

Fading.

The past is fading, fading, Never to come back again; The cypress tree is shading Half of the sunny plain. Unchanged, I wait, in each well-known scene. Not a branch shows new in the hedgerows green; Just so the lark from the meadow syring, When life and I alike were young; Just so the plover peeped to light, When I and April batted the night. Yet Nature's self-perpetuating, Is the sense of something gone; The past is fading, fading, And the wheel of time rolls on. The past is fading, fading, And gathered in its hold, Its mighty pitious fading, In much we prize of old; The grass grows rank o'er many a grave Of the young and joyous and gay and brave. Many a well-loved voice is hushed, Many a golden hope is crushed, Many a happy dream is o'er, With a smile of kindred, friend and lover. The past is fading, fading, The blood runs cold and slow; Harsh wisdom is degrading, The creeds of long ago. The past is fading, fading, We cling and pray in vain, Where the cypress tree is shading, The tombs of all the slain. Blest by the years and put aside, The darlings of love, and the idols of pride, O'er by the frail links part, Hand drops from hand, and heart from heart; One by one the sweet things given To lighten earth go back to heaven, To love and life pervading, Sigh the sense of something gone, And the past is fading, fading, And the wheel of time rolls on. London World.

Religion and Fashion in Madagascar.

From a work recently published in England, entitled *Twelve Months in Madagascar*, written by Joseph Mullens, D.D., the well-known missionary, we make the following extracts illustrative of the manner in which the Christians of the Island conduct worship, and also affording a view of their fashions: "We had the pleasure of worshipping with the Queen in the camp. From the royal platform the sight of the vast congregation was very striking. There were eight thousand persons present, of whom the inner and larger portion were seated on the ground. Beneath the platform, and just in front of the Queen, were several rows of women who formed the choir. Beyond them in the centre were the women and ladies of the general congregation. The men were on the right. And a broad circle of men behind both closed them all in. The dress of all was exceedingly neat and clean. The men wore the large straw hat, usual to the Hovas, with its black velvet band. The lambas both of men and women were to a large extent white; but many were striped with black, many wore blue, others of a check pattern, and a great number were stamped with pink flowers. Exposed to the sun, the men kept their hats on, and when he shone forth brightly, an army of umbrellas were put up, dark and light blue, brown and white, to temper the heated rays. Over all was a sky of pale blue, flecked with clouds driven rapidly by the strong south-east winds. The platform was crowded with the ladies and officers of the Court, conspicuous amongst whom, and seated close to the Queen, was Elovana, the governor of the Tanala tribes. Most were on the ground; the few chairs had been brought up by their occupants and were of various shapes and sizes. The Queen was simply dressed in a white lamba, with a large Bible on her knee; the scarlet umbrella was held above her head. "The service was after the Congregational and Presbyterian order, and was conducted by the native ministers with as much propriety as services are among the oldest churches in England. The service was opened by an anthem, in which the 91st Psalm was sung through, the band accompanying in a most appropriate manner. The Scriptures were then read and prayer offered. Again the third chapter of Lamentations was sung very sweetly, and the first sermon followed from the text: 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' The favourite hymn of the Malagasy, No. 46, was next given out, and was sung by the congregation with great spirit; the Scriptures were again read and prayer offered. There was another hymn from the 'Pilgrim's Progress,' a favourite also; and then preaching, after which the usual dismissal hymn was sung and the blessing pronounced, and the vast congregation dispersed." Dr. Mullens also describes a remarkable scene when the Queen was present at the public examination of the schools, in which she takes great interest. He says: "The Queen wore a dress of light green watered silk; above it was her scarlet velvet mantle; and she wore a large gold coronet. Her chair was of scarlet and gold; and her footstool was one that had been worked by one of Mrs. Shaw's girls, and had been presented to her on the previous day. The assembly was very large; there must have been fifteen thousand people present. As soon as the Queen appeared the assembly rose; and when she stood in her place, a general salute was presented, the Prime Minister also was saluted as Commander-in-Chief of the army; and the business of the day was proceeded with. A royal speech in Madagascar takes a peculiar form, derived doubtless from long tradition; it contains many antique phrases and modes of address; and its general style of appeal to the people, points to the days when the entire tribe was taken into consultation by the chiefs and rulers, and a general vote settle the question in hand. After expressing in a clear and distinct voice her pleasure in meeting her people once more, the Queen uttered several sentences, usual to those assemblies, in which she dwelt upon the close and affectionate relations subsisting between them and herself. 'You are a father and mother to me; having you I have all. And if you confide in me, you have a father and a mother in me. Is it not so, O ye naked heaven?' To which, with a

