

lands and feet to the cross before its erection or after it. If the body was too heavy to be supported by the nails, cords were used in addition. This was a lingering and therefore a horrible death—but rendered more so by other circumstances. Often the birds of prey flocked to the suspended culprit, and plucked away such parts of his flesh as they preferred, or if the cross was not very elevated, the same friendly office was performed by wolves or dogs. Sometimes a merciful bystander pierced the body with a spear, and thus ended the lingering torments of the sufferer. At other times he was stifled by the smoke of a fire expressly lighted for the purpose at the foot of the cross—or the torments ended by burning. If no birds or beasts of prey arrived to devour the carcase, it was suffered, like a wretch on our gibbets, to drop piece by piece until nothing remained. “Suffixorum corpora crucibus,” says Seneca, “insuam sepulchram defluunt.”—“To this cruel and barbarous death, which Cicero calls “*crudele terribilissimumque*,” none were condemned but slaves and the vilest malefactors. Hence the cross itself is styled *arbor infelix*, infame lignum, *cruciatu servilis*. In general it was erected by the side of some great road, that the ignominy and severity of the punishment might be witnessed by thousands. This punishment was of great antiquity—invented, according to Cicero, by Tarquin the Proud. It remained in force until the time of Constantine the Great, who from reverence to the symbol of Salvation, abolished it throughout the Roman world.

There are some coincidences connected with the appearance of Comets, which, to say the least, are very remarkable. In 1607, Halley's Comet, as this year, appeared in October, and it is stated by Dr. Fisher that the winter which followed was severely cold and that a drought prevailed. The appearance of the Comet that year and the present, are the only ones, so far as is known, which took place in the month of October.

The New York Gazette lately gave an account of a newly patented stove, exhibited in that city, which not only warms rooms, but does the cooking, without the consumption of any fuel whatever, and at comparatively

no expense. The editor of the Gazette saw a beef steak cooked and bread baked, of both which he partook, and might have washed them down with a dish of tea made from water which was done, by the slacking of two cents worth of lime—and the fire was worth as much after it was slacked, for the purposes to which it is ordinarily applied, as before.

WHAT IS LAW LIKE?—Law is like a country dance—people are led up and down in it till they are fairly tired out. Law is like a book of surgery—there are a great many terrible cases in it. It is like physic too—they that eat the least of it are best off. It is like a homely gentleman—very well to follow—and like a new fashion—people are bewitched to get into it—and like bad weather—they are glad to get out of it.

COMFORT TO THE AFFLICTED.

When you are deeply grieved yourself, from any cause, look around, you may find some unhappy person, to whom you may do good. There is a sweet relief in this. Every tear you wipe away from a widow's or a sick man's face, will be a drop of balm to our own wounded heart. Thus you seem to get amends of the adversary. Satan would tempt you to selfish grief and misanthropy—break forth into active well doing, and you utterly thwart him.

How sudden do our prospects vary here!
And how uncertain every good we boast!
Hope oft deceives us—and our very joys
Sink with fruition—pall, and rust away.
How wise are we in thought! how weak in
practice!
Our every virtue like our will is—nothing!

CURIOUS PARTICULARS RELATING TO MARRIAGE.

The intervention of a priest, or other ecclesiastical functionary, was not deemed in Europe indispensable to a marriage, until the Council of Trent, in 1409. The celebrated decree passed in that session interdicting any marriage otherwise than in the presence of a priest, and, at least, two witnesses. Before the time of Pope Innocent III., (1118.) there was no solemnization of marriage in the church, but the bridegroom came to the bride's house, and led her home to his own, which was all the ceremony then used. Ranns were first