

POETRY.

THE FISHERMAN'S SONG.

BY THE REV. I. M. NEELE, TRINITY COLLEGE, CAMBRIDGE.

Come, messmates! 'tis time to hoist our sail,
It is fair as fair can be;
And the ebbing tide and northerly gale
Will carry us out to sea.

So down with the boat from the beach so steep,
We must part with the setting sun;
For ere we can spread out our nets in the deep,
We've a weary way to run.

As through the night-watches we drift about,
We'll think of the times that are fled,
And of Him who once call'd other fishermen out
To be fishers of men instead.

Like us, they had hunger and cold to bear;
Rough weather, like us, they knew;
And He who guarded them by His care
Full of was with them too.

'Twas the fourth long watch of a stormy night,
And but little way had he made,
When He came o'er the waters and stood in their sight,
And their hearts were sore afraid;

But He cheer'd their spirits, and said, it is I,
And then they could fear no harm;
And though we cannot behold His arm,
He is guarding us still with His arm.

They had toil'd all the night, and had taken nought;
He commended the stormy sea;
They let down their nets, and of fishes caught
A hundred and fifty there.

And good success to our boat He will send,
If we trust in His mercy aright;
For He pitieth those who at home depend
On what we shall take to-night.

And if ever in danger and fear we are toss'd
About on the stormy deep,
We'll tell how they once thought that all was lost,
When their Lord "was fast asleep."

He saved them then—He can save us still—
For His are the winds and the sea;
And if He is with us, we'll fear no ill,
Whatever the danger be.

Or if He see fit that our boat should sink,
By a storm, or a leak, like lead,
Yet still of the glorious day we'll think,
When the sea shall yield her dead;

For they who depart in his faith and fear
Shall find that their passage is short,
From the troublesome waves that beset life here,
To the everlasting port.

SCOTTISH EPISCOPACY.

BISHOP SKINNER AND THE REV. SIR WILLIAM DUNBAR.

On Sunday, the 13th of August, the following extraordinary document was publicly read in all the Episcopal Chapels in Aberdeenshire:—

In the name of God. Amen. Whereas the Reverend Sir William Dunbar, Baronet, late minister of St. Paul's Chapel, Aberdeen, and a presbyter of this diocese, received by letters dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did, on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor in Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us, his proper Ordinary, and withdrew himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and, notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most undutiful and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty which the laws of the Catholic Church have recognised as binding on her priests, and hath placed himself in a state of open schism; and whereas the said Sir William Dunbar hath, moreover, continued to officiate, in defiance of our authority; therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen, aforesaid, sitting with our clergy in Synod, this tenth day of August, in the year of our Lord one thousand eight hundred and forty-three, and acting under the provisions of Canon XLII., do declare that the said Sir William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical body, wherein the one spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church, from which danger we most heartily pray that God, of his great mercy, would keep all the faithful people committed to our charge, through Jesus Christ our Lord. Amen.

Extracted from the minutes of the Synod of the diocese of Aberdeen, holden at Aberdeen, on the 9th and 10th days of this present month of August, one thousand eight hundred and forty-three, by me.

ARTHUR RANKEN, M. A., Synod Clerk "The inquiry will naturally arise, What circumstances have led to this strange exercise of Episcopal authority. We give the narrative of the case, as compiled by our able and trustworthy contemporary the Witness.

In sad and sober earnest, the facts of the case are the following:—

Sir William Dunbar accepted the charge of St. Paul's Chapel in Aberdeen, on the 26th May, 1842, which had been offered to him by the constituent members of that chapel, with whom lay the power of presentation.

Prior to this, the congregation of St. Paul's had formed a junction with the Scottish Episcopal Church in January, 1841. Up to this period, through a course of 120 years, it had existed as an English Episcopal congregation, entirely independent of, and unconnected with, the Scottish Episcopal Church.

When Sir William entered upon his charge, he found this junction completed under a document entitled "a Deed of Union, &c." This deed contained the conditions of union on the one side and on the other. When, therefore, he was called upon in July, 1842, to sign the Canons of the Scottish Episcopal Church, it is manifest that his signature could never with justice be interpreted in such a manner as to involve an infringement of the conditions of union.

One of these conditions secures to the congregation of St. Paul's, all the "rights and privileges" which they enjoyed before the union, as English Episcopalians; and further declares, that any infringement of them on the part of the Scottish Episcopal Church shall, ipso facto, dissolve the union. During the last few months, Sir William has found these conditions infringed in several particulars of vital moment.

