Dies in summer, [wards!"]
And grows with its root up—

"Whatever mortals crave,
With impotent endeavour—
A warth, a rank, a throne, a
grave—

The world goes round for
ever."—PRAUD.

YN the year 1647 there lived at Naples a poor fisher-boy of the name of Tomaso Anello, vulgarly corrupted into Massaniello. He was clad in the meanest attire, went about barefooted, and gained a scanty livelihood by angling for fish, and hawking them about for sale. Who could have imagined that in this poor abject fisher-boy the populace were to find the being destined to lead them on to one of the most extraordinary revolutions recorded in history? Yet so it was. No monarch ever had the glory of rising so suddenly to so lofty a pitch of power as the barefooted Massaniello. Naples found itself forced, in one short day, to yield to one of its meanest sons such obedience as in all its history it had never before shown to the mightiest of its liege sovereigns. In a few hours the fisher-lad was at the head of one hundred and fifty thousand men; in a few hours there was no will in Naples but his. The fishing-wand was exchanged for the trancheon of command, the sea-boy's jacket for cloth of silver and gold. Massaniello made the town be entrenched, he placed sentinels to guard it from without, and he established a system of police within, which awed the worst banditti in the world into fear. Armies passed in review before him, even fleets owned his sway. He dispensed punishments and rewards with the like liberal hand; the bad he kept in awe; the disaffected he paralysed; the wavering he resolved by his exhortations; the bold were encouraged by his incitements; the valiant made more valiant by his approbation.

Obeeyed in whatever he commanded, gratified in whatever he desired, successful in whatever he attempted, there was

THE STAR OF HOPE.

*The wretch compelled with life to part,
Still, still on hope relies;
And every pang that rends the heart
Bids expectation rise.*—GOLDSMITH.

never a chief more absolute, never was an absolute chief for a time more powerful. He ordered that all the nobles and cavaliers should deliver up their arms to such officers as he should give commission to receive them. The order was obeyed. He ordered that men of all ranks should go without cloaks, or gowns, or wide cassocks, or any other sort of loose dress, under which arms might be concealed; nay, that even the women, for the same reason, should throw aside their farthingales, and tuck up their gowns somewhat higher. The order changed in an instant the whole fashions of the people, not even the proudest and the fairest of Naples' daughters daring to dispute in the least the pleasure of the people's idol. Nor was it over the high and noble alone that he exercised this unlimited ascendancy. The "fierce democracy" were as acquiescent as the titled few. On one occasion, when the people in vast numbers were assembled, he commanded that every one present should, under pain of death, retire to his home. The multitude instantly dispersed. On another, he put his finger on his mouth to command silence; in a moment every voice was hushed.

The reign of this prodigy of power was indeed short, lasting only from the 7th to the 16th of July, 1647, when he perished, the victim of another revolution in affairs. It was a reign marked, too, with many atrocious excesses, and with some traits of indescribable personal folly; yet, as long as it is not an everyday event for a fisher-boy to become a king, the story of Massaniello of Naples must be regarded with equal wonder and admiration, as exhibiting an astonishing instance of the genius to command existing in one of the humblest situations of life, and asserting its ascendancy with a rapidity of enterprise to which there is no parallel in history.

"All the world's a stage,
And all the men and women merely players."—SHAKESPEARE.

THE OBSERVER.

"Look round the habitable world, how few
Know their own good, or knowing it, pursue."—DRYDEN.

WE must be deaf indeed who hears not that spoken which he desires.

GENERALLY Nature hangs out a sign of simplicity in the face of a fool.—*Fuller*.

MEN sympathize not with armies and nations, but with individuals.

It has always been the practice of mankind to judge of actions by events.—*Johnson*.

A CORRUPTED and guilty man can possess no true firmness of heart.—*Blair*.

BLESSED he, though undistinguished from the crowd

By wealth or dignity, who dwells secure.

—*Cropper*.

TALKING much is a sign of vanity; for he that is lavish in words is a niggard in deeds.—*Sir Walter Raleigh*.

THOSE who are most weary of life, and yet are most unwilling to die, are such as have lived to no purpose—who have rather breathed than lived.—*Clarendon*.

