

tionous. It resembles a sea always in a storm; a sky of continuous and never ending blue; a trade-wind always blowing; a changeless sameness, which cannot but fall upon the sense, and weary the soul. Logical consecutiveness of thought, accuracy of statement, purity of expression, choiceness in the use of words, are the chief points deserving of attention; gain these, and all other things will follow. A public speaker should possess the power of launching forth into fierce, flashing, burning sarcastic invective, but should seldom employ it; should train his mind to the perception of character, and adapt his language and style to the occasion on which, and the parties to whom, he speaks; should have a vein of drollery and wit, which may be very sparingly used; but he should never condescend to the occasion of "the gaping laugh of rude joke-catching ignorance."

4th. "Every one must have remarked, that whatever impressions are intended to be produced on the mind of man, are always best received when addressed to his heart, through its most common associations. Whether we wish to explain, to convince, to touch, or to engage, we must refer to something that is habitual and pleasing; and therefore the use of figures in eloquence is not so much to enrich and to deck, as to find admission to the soul of the hearer by all the paths which its own habits have rendered most easy of access."—*G. P. R. James's Darnley*, p. 133.

Speech was not given "to conceal our thoughts," but is, or ought to be, the expression of the mind. The mind of man, if powerful, can exercise a glorious dominion; but the most captivating sovereignty which can be offered to it is to utter its thoughts in words, and go forth amongst men as a ministrant of gladness, instruction, and purity, an excitant to lofty deeds, and high and holy aspiration;—a dominion this which rules the spirits of men, regulates their impulses, governs their thoughts, and is the real monarch of men's actions; a dominion this so grand, that man may well labour hard for its attainment. But be it remembered that a fearful responsibility lies with him who attains this monarchy of mind. If his eloquence be used in the cause of truth, justice, and right, in condemnation of falsehood, oppression, and wrong; if the cause of progress, and love, and good deeds, find in him an ally; and the retrogressive, the stationary, the fiendish, and the hate-engendering meet in him a strong and a determined foe, it is well. But perfect eloquence may sometimes employ the deepest pathos, the mightiest agitations of thought, the fiercest torrents of invective and sarcasm against the true and the good; may use the guise of truth, and clothe itself in the garb of an angel of light, while it advocates the wrong and insinuates bel-lisophistries as if they were sparks from the throne of heaven. It is true that eloquence of this Satanic cast rules but for a moment, and that the good and the holy must ultimately triumph; but was

be to him who retards the world's progress even for a moment, who sows such tares in human souls as shall produce a harvest of distress. Let not then the reductions of present applause, the love of momentary reputation, cause you to cast dark shadows over the souls of men. Cherish in your heart the love of virtue, earnestness in the cause of truth, clearness of thought, transparency of diction, graceful and becoming action, a free, fluent, and ready delivery, a pure heart, a spotless character, a mind untainted by falsehood, a soul strong in the cause of progress, unflinching in its advocacy of right; educate yourself; think, act, speak, and fear not; for attention to these things constitutes the noblest and most important part of the Art of Public Speaking.—*The Controversialist*.

DEVOTION TO COUNTRY.

During the reign of Queen Anne, when Captain Hardy was stationed off Lagos Bay, he received certain intelligence of some Spanish galleons having arrived in the harbour of Vigo, under the protection of seventeen men of war. He set sail immediately, without any authority for so doing, and gave intelligence to Sir George Rooke, who was then commander-in-chief in the Mediterranean. Acting upon this information the Admiral made the best of his way to Vigo, where he took or destroyed the whole fleet.

Sir George was sensible of the value of the information communicated; but after the fight was ended, and the victory secured, he ordered Captain Hardy on board his ship, and said to him, sternly—"You have done, sir, a very important piece of service—you have added to the glory and honor of your country by your diligence; but don't you know that you are liable to be shot for quitting your post?" "He is unworthy," replied Captain Hardy, "to bear a commission under Her Majesty, who holds his life as anything when the glory and interest of his country require him to hazard it." For this intrepid answer, the Admiral despatched him with the news of the victory, and a recommendation to the Queen, who immediately conferred upon him the honour of knighthood, and afterwards made him a rear admiral.