I. The Bishop censured him, and threatened further proceedings, because Sir William refused to be present at, or to take any share in, the administration of the Lord's Supper according to the formula of the Scottish Episcopal Church.

II. The Bishop refused to administer the rite of confirmation in St. Paul's Chapel, but only in St. Andrew's, where at least one service totally and vitally distinct from the service of the Church of England is used.

III. Sir William was farther threatened with ecclesiastical censure, unless a collection for the Scottish Episcopal Church Society were made in his congregation, which collection the managers of St. Paul's (who, by the constitution, as confirmed in the Deed of Union, had full powers in this respect) refused to sanction.

In consequence of these utterly unjustifiable encroachments upon the "rights and privileges" of his congregation and himself, Sir William found himself placed in this dilemma. He must either submit to these encroachments, and so be the instrument of making the conditions of the Deed of Union a dead letter, or he must withdraw his signature from the Scottish Episcopal canons, as enforced by the Bishop, which had been proved to be utterly incompatible with such union.

Sir William could not, and did not, hesitate as to the alternative. He withdrew himself, on 12th May, 1843, from the jurisdiction of a Bishop who, by his pressing unqualified submission in certain points, infringed the conditions of the Deed of Union, binding equally upon himself and Sir William.

On the 21st of June, 1843, the constituent members of St. Paul's Chapel met, and by a very large majority resolved, that "the Deed of Union between this congregation and the Scottish Episcopal Church is, from this date, annulled and void," and "that the thanks of the constituent members of St. Paul's Chapel are due to the Rev. Sir William Dunbar, for his conduct in defending their rights."

The whole case, therefore, lies in a nut shell. Sir William

had his call from the constituent members of St. Paul's. He was "duly elected" by them; and in terms of the constitution "THEREBY HAD right to exercise his functions, and to receive the emoluments of his office." He immediately thereafter entered on his pastoral duties;—he preached, he administered the sacrament, and solemnized the rite of matrimony, BEFORE he was inducted by the Bishop (which, according to Canon IX. of the Scottish Episcopal Church, he could not have done, had his ministerial authority been derived from, or dependent upon that Church.) On discovering afterwards that the conditions of the Deed of Union, which he was bound conscientiously to maintain, were infringed, he did nothing more than, in consistency with his own principles, and in honesty to the constituent members who gave him his call under the Deed of Union, he was constrained to do;—he returned to the position which he occupied before he was inducted; he preached, he administered the sacraments, and solemnized the rite of marriage, as he had formerly done under the same legal authority, viz., the constitution of the chapel, and under the same ecclesiastical authority, viz., his letters of English orders; and for THIS, and nothing more, with a character unstained, and with unquestioned devotedness in his Master's cause, he is thus openly branded as an outcast from "the mystical body of Christ," beyond the pale of the communion of saints, so that no one shall join in sacraments or prayers with him!! Truly, this is the very height of spiritual despotism,—a very remarkable specimen of Episcopal insanity!

Meanwhile, however, it is gratifying to know that Sir William Dunbar is steadfastly holding on his way, despite of bishops sitting in Synod with their clergy, and their childish imitation of Romish thunder. The blow which bigotry aimed against him has recoiled upon the infatuated men who originated it. Nothing which they could have devised could possibly tell with greater effect in Sir William's favour than this absurd manifesto. Strong as his position always has been, this has made it stronger still. It was intended to frighten him, but, in truth, it has made him feel that the last shot of his opponents has been fired, and very blank cartridge it is. It has convinced him of the rectitude, nay, the necessity of all that he has done, and has nerved him with renewed vigour to hold fast the important position which has been so providentially assigned to him. His people likewise, as they will always be when led on by sound scriptural zeal and uncompromising faithfulness, are confirmed in their attachment to their pastor, and have made his struggle their own. The number of his congregation has been nearly doubled since the beginning of the year, and the bishop's bull has tended still farther to its increase. Blessed be God for the testimony which minister and people are raising for "pure and undefiled religion," against all the shapes and shades of the "mystery of iniquity!"

DEFAMATION AND LIBEL.

The following is an abstract of the act to "amend the law respecting defamatory words and libel." It received many alterations in the Commons, but the Lords did not press resistance to such curtailments, &c.:—

"Preamble.—For the better protection of private character, and for more effectually securing the liberty of the press, and for better preventing abuses in exercising the said liberty, be it enacted, &c.