A TIMID person is frightened before a danger, a coward during the time, and a courageous man afterwards.—*J. P. Richter*.

HARD is the choice, when one is compelled either by silence to die with grief, or by speaking to live with shame.—*Euphrates*.

I DO NOT not through the ages one increasing purpose runs.

And the thoughts of men are widened with the process of the suns.—*Tennyson*.

MEN may change their climate, but they cannot their natures. A man that goes out a fool cannot ride or sail himself into common sense.—*Addison*.

LOOK round and survey the various beauties of the globe, which Heaven has destined for man, and consider whether a world thus exquisitely framed could be meant for the abode of misery and pain.—*Johnson*.

As a little alloy makes gold to work the better, so perchance some dullness in a man makes him fitter to manage secular affairs; and those who have climbed up Parnassus but half-way, better behold worldly business (as lying low and nearer to their sight) than such as have climbed up to the top of the mount.—*Fuller*.

REDUNDANCY of language is never found with deep reflection. Verbiage may indicate observation, but not thinking. He who thinks much, says but little in proportion to his thoughts. He selects that language which will convey his ideas in the most explicit and direct manner. He tries to compress as much thought as possible into a few words. On the contrary, the man who talks everlastingly and promiscuously, who seems to have an exhaustless magazine of sound, crowds so many words into his thoughts, that he always obscures and very frequently conceals them.—*Washington Irving*.

MANY have been the wise speeches of fools though not so many as the foolish speeches of wise men.

THE present, whatever it be, seldom commands our attention so much as what is to come.—*Blair*.

TRUE it is, survey we life around,
Whole hosts of ills on every side are found.

—*Johnson*.

RESENTMENTS are not easily dislodged from narrow minds.—*Cumberland*.

Our aim is happiness; 'tis yours, 'tis mine,
Yet few attain it, if 'twas e'er attainable.

—*Armstrong*.

"THE gravest beast is an ass; the gravest bird is an owl;

The gravest fish is an oyster; and the gravest man is a fool."

How endless is the volume which God hath written of the world! wherein every creature is a letter, every day a new page.—*Earl*.

THE thought "that our existence terminates with this life" doth naturally check the ardor in any generous pursuit.—*Baldwin*.

NOTHING but some power can with accuracy discover what at the bottom is the true character of any man.—*Burke*.

I WOULD rather applaud myself for having much that I show not, than that others should applaud me for showing more than I have.—*Bishop Hall*.

I CONSIDER your very testy and quarrelsome people in the same light as I do a load of hay, which may by accident go off and explode.—*Shenstone*.

WHAT a piece of work is man! how noble a reason! how infinite in faculties! In form and moving how express and admirable! In action how like an angel! in apprehension how like a God!

It has been observed by writers on morality that, in order to quicken human nature, Providence has so contrived that our comfort is not to be procured without pain, pains and labour.—*Addison*.

How many instances there are in our lives persons manifestly go through much pain and self-denial to gratify a vicious passion that would have been necessary to the gratification of it. To this it is to be added, that when this is become habitual, when the temper of the mind is acquired, what was before confinement is now to be so by becoming choice and delight.—*Bishop Butler*.

Blow, blow, thou winter wind,

Thou art not so unkind

As man's ingratitude;

Thy tooth is not so keen,

Because thou art not seen,

Although thy breath be rude.

"Religion concerns God alone."—ARAB PROVERB.

UNDER EASTERN SKIES.

"Every man has his own way of thinking."—ARAB PROVERB.

THE only questions that Arab courtesy permits of addressing to a stranger are—whence he came? whether he is going? and what is his business and occupation?

To offer presents, without any special or immediate object, but merely by way of a reminder or kindler of good will, is a common proceeding in the East.

ARABs are in general close in driving a bargain, and open in downright giving: they will chaffer half a day about a penny, while they will throw away the worth of pounds on the first asker.

A PERSIAN, and in fact a Shiya'ee in general, even though not by birth a Persian, can do nothing, not so much as drink a cup of coffee or light a nargheelah, without counting his luck on his rosary.—*Palgrave's "Arabia."*

The Persians have commonly good voices and a true feeling of harmony. Their music, if not equal to the European standard, is at least pleasing, though, like most Asiatic melodies, somewhat melancholy.