To the Lovers of Rum.

I've mused on the miseries of life.

To find from what quarter they come;
Whence most of confusion and strife,
Alas! from the lovers of rum.

I met with a fair one distressed,
I ask'd whence her sorrows could come;
She replied, I am sorely oppressed—
My husband's a lover of rum.

I found a poor child in the street,
Whose limbs by the cold were all numb,
No stockings or shoes on his feet,
His father's a lover of rum.

I went to collect a small debt;
The master was absent from home,
The sequel I need not relate—
The man was a lover of rum.

I met with a pauper in rags,
Who ask'd for a trifling sum;
I'll tell you the cause why he begs—
He once was a lover of rum.

I've seen men from health, wealth and ease,
Untimely descend to the tomb;
I need not describe their disease,
Because they were lovers of rum.

Ask prisons and gallows all,
Whence most of their customers come;
From whence they have most of their calls,
They'll tell you the lovers of rum.

CLEANLINESS AND HEALTH.—That the most startling results accrue, among the lowest classes especially, from a due attention to matters likely to affect health, is apparent in the very low mortality-rate of the pauper schools placed under proper management.—In the Central London district pauper school at Hanwell, the late Mr. Aubin succeeded in reducing the rate to less than two per cent, notwithstanding that the scholars were taken from the very heart of London, many of them being half-starved, stunted, scrofulous, and suffering from ringworm and ophthalmia. It cannot be too widely spread abroad, that the secret of this clever and philanthropic superintendent's rule consisted in the practice and maintenance of extraordinary cleanliness. The eight hundred or nine hundred children under his care were well washed all over in warm water twice a week, as well as down to their waists twice a day; and the younger children were washed after every meal. Directly a garment was soiled, it was changed, although, perhaps it had only been worn a few minutes; and in the regular way, every elder boy was allowed three clean shirts weekly. The sheets of every bed, too, were changed weekly, and frequently oftener, when required. This profusion of clean linen caused as many as fifteen thousand pieces to be washed weekly. But the system worked wonders. Instead of a hundred little graves being made in the grave-yard yearly, the sexton was not called upon to dig many more than a dozen. Far finer children in country workhouses furnish a death rate of twelve per cent. But this unpromising selection, with this management, yielded a smaller death-rate than the wealthiest communities in the land.

Thus it will be seen that the secret of the preservation of health lies in one word—cleanliness. This quality, long and worthily held next to godliness, must be applied in its widest sense, and be understood to mean cleanliness in our houses, our streets, and our towns, as well as in our food, linen, and persons. Air, earth, and water must be kept sweet and clean; and even our fires are not exempt from influences upon health, for we may burn substances that emit unwholesome odors. Sanitary reform, therefore, resolves itself into an old, old story. The patriarch Jacob gave the pith of it when he commanded his household to be clean, and change your garments; and Moses only enlarged the same command when he declared, that if a house should be unclean, the priest should look upon it, and cause it to be thoroughly scraped and cleansed; and should signs of uncleanness again present themselves, it should be taken down—stones, timber, and mortar, and these materials cast out of the city upon an unclean place; and in the minute directions he issued respecting repeated ablutions. It will not be of much use to tell this story, even with its Syrian associations, to grown up people: they know it already; but habit is second nature, and it is difficult for them to change their ways. Those to whom sanitary reform must be preached, are school children. They should be taught, if we are dirty, we shall become diseased; if we sin, we shall suffer, as certainly as twice two are four, and twice four are eight. It is in the minds of little children that we should sow this seed.—*Chambers' Journal*.

SIXTY MILLIONS of Pounds sterling are spent at the shrine of Bacchus every year in Great Britain, in intoxicating drinks, whilst but little more than HALF-A-MILLION is raised by all the Missionary and Bible Societies, for spreading the cause of Christ throughout the world.—*Illustrated Hand-Bills*, No. 53.