deep voice, the people reply, 'It is so.' Passing at length to the subject specially before her, the Queen said: 'My days in the south are now few; for I am about to go up to Imerina; therefore I will say a word about the schools. And I say to you all here in Betsileo, whether north of the Matsiatra or south of the Matsiatra, cause your children to attend the school. My desire is that, whether high or low, whether sons of the nobles or sons of the judges, or sons of the officers (here she used the Betsileo term, Andovolava), or sons of the centurions, let all your sons and let your daughters attend the schools and become lovers of wisdom. "The hats on the ground were something wonderful. Such a collection of specimens of the genuine British headpiece, it would be difficult to gather in London itself, except amongst the stores of its Servian inhabitants. They were of all ages, shapes, and sizes. They have been kept with extraordinary care. Not one was black; they were all brown. But not the rusty brown of London, and its dust underneath and is gloomy skies overhead. It was a rich, glossy brown, due to the sun and the fresh breezes of Madagascar. There was the tall hat, an astonishing production; the French hat, the narrow brim curled up, and the brim sloping off into infinite space. And there were numerous choice specimens, the original owners of which it was impossible for the initiated to mistake. As he looked with deep interest on those neat low crowns and broad brims, one of the Friends present declared that they could have come from no other place in the three kingdoms than an Essex Quarterly Meeting. To me all this was most suggestive. Antiquated hats, tall collars, costumes of days gone by, worn with satisfaction and believed to be perfectly proper, brass bands, and the roar of guns, indicate ideas; and show the phases of opinion and of social life through which this most interesting nation is passing.

The Pope a Prisoner.

The Roman correspondent of the *Philadelphia Presbyterian* writes: "Everybody knows that the Pope is a voluntary prisoner within the Vatican. He has not crossed the line since the day when Victor Emmanuel entered Rome, and wrenched the temporal power from his hands. In the church of St. Peter, the fuller title of which is *San Pietro in Vaticano*, as really a part of the Vatican, and which is connected by a door with the rest of the enormous pile of building, it was the costume of the *Pontifex Maximus* in person to celebrate high mass on three great festivals every year; and great days they were for Rome. But not even in that church has Pius IX., exhibited himself or officiated for five years. The "prisoner of the Vatican," he loves to style himself, so as to excite the sympathy of his credulous subjects. The prisoner of the Vatican! But he is self-immured. He is at as full liberty to go through Rome, or any where else, as any other man. The prisoner of the Vatican! And what is that? I venture to say that no one, who has not in person explored it, can form any thing like an adequate idea of what that place really is. After all that I had read and heard about it, I felt, as I went through its almost unfathomable rooms, and corridors, and halls, and walks, like exclaiming what the Queen of Sheba, "Behold, the half was not told me." The truth is, the Vatican is a magnificent *rus in urbe*. With it are two beautiful gardens, one of which, at set times is open to the public, while the other, and far the larger of the two, with which is also connected quite a little forest of trees, is reserved for the Pope himself, and those that are associated with him. It is as large, I have been told, as the whole city of Turin was up to the establishment of the present kingdom of Italy. It contains eleven thousand apartments of various sizes. As a specimen, the corridor of the Library is one thousand and seventy-two feet long. Such books, paintings, sculpture, curiosities as are stored up in its ample rooms! I visited it after I had examined some of the other treasure-palaces and churches of the baptized Pagan city; and with all that I had seen, wonder struck me as I crossed its threshold, and grew upon me as I wandered from room to room. For four hours a day a part of this palacety is thrown open to visitors. Then the Pope abandons that part; but when it is closed to outsiders he can enjoy himself therein. Beautiful walks! Gorgeous halls! Mighty rooms! I have been told, too, that in the portion which is not thrown open to the public visitors, six or seven thousand of his retainers live with him. He has also his three hundred Swiss Guards in their gaily-coloured dresses, fifty of the National Guard, and one hundred *gens d'arms*. And thus and here poor Pius is a prisoner!