Locusts in Arabia are an article of food, nay, a dainty; and a good swarm of them is begged of Heaven no less fervently than it would be deprecated in India or in Syria. This difference of sentiment is grounded on several reasons; a

man once lies in the diversity of the insects themselves.—*Palgrave's "Arabia."*

It is almost incredible how large a part the date plays in Arab sustenance; it is the bread of the land, the staff of life, and the staple of commerce.

In most parts of Arabia the chief article of cultivation is the date-palm. The cheapness of dates in their native land might astonish a Londoner. Mr. Palgrave mentions buying enough of the very best fruit to fill a large Arab handkerchief, about fifteen inches each way, almost to bursting, for the moderate sum of three farthings.

It is a universal custom of the Muslims to write the following phrase at the commencement of every book, whatever be the subject, and to pronounce it on commencing every lawful act of any importance—"In the name of the Compassionate, the Merciful." This they do in imitation of the Koran (every chapter of which, excepting one, is thus pre-
laced), and in accordance with a precept of their prophet.

FOR an Arab to see coffee-making, and not put himself in the way of getting a share, would be an act of self-restraint totally unheard of.

To lead travellers astray in the wilderness till they fall exhausted by thirst and weariness, and then to plunder and leave them to die, is no unfrequent Bedouin procedure.

It is an agreeable delusion that Arabia is a land of song. Perhaps no country in the world has less harmony to boast of. In all cases the greatest favour to be begged of an Arab vocalist is his silence.

In the Arab voice he not adapted, which it certainly is not, to singing, it is admirably

well qualified for all the tones of public speaking, reading aloud, and the entire range of conversation and eloquence.

THE confession of the Muslim's faith is briefly made in these words—"There is no deity but God; Mohammed is God's apostle"—which implies a belief and observance of everything that Mohammed taught to be the word and will of God.

THE dog is in great disrepute among Mohammedans. Mohammed is reported to have said, "No angel enters where a dog is." Cats, on the contrary, are great favourites, and sometimes accompany their masters when they go to mosque.

HOUSE-RENT in some parts of Arabia is certainly not extravagantly high. Mr. Palgrave mentions his taking a comfortable dwelling at Bereydan, possessed of two large rooms on the ground-storey, and three smaller, besides a spacious courtyard surrounded by high walls, for which he paid eightpence per month.

THE absolute exclusion which, it is well known, imprisons, physically and morally, the fair sex in orthodox Mohammedan lands, is seldom if ever observed in Arabia, where women bear a great part in active life and domestic affairs, keep shops, buy, sell, and sometimes even go to war. There is not, however, the straightforward mixture of society that distinguishes Europe. Women, young or old, never sit at table with the men of the family, rarely join in their pleasure-meetings, and above all, may not in seam-
liness thrust themselves forward to welcome guests or strangers and converse with them.

"Gravity is the ballast of the soul which keeps the mind steady."—FULLER.

THE ADVISER.

"Real glory
Springs from the silent conquest of ourselves."—THOMSON.

NEVER will I give advice.

Till you please to ask me thrice;

Which if you in scorn reject,

'Twill be just as I expect.—Swift.

He who wastes his youth is a logger for the rest of his life.

No life is pleasing to God but that which is useful to man.

PATIENCE and perseverance overcome the greatest difficulties.—Richardson.

WHAT thou intendest to do, speak not of before thou doest it.—Pittacus.

He lives long that lives well, and time mispent is not lived but lost.

REGRET is useful and virtuous when it tends to the amendment of life.—Johnson.

THE voice of reason is more to be regarded than the bent of any present inclination.—Addison.

THE best life is the life of him who, in the largest sense, has made the most of everything.

THE last day will assign to every one a station suitable to the dignity of his character.—Addison.

WHAT a man can do is his greatest ornament, and he always consults his dignity by doing it.—Cicero.

MAN is not competent to decide upon the good or evil of many events which befall him in this life.—Cumberland.

WHETHER zeal or moderation be the point we aim at, let us keep fire out of the one and frost out of the other.—Addison.

A MAN should live with his superiors as he does with his fire: not too near, lest he burn; nor too far off, lest he freeze.—Diogenes.

