

east of Normandy, the orders from Paris and Tours being to prevent the formation of a second cordon at any cost. It appears, however, extremely doubtful whether the broken and scattered troops of the Republic can make any successful resistance against the wedge-like masses of troops that are being moved into France.

In the neighbourhood of Paris the Prussians occupy Versailles, Maintenon, Mareshes, and La Grange. The King has removed from Ferrières to Versailles, the headquarters of the Crown Prince, and from this movement it is argued that the advance on Paris will be made from the south-west. Several encounters have taken place in the vicinity of the city, notably at Fontainebleau, where the Prussians were attacked by Francs-Tireurs, and driven back to Chailly. Sickness has broken out in the invading army, and the men, more especially the Saxons and Swabians, are showing signs of nostalgia. It is said that Prince Frederick Charles has died of typhus fever.

In the north and east of France the Prussians have been especially active. The scheme of drawing a second cordon around Paris has necessitated the massing of large bodies of troops in Normandy, and the result has been a long series of hotly contested combats. The Prussians gained considerable advantages at Eperton and at Breteuil; at Cherigny they were twice repulsed, but rallied, took possession of the town and set fire to it. At Gisors they were repulsed, but here again they rallied and established a camp of 2,000 men in the neighbourhood of the town. At Soissons two regiments of the army of the Duke of Mecklenburg-Schwerin were defeated by the garrison. In this neighbourhood the Prussians occupy St. Quentin, Compiègne, and Clermont, and extend westwards as far as Dreux. South of Paris there have been only two engagements announced, the one at Château Guillard and the other at Ortenay, sixty miles from Tours. In the former the Prussians were defeated and forced to evacuate Pithiviers; and at Ortenay the French were repulsed. In this section the only important position occupied by the Germans is Etampes, thirty miles S. S. W. of Paris.

The greatest activity prevails in the east, especially in the department of the Vosges. In this section there is a general rising of the people. Corps of Francs-Tireurs are being organized, who lurk in the mountain-passes and harass the enemy day and night. An engagement took place on the 6th, between Raon l'Étape and Bruyères, the result of which was undecided. On the eastern frontier the following towns are besieged by the Prussians:—Rocroy, Mézières, Longwy, Thionville, Schlestadt, Colmar, Neuf-Breisach, Mulhausen, and Belfort. At Metz the situation is unchanged. The garrison make sorties almost every day, but without any important results. It is said that the army of the Loire is advancing by way of Nancy to the relief of the city. In the meantime disease has made its appearance in the camp of the besiegers, and is making fearful havoc. The deaths, it is said, average 150 per day.

THE WHY AND THE WHEREFORE OF PECULIAR NAMES—MANNERS AND CUSTOMS NOT GENERALLY KNOWN.

BY THE REV. J. D. BORTHWICK.

(Continued.)

PREMISES.—*Premises* is a singular word—if a word used almost always in the plural may be called so. It is an irrefutable testimony that the law is, in some instances, inclined to curtail and abbreviate, instead of extending and expanding, what passes through its hands, as it is generally held to do. In one sense, the term *premises* expresses the first part or foundation of an argument, the data from which the inference is drawn. This sense is near to the original etymological meaning, which is, "things sent or gone before," things already or first passed, as the *premises* in an argument precede the inference. *Premises*, in the signification which the law was the first to assign to it, indicates the precincts of a house, a manufactory, or, in short, almost any place that man lives in or about. We may suppose this meaning to have sprung up in this way: A lawyer is pleading, either orally or in writing, relative to the rights of a mansion-house, with garden, stables, and other appendages; this house may have to be mentioned in every sentence of the speech or deed, and, legally speaking, it may be necessary to mention the appurtenances also; but this would be tedious, and therefore the lawyer looks for some phrase to express the whole. *Premises*, in the sense of "the aforesaid things," or the "things gone before," is the word that legal custom has selected for such purposes, and so long has this application of it lasted, that the word now signifies a "a house and its precincts" as distinctly as the term "house" itself.