A Good Church Member.

He believes in his church. He loves it. He gives himself for it. He prays for it, and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, and avoids those things which may grieve them, or cause them to offend. He is charitable in his judgments, and promotes peace. He feels it a duty to build up his own congregation rather than another congregation. He cheers his brethren and pastor by regular attendance upon the public services. He helps the pastor, and does not leave him to preach, to empty pews, with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He does not long continue delinquent in duty to the church, so as to become liable to discipline. He keeps his covenant, solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let living stones be laid into the spiritual temple.—*Reformed Church Herald*.

Something About Soups.

A correspondent sent us some time ago an account of Prof. Blot's manner of making soup. The recent death of Prof. Blot gives it especial interest. He was earnestly engaged in the attempt to teach our people better and more economical use of food than is generally practiced, and his loss is greatly to be regretted. "Pot-au-feu.—Six pounds of fresh beef, (ribs, knuckles, or loin,) in a crockery kettle, with five quarts of cold water, salt, and a little pepper, on a slow fire. Take off the scum carefully when it rises. Add two white onions with one clove in each, a small parsnip, a carrot, two middle-sized turnips, half a head of celery, two leeks, two sprigs of parsley, one thyme, a clove of garlic, a bay leaf, and a little caramel to color it. Simmer five or six hours. Dish the meat with the parsnips, turnips, and leeks around it, to be served warm after the soup or kept for the next day. Strain the broth, skim off the fat at the top, put back on a good fire, and at the first boiling, pour on croutons in the soup-dish and serve." Thus endeth the Professors receipt. Observe, firstly, that you must use a "crockery kettle,"—that is, some good soup-kettle. Many are the husbands who expect as good home-made soup as they get at first-class restaurants, and many are the discouraged wives who would gladly cook to please their husbands, but who neither of them dream that anything better than a common iron kettle is necessary in which to make nice soup. So, nine times in ten, the soup is more or less flavored with iron. Professor Blot always says "a crockery kettle" or "stew-pan," when he mentions the utensils for cooking any dish, meaning the glazed or enameled ware. Marion Harland tells us never to cook onions in an iron kettle. Observe, secondly, that you are to simmer your soup "five or six hours." To simmer is to boil gently, yet the boiling should not cease for a moment during those five or six hours. Observe, thirdly, that you must skim off all the fat. Many people imagine that the melted tallow gives richness to the soup, but all the cooks agree in saying, "take off all the fat,"—and so, I think, says every educated stomach.—*Am. Agriculturalist*.

Beach on Beecher's Theology.