THE pleasure of despising—at all times and in all places a dangerous luxury—is much safer after the toil of examining than before.—Cicero.

THOSE are excellent moralists who prohibit you from doing anything concerning the propriety or impropriety of which you entertain some doubts.—Tully.

WHATEVER we may pretend as to our belief, it is the strain of our actions that must show whether our principles have been good or bad.—Blair.

WE are always thinking we should be better with or without such a thing; but if we do not steal a little content in present circumstances, there is no hope in any other.—Thomas Adams.

THOUGH prudence does in a great measure produce our good or ill fortune, there are many unforeseen occurrences which pervert the finest schemes that can be laid by human wisdom.—Addison.

NO enjoy is to obey.—Watts.

Too much to fear or trust is equal weakness.—Johnson.

I AM sure care's an enemy to life—Shakespeare.

DON'T grudge years to plant your feet and ascend to fame.

WHOSE own worth doth speak need not proclaim his worth.

SECURITY in suits goes a great way toward success.—Bacon.

EVERY principle that is a motive to good actions should be encouraged.—Johnson.

WE must yield to the tempest which cannot avert.—Le Sage.

IN conversation the medium is neither affect silence nor eloquence.—Shakespeare.

THE general remedy of those who are

easy without making the change of place.—Johnson.

A MANLY steadiness of conduct is the object we always to be viewed.—Blair.

It is a good thing to have a server who is not the present of God's glory and his own salvation.—Feller.

APPLAUSE and admiration are by no means to be counted among the necessities of life.—Johnson.

Putting Off.

Be wise to-day; 'tis madness to defer;

Next day the fatal precedent will plead;

Thus on, till wisdom is pushed out of life.

Procrastination is the thief of time;

Year after year it steals, till all are fled,

And to the mercies of a moment leave

The vast concerns of an eternal scene.

YOUNG.

If thou art cast into bad company, let Hercules sleep with thy club in thine hand and stand on thy guard.

BE not disturbed by trifles. By the practice of this rule we should come in time to think most things too trifling to disturb.—Adam.

THOSE who place their affections of trifles for amusement, will find these but become at last their most serious concerns.—Goldsmith.

NO man's lot is so unalterably fixed in this life but that a thousand accidents may either forward or disappoint his advancement.—Rochester.

THE formation and steady pursuit of a particular plan in life has justly been considered as one of the most permanent sources of happiness.—Mather.

I WOULD recommend to every one of our readers the keeping a journal of their life for one week, and setting down punctually their whole series of employments during the space of time.—Addison.

THOU our souls have but one eye, the Apostle saith, "We know but in part," be not proud if that chance to some view of the seeing side which meets with the blind side of another.

"Those who climb the Alps are not to expect a smooth and even way."

IN PARLIAMENT.

"Confine your tongue lest it confine you."—PROVERB.

ONE of the greatest tributes ever paid to eloquence, Mr. Sheridan received from Mr. Pitt, when, after Sheridan had, in opposition to him, advocated the prosecution of Warren Hastings, Pitt moved an adjournment that "the House might have time to recover from the overwhelming effect of Mr. Sheridan's oratory."

Lord North had much humour and readiness, which were of admirable service when the invectives of his opponents would have discomforted a graver minister. He frequently indulged in a real or seeming slumber. On one occasion an opposition debater, supposing him to be napping, exclaimed, "Even now in these perils the noble lord is asleep." "I wish I was," suddenly interposed the weary minister.

One of the earliest instances of "coughing down" mentioned in the annals of Parliament occurred in the year 1691. Serjeant Hale—famous in that age as a legal sycophant—favoured the house with a view of the royal prerogative, which was decidedly displeasing to country gentlemen with good estates, and burgesses with lucrative businesses; so forthwith they "coughed down" the serjeant, whose "private morals and personal tastes were not less odious than his political turpitude."