"1. That in any action for defamation, it shall be lawful for the defendant (after notice, in writing, of his intention so to do, duly given to the plaintiff at the time of filing or delivering the plea in such action,) to give in evidence, in mitigation of damages, that he made or offered an apology to the plaintiff for such defamation before the commencement of the action, or as soon afterwards as he had an opportunity of doing so, in case the action shall have been commenced before there was an opportunity of making or offering such an apology.

"2. That in an action for a libel contained in any public newspaper or other periodical publication, [or other periodical publication, introduced by the Commons and admitted by the Lords,] it shall be competent to the defendant to plead that such libel was inserted in such newspaper or other periodical publication without actual malice, and with gross negligence; and that before the commencement of the action, or at the earliest opportunity afterwards, he inserted in such newspaper or other periodical publication a full apology for the said libel; or, if the newspaper or periodical publication in which the said libel appeared should be ordinarily published at intervals exceeding one week, had offered to publish the said apology in any newspaper or periodical publication to be selected by the plaintiff in such action; and that every such defendant shall, upon filing such plea, be at liberty to pay into Court a sum of money by way of amends for the injury sustained by the publication of such libel; and such payment into Court shall be of the same effect, and be available in the same manner and to the same extent, and be subject to the same rules and regulations, as to payment of costs and the form of pleading, except so far as regards the pleading of the additional facts hereinbefore required to be pleaded by such defendant, as if actions for libel had not been excepted from the personal actions in which it is lawful to pay money into Court, &c.

"3. That if any person shall publish, or threaten to publish [or threaten to publish,] introduced by the Commons and sanctioned by the Lords,] any libel upon any other person, or shall directly or indirectly propose to abstain from printing or publishing, or shall directly or indirectly offer to prevent the printing or publishing, of any matter or thing touching any other person, with intent to extort any money, or security for money, or any valuable thing, from such or any other person, or with intent to induce any person to confer or procure for any person any appointment or office of profit or trust, every such offender, on being convicted thereof, shall be liable to be imprisoned, with or without hard labour, in the common jail or house of correction for any term not exceeding three years; provided always, that nothing herein contained shall in any manner alter or affect any law now in force in respect of the sending or delivering of threatening letters or writings. [The concluding proviso introduced by the Commons.]

"4. Knowing false defamatory libel punishable by imprisonment and fine.

"5. Malicious defamatory libel punishable by imprisonment or fine, or both.

"6. Provisions as to proceedings upon the trial of an indictment or information for a defamatory libel; and with respect to double pleas; and with a proviso that nothing in this act contained shall take away or prejudice any defence under the plea of 'Not guilty' which it is now competent to the defendant to make under such plea to any action or indictment or information for defamatory words or libel.

"7. As to evidence to rebut prima facie case of publication by an agent.

"8. Enacts, that on prosecution for private libel defendant entitled to costs on acquittal.

"9. As to interpretation of act.

"10. Enacts that this act shall take effect from the 1st day of November next; and that nothing in this act shall extend to Scotland."

REBECCA'S ACCOUNT OF HERSELF.

(From the Welchman.)

We have received a communication from "Rebecca," of which the following is a copy. We shall abstain from all comment on this singular production of that rustic Queen's pen, and merely observing that the original bears about it, in abundance, internal as well as external evidence of its authenticity, we leave it in our readers' hands:—

"Mr. Welchman, sure you will be surprised at seeing my signature to this letter. I am not ashamed of my name, Sir; I glory in it. The world does me injustice, and even my own countrymen despitely treat me; but my trust is in the goodness of Rebecca's cause, and in the might of the Lord of Hosts. I am strong in courage, in determination, and in numbers. Rebecca will obtain her rights.

"In vain you strive to save a gate
By threatening blood and slaughter;
Your swords shall ne'er intimidate
Rebecca and her daughter.

"The cheating toll trusts may complain;
The mayor may roar his 'riot';
Till Becca do her rights obtain,
She never will be quiet."