Mr Beach has come prominently before the country as the great advocate of Mr. Tilton in the celebrated Beecher trial. He is evidently a master of his art, a man of powerful intellect, terribly in earnest when he comes to plead his client's cause before judge or jury, and not reluctant to use almost any weapon of offence or defence which may come ready to hand. Of the main portions of his argument we have nothing now to say, but we have turned with no little curiosity to the part in which he treats Mr. Beecher's theology, and discusses his instructions and teachings in contrast with the orthodox creeds. Our interest in this matter is somewhat personal. Two years ago or more, we had occasion to say of the outgivings from the Plymouth pulpit, that they were so uncertain in their tone, that it was a matter of doubt whether Mr. Beecher held or taught the fundamental articles of the Evangelical faith. The *Christian Union* replied to us, and very decidedly intimated that whatever uncertainty was abroad concerning the theological position of Mr. Beecher grew out of prejudice or ignorance. It said expressly that whoever affirmed that Mr. Beecher was hostile to the Evangelical creeds, could "escape the charge of slander only by pleading that he spoke in haste, when he was not well informed." We were, therefore, curious to see how this phase of the vast subject before him would look to the sharp-eyed lawyer, scanning the life and public utterances of the man he was confronting, and whose guilt he was endeavoring to establish. Mr. Beach went at once to the marrow of the whole matter, when he quoted Mr. Beecher's own words, showing that other churches regarded him as a "speckled devil," a phrase, we may add, which is a most unmistakable Beecherism. This confession, in front of the argument, contained the sum of the stirring indictment brought against the orator of Plymouth church. Then Mr. Beach proceeded to quote various sentences from Mr. Beecher's sermons, as illustrations of the theology which made him seem so thoroughly "speckled" in the honest eyes of his neighbors. Inspiration; atonement; the creation of man in God's image; the fall; the sacredness of the Sabbath—all these fundamental doctrines were shown to be impugned by words taken directly from Mr. Beecher's sermons. The worst sentence, perhaps, that Mr. Beecher ever uttered—which we wish he could blot out—the sentence in which he disparaged the precious blood of atonement, was quoted with great effect: "I know," said Mr. Beecher, "that many persons are converted without feeling the need of the blood of atonement. Thousands of men feel the need of Christ who do not feel the need of blood. I do not feel the need of it." His denunciation of the "plan of atonement" as "a false philosophy" was also used, to show Mr. Beecher's rejection of this truth as God's Word. And so through the whole circle of the orthodox doctrines, it was clearly shown that somewhere in the course of his preaching he had impugned, or mutilated them all.

We do not forget that it was the advocate, the retained and paid lawyer, that was thus making the side of his adversary seem unworthy and indefensible. But the plain fact was, that all that the shrewd advocate had to do was to quote Mr. Beecher's words—there was no need to force interpretations upon them. They were accusations which he had underwritten himself. The long years during which he had jeered at the orthodox faith, and pointed gibes at some of its most sacred doctrines, furnished the testimony which the skillful advocate arrayed against him with such marvellous skill and effect. Whatever, therefore, may be the judgment of men in regard to the chief accusation against Mr. Beecher, he has certainly been found guilty of a contemptuous rejection of some of the cardinal doctrines of the Evangelical faith.—*Phil. Presbyterian*.

About Noses.

The author of "Notes on Noses" awards precedence to the aquiline royal, or Roman nose, as being a sure indication of an energetic, resolute, ruling mind; and cites in proof the names of Julius Caesar, Canute, Charles the Fifth, Edward the First, Robert Bruce, Wallace, Columbus, Pizarro, Drake, William the Third, Conde, Loyola, Elizabeth of England, Washington, and Wellington. He tells us that astuteness and craft, refinement of character, and love of art and literature, are the characteristics of Grecian-nosed folks; but we are not aware that Milton, Petrarch, Spenser, Boccaccio, Raffaello, Claude, Rubens, Titian, Murillo, Canova, Addison, Shelly, Erasmus, Voltaire, and Byron were remarkable for craftiness, however truly set down as lovers of literature and art. Alexander the Great, Constantine, Wolsey, Richelieu, Ximenes, Lorenzo de Medici, Raleigh, Philip Sydney, and Napoleon owned hybrid noses, neither Roman nor Grecian, but something between the two. The wide-nosed nose betokens strong powers of thought and a love for serious meditations; Bacon, Shakespeare, Luther, Wycliffe, Cromwell, Hogarth, Franklin, Johnson, and Galileo being a few of the famous "cogitative-nosed" ones. Vespaian, Correggio, and Adam Smith, odd as the conjunction seems, were men of the same mental type, possessing deep insight into character, and a faculty for turning that insight into profitable account, or their hawk-noses were false physiognomical beacons. Certainly it would be unsafe always to judge a man by his nose. Suvaroff, for instance, scarcely comes in the category of weak-minded men, although he was as veritable a snub as James the First, Richard Cromwell, and Kosciusko. Even if there be an art to find the man's construction in the nose, there are so many mongrel organs about, that it must perforce be one of but limited application, and scarcely more helpful than the advice of the wise man, who, professing to furnish ladies with instructions as to choosing their husbands, says: "I would recommend a nose neither too long nor too short, neither too low nor too high, neither too thick nor too thin, with nostrils neither too wide nor too narrow."—*All the Year Round*.