According to Macaulay, the oratory of the Duke of Newcastle resembled that of Justice Shallow. It was nonsense effervescent with animal spirits and impertinence. This statesman was a man most unmercifully satirised; but in truth he was a satire ready-made. All that the art of the satirist does for other men, Nature had done for him. Whatever was absurd about him stood out with grotesque prominence from the rest of his character. He was a living, moving, talking caricature. His gait was a shuffling trot, his utterance a rapid stutter; he was always in a hurry, he was never in time; he abounded in fulsome caresses and hysterical tears. Of his ignorance many anecdotes remain, some well authenticated, some probably invented at coffee-houses, but all exquisitely characteristic. "Oh—yes—yes—to be sure—Annapolis must be defended—troops must be sent to Annapolis—pray, where is Annapolis? Cape Breton an island! wonderful—show me it in the map. So it is, sure enough. My dear sir, you always bring me good news. I must go and tell the king that Cape Breton is an island."

Through the days of shorthand reporting, one of the reporters who attended the House of Commons, and did his best to retain in his memory the substance of the speaker, was Mark Supple, an Irishman, full of wit and humour, and often full of wine likewise. One evening, being in his usual place in the gallery, a dead silence happened to occur for a few

seconds, when he suddenly called out, "A song from Mr. Speaker." William Pitt was nearly convulsed with laughter; Mr. Addington, the Speaker, could with difficulty retain his gravity; but the Serjeant-at-arms had to punish the offender.

For abusing freedom of speech, members of the House of Commons were of old severely dealt with. Take, for example, the case of Mr. Edward Floyde, who, in 1621, was punished for a breach of privilege in having scoffed at the son-in-law and daughter of the reigning sovereign, James I. The sentence is thus reported:—1. Not to bear arms as a gentleman, nor be a competent witness in any court of justice; 2. to ride with his face to a horse's tail, to stand in the pillory, and have his ears nailed, &c.; 3. to be whipped at the cart's tail; 4. to be fined £5,000; 5. to be perpetually imprisoned in Newgate.

Is the olden time every possible obstacle was thrown in the way of the reporting of debates in both Houses of Parliament. William Woodfall, of the *Morning Chronicle*, became quite famous for his success in overcoming all difficulties. He used to commit a debate to memory, by attentively listening to it, and making here and there a secret memorandum. When the House rose he went home

and wrote out the whole of the speeches, trusting a little to his memoranda, but chiefly to his memory. Though generally accurate, mistakes, of course, occurred, and now and then the report gave evidence of "poking fun" at an honourable member. Mr. Wilmot once explained to the House that in the report of a speech of his concerning the cultivation of the potato, he was made to say, "Potatoes make men healthy, vigorous, and active; but what is still more in their favour, they make men tall; more especially was he led to say so, as being rather under the common size he must lament that his guardians had not fostered him under that genial vegetable." Woodfall's reputation as a reporter became considerable, and when strangers visited the House their first inquiry often was, "Which is the Speaker, and which is Mr. Woodfall?" As the visitors were locked into the gallery, and not allowed to leave it or partake of any refreshment till the debate was ended, Woodfall had often a very exhausting night of it. He would draw a hard-boiled egg from his pocket, take off the shell in his hat, and steep his head to make a hasty meal before the Serjeant-at-arms could witness this infraction of the rules of the House. He was not a favourite with the other reporters, and on one occasion the well-known hard egg was filched from his pocket, and an unboiled one substituted, by a practical joker who owed him a grudge.

Departing.

*Ere the pilgrim soul go forth
On its journey far and lone,
Who is he that yet on earth
All his needful part hath done?*
ANGLO-SAXON HYMN.

CURIOUS AND ECCENTRIC CHARACTERS.

"Some men's heads are like the world before God said, 'Let there be light!'"

ON the 2nd of July, 1591, died Robert Scarlett, sexton of Peterborough Cathedral, at the age of ninety-eight, having buried two generations of his fellow-creatures. It fell to his lot to inter two queens. The first was Catherine, the divorced wife of Henry VIII., who died in 1535 at Kimbolton Castle, Huntingdonshire. The second was Mary Queen of Scots, who was beheaded at Fotheringhay in 1587, and first interred at Peterborough, though subsequently removed to Westminster.