PROVERB.—"There is many a slip between the cup and the lip."—This was originally a Grecian proverb, which is said to have originated thus: The owner of a vineyard having overworked his slaves in digging and dressing it, one of them expressed a hope that his master might never taste the produce. The vintage came, and the wine was made; and the master, having a cup of it in his hand, taunted the slave; who replied in the words which afterwards became a proverb. The master, before he had tasted the wine, was told suddenly of a wild boar which had just burst into the vineyard, and was rooting it up. He ran out to drive away the beast, which turned on him and killed him; so that he never tasted the wine.

PUNCH.—Punch is directly derived from the Persian numeral *panji*, in the Sanscrit *puncha*, five, indicating the number of the ingredients.

Q

QUEEN ANNE'S FARTHING.—This coinage is the subject of a fable almost universally believed throughout the empire. It is supposed there never were more struck than three, the die breaking at the third, and consequently that a Queen Anne farthing is, from extreme rarity, the most valuable coin in existence. How this notion should have been impressed at first, and since become so prevalent, is incomprehensible. In reality, there were 7 coinages of farthings in Queen Anne's reign, and the numbers of each were by no means small, though only one was designed for general circulation. Specimens of all these may be seen in the British Museum, and a collector in London possesses from fifteen to twenty of that designed for circulation. On one, dated 1713, there is a figure of Peace in her car, with the inscription—*Pax Missa Per Orbem*—Peace sent throughout the world—no doubt a boast made by her Majesty's unpopular ministry to brazen out the ignominy which they incurred by the settlement of affairs at

Utrecht. In consequence of the prevailing belief, it often happened that a poor peasant in some remote part of the country, who chanced to obtain a Queen Anne farthing, set off with it to London, in the hope of making his fortune by selling it. Even from Ireland, journeys of this kind were sometimes undertaken; on one occasion, a man and his wife travelled thence to London with a Queen Anne farthing. It is needless to say that these poor people were invariably disappointed, the ordinary farthing of this sovereign being only worth about seven shillings to a collector.

R

RECKON, TIME.—The different manner in which some nations reckon time is as follows.—The Babylonians, Persians, and Syrians, began their day at sun-rising, and counted 24 hours. The ancient Jews, Athenians, and Italians, reckoned from sun-setting. The Egyptians, like the English, began at midnight. Astronomers and seamen begin the day at noon, and reckon 24 hours to the next day at noon; and according to this method of reckoning are all the calculations of the sun, moon, and planets, made in an ephemerical almanac.

RECKONING TIME.—For the benefit of those who are not acquainted with the Roman way of reckoning the days of the month, we may explain that, taking January as an example, the 1st day was called the Kalends, the 5th the Nones, and the 13th the Ides of the month; the days onward from the Kalends being reckoned the 4th from the Nones, the 3rd from the Nones, the 2nd from the Nones, the Day before the Nones; those onward from the Nones being reckoned in the same manner, as the 8th from the Ides, the 7th from the Ides, &c.; while, after the Ides, the reckoning was, the 19th from the Kalends of February, the 18th, and so on. Whence this system of anticipation? It is submitted that it originated in the national habits of the Romans, which mainly referred to war, and to festival-keeping and shows. The Kalends, Nones and Ides, were the grand days of the public shows, in which the people were so much interested. Eager for this periodical enjoyment, they had it, of course, much in their minds, and it must have been a general feeling amongst them to long for the arrival of these periods of the month. Hence would arise a habit of counting the days onward to these festivals, as 4 days from the Nones, 3 days from the Nones, and so forth. Every school-boy has a ready illustration of this supposition in his own practice with regard to holidays and vacations. He reckons 5 weeks from Christmas, 4 weeks from Christmas, 3, &c.; and afterwards 5 days from Christmas, 4 days from Christmas, and finally, the Day before Christmas, equivalent exactly to the *Pridie Nonas*, or *Idus*, or *Kalendas*, of Roman Chronology.

SADDUCEES.—so called from Zadok or Sadoc, B. C. 280. They believed that God was the only immaterial being, that there was no angel or spirit, and no resurrection of the dead. They rejected all the books of the Bible but the 5 books of Moses.

SATURDAY HALF-HOLIDAY.—It comes from the ancient custom of keeping holy that portion of time. All labour ceased at noon on Saturday, and the peasants and workmen did not resume their toils till Monday morning. To mark this time, a bell tolled on Saturday at mid-day, vespers or evening service was then attended, and those who did not attend to, and observe these rules were in danger of punishment. Thus the people had time for sober and serious thought before the coming of the Sabbath.