Rules for Spelling.

Just now the following rules for spelling, published in the *Journal of Education*, will interest many of our readers: Rule I. All monosyllables ending in *l*, with a single vowel before it, have two *l*'s at the close; mill, sell. Rule II. All monosyllables ending in *l*, with two vowels before it, have one *l* at the close; wall, sail. Rule III. Monosyllables ending in *l*, when compounded, retain but one *l* each; fulfil, skillful. Rule IV. All words of more than one syllable ending in *l*, have only one *l* at the close, as faithful, delightful; except recall, befall, unwell, etc. Rule V. All derivations from words ending in *l*, have one *l* only; equality from equal; fulness from full; except they end in *er* or *er*; as mill, miller, full, fuller. Rule VI. All participles ending in *ing* from verbs ending in *e*, lose the *e*, final, as have, having; amuse, amusing; except they come from verbs ending in double *e*, and then they retain both; as see, seeing; agree, agreeing. Rule VII. All verbs in *ly*, and nouns in ment, retain the final of their primitives; as brave, bravely; refuse, refinement; except judgment, acknowledgement. Rule VIII. All derivations from words ending in *r* retain the *e* before the *r*; as refer, reference; except hindrance from hinder; remembrance from remember; disastrous from disaster; monstrous from monster; wondrous from wonder; cumbersome from cumbersome, etc. Rule IX. All compound words, if both end in *l*, retain their primitive parts entire; as millstones, chargeable, graceless; except always, also, deplorable, although, almost, admirable, etc. Rule X. All monosyllables ending in a consonant, with a single consonant before it, double that consonant in derivatives, as sin, sinner; ship, shipping; big, bigger; glad, gladder. Rule XI. Monosyllables ending in a consonant with a double vowel before it do not double the consonant, in derivatives; as sleep, sleeping; troop, trooper. Rule XII. All words of more than one syllable, ending in a single consonant, preceded by a single vowel, and accented on the last syllable, double that consonant in derivatives; as commit, committee; compel, compelled; appeal, appalling; distil, distillery. Rule XIII. Nouns of one syllable, ending in *y*, change *y* into *ies* in the plural; and verbs ending in *y*, preceded by a consonant, change *y* into *ies* in the third person singular of the present tense, and *ies* in the past tense and past participle; as fly, flies; apply, he applies; I reply or have replied, or he replied. If they be preceded by a vowel, this rule is not applicable; as key, or keys; I play, he plays; we have enjoyed ourselves. Rule XIV. Compound words whose primitives end in *y* to *i*; as beauty, beautiful; loveliness.

A Receipt for Happiness

It is simple! When you rise in the morning, form the resolution to make the day a happy one to a fellow-creature. It is easily done. A left-off garment to the man that needs it; a kind word to the sorrowful, and an encouraging expression to the starving inebriate—trifles in themselves light as air will do it—at least for the twenty-four hours. And if young, depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person, only one, happily through the day; three hundred and sixty-five in the course of the year; and suppose you live forty years only after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now worthy reader, is it not simple, and is it not worth accomplishing.

Scientific and Useful.

RASPBERRY SYRUP.

An improved method of preparing raspberry syrup consists in allowing the fruit to remain crushed for two or three days, then pressing out the juice and placing it in glass jars, the necks of which are closed by dipping in water. The juice ferments rapidly, after which syrup becomes clear, and may be readily bottled and kept for use.

CUCUMBERS.

A correspondent of the *Maine Farmer* says:—Cucumbers in the early part of July are a luxury, and eaten in moderation are not unwholesome. They should always be picked early in the morning, when the dew is on them. Gathered later in the day, under a broiling sun, they are wholly unfit to eat. This is, no doubt, one reason why they are considered unwholesome by many persons.

KEEPING WALKS CLEAN WITH SALT.