PAUL SCARROK, when at the age of twenty-seven, was seized with sciatica and rheumatism, and the most singular complication of painful and debilitating disorders. The approach of these distempers is said to have been accelerated by a frolic in which he engaged during a carnival, and being hunted by the mob, was forced to conceal himself from his pursuers in a marsh. Whatever may have been the cause,

he was, at the age of thirty, reduced to that state of physical reprobation which he describes in a picture he has drawn of himself: "My person was formerly well made, though little; my disorder has shortened it a foot; my legs and thighs first

formed an obtuse angle, and at length an acute angle; my thighs and body form another angle, and my head reclines upon my breast, so that I am a pretty accurate representation of a Z; in a word, I am an abridgment of human miseries." In spite of all this he preserved an undiminished gaiety till his death.

THE most extraordinary posture-maker that ever existed was undoubtedly Joseph Clark, of Pall Mall. Though a well-made man, and rather stout than thin, we learn from Cauldfield's "Memoirs" that he exhibited in a most natural manner almost every species of deformity and dislocation. He frequently made himself merry with the tailors, often sending for one of them to take his measure, but so contriving as to have an immoderate rising on one of his shoulders. When his clothes were brought home and tried on him, the deformity was removed to the other shoulder, upon which the tailor begged pardon for the mistake, and mended it as fast as he could. But upon a third trial he was found with perfectly straight shoulders and a hump on his back. He dislocated the vertebra of his back and other parts of his body in such a manner that Molins, the famous surgeon, before whom he appeared as a patient, was shocked at the sight, and would not attempt a cure. He often passed for a cripple with persons with whom he had been in company but a few minutes before. Upon these occasions he would both change the position of his limbs, and alter his countenance.

GEORGE SELWYN had a great mania for attending funerals and seeing executions. When Lord Holland was on his death-bed, Selwyn called to inquire how his lordship was, and left his card. This was taken to Lord Holland, who said, "If Mr. Selwyn calls again, show him into my room. If I am alive, I shall be glad to see him; if I am dead, I am sure he will be delighted to see me."

On the 10th of August, 1719, died Thomas Topham, a man who may truly be described as the modern Samson. He was by no means remarkable in size or outward appearance, but was endowed by Nature with extraordinary muscular power. For several years he exhibited his feats of strength in London and the provinces. His regular performance was, which he seemed to unite the strength of twelve ordinary men, were such as the following:—Rolling up a pewter dish, seven pounds

in weight, in a cloth would roll up a sheet of paper, holding a pewter quart at arm's length, and turning the sides of a tin like a tin can shell; lifting two hundredweight on his little finger, and moving the same by over his head. These

Cheerfulness.

*Let's be jocund while we may;
All things have an ending day;
And when once the work is done,
Fates resolve no flux they'll span.*

OLD POET.

bodies he touched seemed to have lost their quality of gravitation. He broke a rope that could sustain twenty hundredweight. He lifted an oaken table six feet in length, and his teeth, though half a hundredweight, hung to its opposite extremity. He walked and feeling seemed to have left him altogether. He smashed a cocoa-nut by striking it against his own ear, and he struck a cannon-bar of iron one inch in diameter with his naked arm, and bent it into a semicircle.

WILLIAM HUNTINGTON, the celebrated and eccentric preacher, began life as a poet in the Weald of Kent, and earned a scanty subsistence by running on errands. He afterwards worked as a labourer, and then as a cobbler. Whilst engaged in the last-named craft he took up the business of a preacher. He would place his work on his lap, and the Bible on the chair beside him, and while working for his family he thus collected material for his next sermon. At last he came up to London, "bringing two barrels full with furniture and other necessaries, and a postchaise well filled with children and cats." He became a preacher at St. George's Street Chapel, and attracted a considerable number of persons by his peculiar domestic style. In 1788 his hearers built him a chapel in Gray's Inn Road, which he named "the Providence Chapel." As a preacher, his language was dogmatic and arrogant. His subject matter was not unfrequently interlarded with most startling expressions.

PROVERBIAL WISDOM.

"Deeds are fruits, words are but leaves."

PREFER loss to unjust gain.
A friend is never known till needed.
A faithful friend is a strong defence.
Attendance, like want, ruins many.
Deliberate slowly, but execute promptly.

Rarities and difficulty render things estimable.

Idleness is the parent of want and shame.

Power is deceitful, and beauty is vain.

Modesty has more charms than beauty.

Constant occupation prevents temptation.

Marriage, with peace, is the world's paradise.

Attention is the wholesome soil of virtue.

