

A QUAINT OLD WOODEN BOOK—Dr. Holcombe, of New York, has in his possession a curiosity of anti-Revolutionary days. Seen lying upon a library table one would take it for an old-fashioned book bound in calf and discoloured by age; but a closer examination would reveal the fact that it is entirely of wood, the covers, raised bands, edges, etc., being very fairly simulated. This instrument, for such it is in reality, if nothing more nor less than a pitchpipe, such as our pious ancestors were accustomed to carry to church with them in order that the precentor might not start them too high or too low when the psalm was given out. It measures $3\frac{1}{2}$ by $5\frac{1}{2}$ inches, and was used in the first church in the town of Sterling, Mass., prior to the Revolution. At the juncture of the upper edge with the front edge there is just such an aperture as is found in an ordinary whistle. The lower edge pulls out, being fastened to a slide, upon which the tones and half-tones of the scale are marked by letters and lines. At the end of the slide is fastened packing of cork, which makes it fit accurately. Upon adjusting this slide at the desired pitch, and blowing through the aperture a loud, clear tone is given forth. From the bottom of the movable edge hangs a piece of tape which seems to serve as a book-mark and heightens the deception.—*American Bookmaker.*

I was in a book-store the other day when a stout, elderly lady, handsomely dressed, came in, accompanied by a stylish young girl loaded down with velvet and diamonds. Mamma, quite exhausted, dropped into a chair and said: "I am too tired to do anything more; you go ahead and select them books." The daughter went away with one of the clerks and presently returned with two or three beautiful volumes bound in blue and gold. Mamma turned them over again and again, and without looking on the inside said: "That's all right; now go and pick out some red and gold ones for the next shelf." This is a true story.—*San Francisco Letter.*

A RARE BOOK—There is a rare copy of Eliot's New Testament in the library of Harvard College—rare from the fact that it is one of the twenty that contained the address or dedication to the king.

Twenty copies of the first edition, bearing the imprint of Samuel Green and Marmaduke Johnson, 1661, were sent over to England, one of them being "well bound up" for his Majesty, Charles II., while the others were used as presentation copies for distinguished persons of the realm. Although Baxter, in his enthusiasm, declared that "such a work and fruit of a plantation was never before presented to a king," there is no record that the strange book, with the interminable and unpronounceable words, made any special impression on King Charles, who was altogether too deeply immersed in the pleasures of this world to give much attention to the promises of the next. Possibly, when Baxter reminded him of the fact that his true and real subject, John Eliot, had accomplished a prodigious feat in mastering the Indian tongue, and that, too, after he had turned his fortieth mile stone, the merry monarch may have retorted that it was a puny feat compared with Cato's acquiring the Greek language in his old age.

The "praying Indians," as Eliot's converts were called, manifested a graceful enthusiasm in aiding their master to overcome the difficulties of their bar-

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