Rebecca's rights once obtained, we shall be as quiet as mice; there will then be no further strife between the slaves (slaves no longer) and the slave-drivers. It is in vain to employ special constables; the rural police will be of no use; and as to the soldiers, I should think, Sir, that English gentlemen and brave Dragoons might sure be more suitably employed than by being turned into pike and toll men; they are, however, of no use in the world, and to their long swords, saddles, bridles, Rebecca sings 'wack fol de riddle lol.' Rebecca bids defiance to all of them: we don't care a straw for all the soldiers, rural police and special constables, for Rebecca can bring into the field a better force and a much more numerous one. Rebecca is more than 100,000 strong. The people, the masses to a man throughout the three counties of Carmarthen, Cardigan, and Pembroke, are with me. Oh, yes, they are all my children; when I meet the lime-men on the road covered with sweat and dust, I know these are Rebecca's children—when I see the coalmen coming to town clothed in rags, hard worked and hard fed, I know these are mine, these are Rebecca's children—when I see the farmers' wives carrying loaded baskets to market, bending under the weight, I know well that these are members of my family—these are the oppressed sons and daughters of Rebecca. When I see (the manuscript here for several sentences together is illegible, the words "blood and oppression, loyalty and Rebecca" being the only ones that can be deciphered,) "I blush for my countrymen, and resolve to regenerate them. My children are simple, without information and politics. They shall not always be thus. If God spare the life of Rebecca, she will work out their redemption; and if she dies, Miss Cromwell and a band of brave mountaineers can cut their way through every obstacle. We must be free. I say it. I who command, I the Rebecca and Regenerator.

"Fiarwelwch, Fiarwelwch. Mr. Welchman, they say you are a Saxon born; be sure you are true, and belie not the bright and glorious reputation of the great—the governing—the brave and wise Britons. The Government commission sent down to listen to and redress our grievances is English—Rebecca and her children rejoice. For we know that England will do more for oppressed Welchmen, than Wales itself with its jobbers and degenerate gentry would ever have done. But it was Rebecca who gave the word of command. It was she who brought down the envoy from the seat of the Imperial Legislature. Once more, Sir, fiarwelwch—Rebecca's heart bleeds for her countrymen—she hath compassion for her countrymen—contempt for cowardice—hatred for oppression, and love for all honest independence. By these presents let all men know, "REBECCA."

CHATEAU OF EU.—The Chateau of Eu is Louis Philippe's private property, not a royal domain; it is his favourite retreat, and there he has chosen to receive his fair guest, Queen Victoria. What, then, are its attractions? Apparently, they are the very privacy of the place and its difference from state residences; for the description in the Hand-book of France shows it to be just the beau-ideal of a French chateau:—

"Eu is chiefly remarkable on account of its chateau, belonging to King Louis Philippe, who inherited it with the Comte d'Eu from his mother, daughter and heiress of the Duc de Penthièvre. His Majesty spends here in retirement a few weeks of every autumn. It is a low building of red brick, surmounted by high tent-shaped roofs of slate, like the pavilions of the Tuileries; and is without architectural beauty. It was built in 1578, by Henry oforraine, Le Balafre Duc de Guise, on the site of a castle which had belonged in turn to the Lignans, the Briennes, the Artois, the Cleves, and the St. Pols, and which was burnt down by Louis the Eleventh, (1475,) to punish the treachery of the Comte de St. Pol. It has been much augmented by the present King, and splendidly fitted up; the walls being clothed with a collection of historical and family portraits, including those of the Royal Family and the various lines of the Counts of Eu, to the number of 1,100. Many of them are copies, others are mere furniture-pictures; yet the collection is highly interesting, and the formation of it seems to have given rise to the grander gallery at Versailles, which this resembles on a miniature scale. There appears to be no other arrangement than that of making a certain number of pictures fit into certain spaces; names, dates, nations and families are intermixed, and the walls are covered with them from the top to the bottom of the house. As the pictures are chiefly valuable in an historical point of view, not as works of art, and as every one bears its name on the frame, it is useless to enter into long details, which would merely be to give a list of the most eminent names in French history. * * * The small chapel, a mixture of Gothic and Italian in its decorations, has some modern painted glass windows from Sevres; one is a portrait of St. Amelie, after the picture by Paul de la Roche. The park or grounds are less attractive than the palace, being a wilderness of trees, mostly weedy elms, planted in rows, with angular terraces, a gloomy canal, and muddy circular ponds beset with willows. No advantage has been taken of the slopes of ground—no taste shown in laying out the brotherhood of alleys and formal parterres. Mr. Loudon might make something good out of it. Only on the left of the castle a few ancient beeches survive; beneath whose branches the Balafre Duc de Guise heard the suits of his vassals, and concerted plots against his sovereign. Here a small space has been railed in by the King, who has affixed this inscription:—"Ici les Guises tenaient conseil au XVI. siecle." At the extremity of the grounds is a terrace, overlooking the gap through which the Bresle, quitting the bare and dull valley, enters the sea; and the little village, Trepport, is perceived at its mouth. On this terrace is a brick pavilion, fitted up by poor Mademoiselle, during the time she was banished to her estate at Eu by the tyrant Louis the Fourteenth, for refusing to marry the paralytic and imbecile King of Portugal. Louis Philippe has restored it, and ornamented it with pictures of the events of her life. Trepport, the port of Eu, three miles distant, is a fishing village of 2,265 inhabitants, having an old church with a fine portal. It is supposed to be the ulterior portus of Julius Cæsar."