It often requires a vast amount of hard labor to keep walks clean from grass and weeds by using a hoe. We have known fine salt to be sown beautifully along drives and walks, and we have sometimes made use of it on our own grounds to keep all vegetable growth down. The use of a hoe is objectionable in walks and drives, as it is desirable to keep the surface as compact as practicable. Salt will kill grass of every species, and nearly all sorts of weeds, besides keeping the ground as clean as dirt. More than this, the lame and the lazy can scatter salt, and thus keep the walks clean when they would not do it with a hoe.

LUNACY AND THE MARRIAGES OF COUSINS.

Mr. George H. Darwin, a son of the celebrated naturalist, recently read a paper before the Statistical Society, London, in which he stated that out of a total number of 8,170 lunatics and idiots in England and Wales, he had received answers with respect to the percentage of 4,808, and that out of this latter number, 142 to 149, or nearly 8½ per cent. were stated to be the offspring of first cousins. Similarly out of 514 lunatic patients in Scotland, 61 per cent. were found to be the offspring of first cousins, and in Ireland, where Roman Catholics do not marry first cousins, out of 651 patients, only 0.77 per cent. said they were the offspring of first cousins. These and other figures quoted by Mr. Darwin, go to show that the per centage of offspring of first cousin marriages is so nearly that of such marriages to the general population, that only a negative conclusion can be drawn, namely, that, as far as insanity and idioty go, no evil has been shown to accrue from consanguineous marriages.

LEMON PUDDING.

Yolks of eight eggs and whites of four, rinds of two lemons and juice of one, half a pound of butter, three-quarters of a pound of sugar; cream the butter and stir the sugar in it, beating until very light, then beat the eggs light, and add them gradually to the butter and sugar, stir in gradually the lemon and beat the whole hard.

ABOUT SICK ANIMALS.

Nearly all sick animals become so by improper feeding, in the first place. Nine cases out of ten the digestion is wrong. Charcoal is the most efficient and rapid corrective. It will cure in a majority of cases, if properly administered. An example of its use: The hired man came in with the intelligence that one of the finest cows was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being ill, and unable to examine the cow, concluded that the trouble came from overeating, and ordered a tea-spoonful of pulverized charcoal given in water. It was mixed, placed in a junk bottle, the head held upward, and the water and charcoal poured downwards. In five minutes improvement was visible, and in a few hours the animal was in the pasture quietly eating grass. Another instance of equal success occurred with a young heifer which had become badly bloated by eating green apples after a hard wind. The bloating was so severe that the sides were almost as hard as a barrel. The old remedy, saleratus, was tried for correcting the acidity. But the attempt to put it down always caused coughing, and it did little good. Half a tea-spoonful of fresh powdered charcoal was given. In six hours all appearance of the bloating had gone, and the heifer was well.—*Live Stock Journal*.

STRAWBERRY CULTURE.

A very successful strawberry-raiser near Cincinnati gives the following as the essential requisites for the best success, and consequently the most economical mode of management: 1. Clean, rich soil; one that is entirely free from weeds and their seeds, which has been subjected to perfectly clean culture for a year previously, either with a hoe or crop-summer fallow. Buckwheat is found to be a good crop to precede strawberries. 2. Planting in the spring, not in summer or autumn, after the severe frosts have passed, as they sometimes at that place badly injure newly-set plants. 3. Selecting good plants, of the previous year's growth, that have not borne fruit, and keeping flower-buds cut off, so as not to bear the first year. The plants are fifteen inches apart, in rows three feet asunder. 4. Horse-power for cultivating thoroughly, with small plow, cultivator, shovel-plow, small round-tooth harrow, hoe, etc. 5. Plant in clusters in the row (not matted rows) with runners cut off. 6. Mulching with cut-straw late in autumn, and raking it away into the spaces in spring—not disturbing the soil till after the fruit is gathered. The first crop is always largest and best, and hence only one crop is taken—which also obviates more laborious subsequent weeding. Wilson's is exclusively planted.

UTAH, Aug 8th.—In the case of John D. Lee, charged with being the leader of the Mountain Meadow Massacre, the jury reported that they were unable to agree, and were discharged by the court. It said that they stood nine for acquittal, and three, one Gentile and two Mormons, for conviction.