Better to be untaught than ill-taught.

It is not wise to wake a sleeping lion.

Precepts may lead, but examples draw.

Flatters, though of gold, are fetters still.

Judge not of men or things at first sight.

Little things attract light minds.

Man should never be solitary, though alone.

Solitude is the parent of reflection.

A little neglect may breed great mischief.

A wounded reputation is seldom cured.

Revenge not injuries, but forgive them.

A fool always comes short of his reckoning.

Avulsion is torment enough for an enemy.

Knowledge of ourselves requires great penetration.

We increase our wealth by lessening our desires.

Good intentions will not justify evil actions.

Affected simplicity is refined imposture.

First learn to obey before you pretend to govern.

The dinner over, away go the guests.

Excessive by custom becomes an ordinary sin.

Reserve faithfully what is committed to thy trust.

Learn to unlearn what you have learned falsely.

Profligation will ruin the best laid designs.

Indecency is a guard to innocence and a bar to temptations.

Prayer is the wing wherewith the soul rises to heaven.

Silence is a gift without peril and a treasure without enemies.

Business is the salt of life.

Soon ripe, soon rotten.

Birds of a feather flock together.

I put no faith in tale-bearers.

A wagger is a fool's argument.

From nothing, nothing comes.

Affectation is at best a deformity.

Sweet are the slumbers of the virtuous.

A guilty conscience needs no accuser.

The conquest of ill habits is a glorious triumph.

Shake not the credit of others in endeavouring to establish your own.

Forewarned is forearmed.

A penny saved is twice earned.

The master's eye makes the horse fat.

A faithful friend is the medicine of life.

Let not your tongue cut your throat.

Great events give scope to great virtues.

Gossiping and lying go hand in hand.

A libertine's life is not a life of liberty.

Gratitude preserves old friendships and procures new.

Be always at leisure to do good.

Light is light, though the blind see it not.

A good tale is often spoiled in the telling.

Avoid a slanderer as you would a scorpion.

Ill will never spends well or does well.

Ask thy purse what thou shouldst pay.

If the brain sows not corn, it plants thistles.

A bad workman quarrels with his tools.

Many are deceived by their own opinions.

Affected superiority mars good fellowship.

Immodest words are in all cases indefensible.

Idleness is the sepulchre of a living man.

A poor freedom is better than a rich slavery.

A wise man feels he knows nothing; the fool thinks he knows all.

Trust not the praises of a friend nor the contempt of an enemy.

The wise man knows the fool, but the fool knows not the wise man.

Valour can do but little without discretion.

Of all flatterers self-love is the greatest.

The eye that sees all things sees not itself.

Men's merits have their seasons as well as fruits.

To say little and perform much is noble.

All is but lip-wisdom that wants experience.

Strong minds are superior to bad fortune.

Aristation is part of the trappings of folly.

Kindness is lost on an ungrateful man.

Intemperance produces disrepute, stupifies the senses, and brutalises the mind.

Do not all you can; spend not all you have; believe not all you hear, and tell not all you know.

Time.

Time's an hand's worth; 'tis a tale;

'Tis a need, 'tis a loss, 'tis a pain;

'Tis an eagle in its prey;

Parting down upon its prey;

'Tis an arrow in its flight;

'Tis a short-lived falling flower;

'Tis a rainbow in a shower;

'Tis a momentary ray;

Smiling in a winter's day;

'Tis a torrent's rapids on,

'Tis a shadow, 'tis a dream;

'Tis the closing watch of night,

'Tis the rising light;

'Tis a bubble, 'tis a sigh;

Be prepared, oh world! to die.

FRANCIS QUARLES.

Better come at the latter end of a feast than at the beginning of a fray.

Vice deceives under the mask of virtue.

Take care of the goose when the fat is plucking.

Truth scorns all kinds of equivocation.

One unkind word infallibly leads to other.

Liberty is more commanded than imitated.

Speech is the gift of God, but thought of man.

A gift long wanted for is sold, not given.

A blithe heart makes a blooming visage.

A young man lies, and an old man sneezes.

Gratitude is a property of which no one can rob the possessor.

Make not the rewards of virtue the gifts of favour.

It is easier to stand in an audience than to climb up to it.