IDOLATRY AND PUSEYISM IN CEYLON.—The society of the Cinnamon Isle has been recently agitated by two circumstances, which involve the character of one of the highest of the political authorities, and the chief ecclesiastical authority of the Island. We allude to the exhibition of the Holy Tooth of Boodha, and the expulsion of the Chief Justice from the list of Vice-Presidents of the Church Missionary Society. There exists at Candy, as it appears, a precious relic of Boodha, in the shape of a tooth, which is as much an object of veneration among his followers as the wood of the true cross is in some parts of Europe. Whether the tooth had been lost and has been recently found, or whether it is exhibited only at long intervals, we cannot gather from the journals of the island. But it appears that a sight of it is considered an act of surpassing merit by the votaries of that religion. A great number of them, both residents of the island and pilgrims from beyond seas, appear to have assembled at Candy about the 8th of April, when Mr. Buller, the Resident, produced the venerable tooth, and caused it to be produced to the assembled multitude. They approached it with feelings of humble devotion, not unmixed with gratitude to the gentleman to whose instrumentality they were indebted for this invaluable privilege. The prominent part taken by the representative of the British Government in this idolatrous ceremony, has naturally roused the indignation of the Christian part of the community. They consider the face of the gates re-enacted, in their island, in the face of the Holy Tooth; and they deeply regret that the Queen's Government should compromise itself in the eyes of Europe, by thus wantonly allowing itself to be mixed up with such absurdities. They regret that the unhallowed connection of Government with native superstition, after having been extinguished on the continent of India, should find an asylum in the Island of Ceylon. Deeply, however, as we may regret the humiliation of this procedure, the expulsion of the Chief Justice from the committee of the Church Missionary Society, by order of the Bishop of Madras, creates feelings still more painful. It is not upon slight grounds that a dignity of the Church would be au-

thorised to inflict such an insult on any man, still less upon an individual who sustained so high and impor tant an office in the public administration as that of Chief Justice of the Island. And what is the Judge's offence? As far as we can ascertain, it is nothing more than the sym pathy he has manifested towards all, within or beyond the pale of the Established Church, who were employed in imparting a knowledge of divine truth to the benighted heathen. He had liberally assisted all missionaries, without reference to denominational differences. He had ventured occasionally to attend their chapels, where he had heard the pure Word of God preached, though unaccompanied by the ritual of the Church of England. The Chief Justice is considered by a bishop unworthy to act as Vice-President of a missionary society—he is ignominiously expelled from it, because, in addition to a subscription of 50*l.* a-year to its funds, he ventures also to assist all others engaged in the same blessed employment. Is this that lovely form of Christianity which is expected to wean off idolaters from their superstitious, and attract them to the standard of the Cross? Is this exhibition of sectarian bigotry, for we can call it by no milder name, calculated even to strengthen the cause of that Church, which the bishop would appear to have more at heart than the interests of Christian missions.—Friend of India.

MASSACRE OF THE NESTORIAN CHRISTIANS.—The expedition of the Pasha of Mosul against the Mountain Nestorians has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries, the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts, and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity, the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of scientific and learned men been awakened with respect to them, than this terrible visitation befell them, and the public is called upon to sympathise with them in their destruction, before, perhaps, it had become generally aware of their existence.