Let your promises be sincere, and within the compass of your ability.

Charitableness in old age must be commendable, but in youth it is unsupportable.

"Such mistress, such Nan:
Such master, such man."—TUSSEK.

HOUSEHOLD MAXIMS.

"Good order is the foundation of all good things."—BURKE.

NEVER go to bed with cold feet or a cold heart.

It is a wretched position to be dependent on others for support.

INDOLENCE is one of those vices from which those whom it infects are seldom reformed.—Johnson.

Slight small injuries, and they will become none at all.—Feller.

By too intense and continued application our feeble powers would soon be worn out.—Bleir.

If we had it in our power to gratify every wish, we should soon feel the effects of a surfeit.

In the meanest hut there is a romance if you knew the hearts there.—Madame Varnhagen von Ense.

Men are wearied with the toil which they bear, but cannot find it in their hearts to relinquish it.—Steele.

The refreshing rest and the peaceful night are the portion of him only who lies down weary with honest labour.—Johnson.

SAINT AUGUSTINE saith—that "it is every man's bounden duty solemnly to celebrate his birth-day."

* FINE connections are apt to plunge you into a sea of extravagance, and then not to throw you a rope to save you from drowning.

Right principles will by no means suit wrong practices.

"There is not in Nature
A thing that makes a man so deformed, so
leastly,
As doth intemperate anger."—WEBSTER.

We must consult the gentlest manner and softest seasons of address. Our advice must not fall like a violent storm, bearing down and making that to droop which it was meant to cherish and refresh; it must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls the longer it dwells upon, and the deeper it sinks into, the mind.

WHEN a man keeps a clear and quiet conscience in his breast, his soul is an impregnable fort. It cannot be sealed with lead, nor by battlements; for it is walled with brass; nor undermined by pioneers, for it is founded on a rock; nor betrayed by treason, for faith itself keeps it; nor be burnt by generals, for it can quench the fiery darts of the devil; nor be forced by famine, for "a good conscience is a continual feast."—Feller.

Pity melts the mind to love.—Dryden.

"Such servants are oftentimes painful and good
That sing in their labour, as birds in the wood."

ONE may make the shipwrecks of others sea-marks for himself.

"The stone that is rolling can gather no more
For master and servant oft changing is loam."
TUSSEK.

"The less of thy counsel thy servants do know,
Their duty the better thy servants shall show."
TUSSEK.

PRIDE is a vice not only dreadfully mischievous in human society, but perhaps of all others the most insuperable bar to real personal improvement.—Mrs. E. Carter.

A FAT man riding on a lean horse was asked how it came to pass that he was so fat and the horse so lean. He replied, "Because I feed myself, but my servant feeds my horse."

ALL a woman has to do in this world is to contain within her the duties of a daughter, a sister, a wife, and a mother.—Steele.

WHEN God begins to cut a man's life off, his dearest friends, by dangerous involuntarily mistakes, bring the knife.—Feller.

CONFESSION makes men cure themselves, and fully in want, in debt, in

sickness, freedom, fetters, yea, what condition soever God allots them.

A ROYAL man is a picture of God's own making, but set in a plain frame, not gilt.

"Care to our coffin adds a nail, no doubt,
And every grin so merry drives one out."
DR. WATSON.

Men commonly do heat and praise their links before they light them, to make them burn the brighter; God first humbles and afflicts whom he intends to illuminate with more than ordinary grace.—Feller.

"He that would thrive,
Must rise at five;
He that has thriven,
May be till seven;
And he that by the plough would thrive,
His own must either hold or drive."
OLD RHYME.

A SUPERIOR genius that goes to work does not confine himself to the mechanical circumstances of his duty like a simpleton; he goes into a family to command rather than to obey. He begins by studying his masters; he accommodates himself to his father, gains his confidence, and then leads him by the nose.—Ed. Hall.

Here Below.

*The soul on earth is an immortal guest,
Compelled to starve at an unreal feast;
A spark, which upward tends by Nature's force;
A stream, diverted from his parent source;
A drop, dis severed from the boundless sea;
A moment, parted from eternity;
A pilgrim, panting for the rest to come;
An exile, anxious for his native home."*

HANNAH MORE.