FATHER MATHEW.—A correspondent of the London Standard supplies some particulars of the family of the Rev. Theobald Mathew, whose mission in the Metropolis has made him an object of special interest. The genealogist states that the family carry back their pedigree to the Welsh Gwaythvoed, King of Cardigan, through Sir David Mathew, Standard-bearer to Edward the Fourth. Admiral Thomas Mathew was descended from the same knight. A lineal descendant of Sir David went from Llandaff to Ireland about the year 1610, and married the widow of Lord Thurles, mother of the great Duke of Ormond—the first of many alliances between the Butler and Mathew families. Eventually, the possessor of the estates became Earl of Llandaff; but at the death of the last Earl, the title expired, and the property went to his sister, Lady Elisha Mathew; who, dying in 1842, left them to the Viscount de Chabot, a French nobleman with extensive connections in Ireland, brother-in-law to the Duke of Leinster, but not at all related to the Mathew family. The executors to Lady Elisha's will were the duke and her relative Father Mathew; but Mr. Mathew refused to act; nor does he interfere in the litigation at law of which the will is still the subject.

Father Mathew, on terminating his London Mission lately, stated, in his farewell speech, that he had administered the pledge to nearly 70,000 persons in the metropolis.

A MARVELLOUS BOOK.—Court gossips are continually amusing themselves by whispering about a wonderful book, which the French King has had in preparation for a long time, and which, at some distant period, is destined to astonish the world, by its strictures on the monarchs and the statesmen of the present day. This book, I believe, is nothing else but a diary which his Majesty has been in the habit of keeping for many years, and in which he is understood to write nothing but what he really thinks, not only of the Ministers and leading political characters of his own country, but of the monarchs, ambassadors, and ministers of all countries with which he has had communication—that is, of all countries in the world. If what is said, be correct, the King designs the diary for publication; but it is said to be directed in his will, that it shall not be given to the world until 30—some accounts say 50—years after his death, when, of course, all the people with whom it deals will be laid in the silent tomb.—Edinburgh Register.

IMPERISHABLE BREAD.—On Wednesday, in the Mayor's private room, at the Town-hall, a box of bread was opened which was packed at Rio Janeiro nearly two years ago, and proved as sound, sweet, and in all respects as good, as on the day when it was enclosed. This bread is manufactured of a mixture, in certain proportions, of rice, meal, and wheat flour. The coarsest quality of flour may be used, and will produce bread not inferior to that made of the finest description of flour by the ordinary method. It is also, we are informed, extremely nutritious, very beneficial to the system, and a certain antiscorbutic. Some of it was eaten by the Mayor, who pronounced it excellent, in which opinion he was joined by all present. It was asserted by M. Alzard, the discoverer of the process, that the bread would keep two centuries without the slightest alteration. He has secured the right to manufacture it in this country by patent.—Liverpool Mail.

CAUTION IN THE USE OF GUNS.—Never purchase or shoot with a gun that is not perfectly sound in all its parts, and especially in the inside of the barrels, and in the construction of the locks; and whether new or second-hand, be well assured of its having been manufactured, bona fide, by a respectable gun-maker, and not merely got up for sale, under a deceptive exterior, and a pirated name upon it. Never suffer a gun, at any time, to be held for a moment, or even carried, so as to be likely to come in the direction of either man or beast. Never put your hand or arm upon the muzzle of a gun, or lean over it. Never blow into a barrel of a gun, whether loaded or unloaded. Never use a gun for any other purpose than the one for which it is obviously intended; and especially as a hammer, a mallet, a walking stick, or a bush-beating stick; as a hook to draw the boughs of a thorn or tree towards you; as a staff to "bang dog," to lean upon, or support yourself; to assist your fat friend up a bank, over or out of a ditch, or as a prop or leaning pole, to help yourself over hedge or ditch; nor is there any occasion to take flying leaps with it in your hand, however anxious you may be to display your agility. Never take a loaded gun into a house, unless the caps, or primers, be first removed, and the tops of the nipples rubbed with a glove or handkerchief; the gun to be kept in your own hand, or immediately placed under a lock and key.—Sporting Review.

JACK KETCH.—This sobriquet of the common hangman is perhaps, not generally known to have been derived from Sir Richard Jaquet, of whom no other memorial exists, but an almost unintelligible deed of the reign of Edward VI. wherein he is appointed Lord of the Manor of Tyburne, with its appurtenances, including the gallows. It is to a corruption of Jaquet that antiquaries attribute Jack Ketch.

The following is a negro's definition of reading:—"My dear gode broders, I hab de pleasure to inform you all, dat readin' is de power of hearin' wid de eyes, instead ob de ears." To gain extensive usefulness, seize the present opportunity, great or small, and improve it to the utmost.