SHALLOON.—So called because first made in Chalons, in France.

SHAMROCK.—The emblem of Ireland. It was introduced by Patrick McAlpine, since called St. Patrick, as a simile of the Trinity, A. D. 432. When he could not make the Irish understand him by words he showed them a stem of the clover or trefoil, thereby exhibiting an ocular demonstration of the possibility of trinity in unity and unity in trinity. The trefoil was denominated *shamrock* in contradistinction of Peter the true rock, as represented by the Church of Rome.

THE FATE OF LIVINGSTONE.

Dr. Livingstone is not yet given up by his friends. The Rev. Robert Moffatt, the veteran missionary in South Africa, stated lately in an address which he delivered in Manchester, England, that he entertained no fear of the safety of Dr. Livingstone. The Doctor is married to Mr. Moffatt's daughter. Sir Roderick Murchison is still hopeful respecting Livingstone, and we believe that others who are competent to judge in this matter are not inclined to despond. A London correspondent of some African experience writes as follows:

"Many people believe that this great traveller is dead, because he has not been heard from for a long time. But they should try and realize the distance from Lake Tanganyika to the coast, a distance which is not to be measured only by miles: Letters arrive only by accident, so to speak, from that part of the world; and the reports of the cholera epidemic at Zanzibar would certainly reach the interior, and perhaps prevent the native traders from paying their usual visit to the coast. Thus, even supposing that Dr. Livingstone had sent a letter to the Lake by some friendly postman, it would not be difficult to explain how it had miscarried. But his last letter indicated that he was about to set off on a new journey, and if he has gone into some country which is not traversed by Arabs or other commercial travellers, he might find it difficult, even impossible, to send a letter down to the Lake whence he started. People expect to hear of Livingstone's arrival on the coast; but he did not in his last letter express any intention of returning to the coast. There is, indeed, some reason to fear that when his goods come to an end, or when they did come to an end (I fear the past tense must be used), he might suffer privations. But there are Arabs in the country, and Arabs are hospitable, though negroes are not. Besides, the Africans give explorers credit for inexhaustible wealth, and it is probable enough that a negro chief would, in the event of a white man's goods being spent, offer him board and lodging till a fresh supply should arrive. But in such a case the traveller would be detained till the bill was paid."

INDIAN AGRICULTURISTS.

At the meeting of the British Association on the 18th ult., in the section of economical science and statistics, Mr. James Heywood contributed a paper on "The Aptitude of North American Indians for Agriculture." In the discussion which ensued, Sir Stafford Northcote said there could be no doubt that considerable progress was being made in the North American Indian settlements, through means of agriculture and

other things. He did not, however, think that they should take it for granted that, because they had succeeded in inducing some Indians to adopt habits of agriculture they would be able to induce the wilder and more wandering races to adopt the same principles. There was no doubt that some of the hunting races in the far west would have to be dealt with with great care. He (Sir Stafford Northcote) wanted to impress upon those who took an interest in this subject that the great object to be arrived at was not so much to bring the Indians to a particular pattern as to interest them in working out their own improvement in whatever way was best for them. The Canadians had undoubtedly been very successful in their dealings with some Indian tribes, and speaking on behalf of the Hudson's Bay Company, he could state that they had also been remarkably successful with those tribes located in the vicinity of the Bay. He was proud to be able to say that the Hudson's Bay Company had persistently refused to supply the Indians with spirits, and they seemed to appreciate that policy. (Applause.) In endeavouring to push forward the colonization of the Indian races, we should be careful not to tread on their toes, but to deal with them in a spirit of equity and justice. (Hear, hear.) The Indians were very suspicious and conservative—their conservatism arising from a suspicion that any improvement would do them some harm. He felt a perfect conviction that if they could deal with the Indian races in the way that the Canadians and the Hudson's Bay Company dealt with them, many of those horrible excesses in other parts of the American continent would be avoided and the Indians would then gradually and satisfactorily improve in their condition. (Applause.)

A TURKISH LUNCH.

BY MARK TWAIN.

I never shall want another Turkish lunch. The cooking apparatus was in the little lunch room, near the bazaar, and it was all open to the street. The cook was slovenly, and so was the table, and it had no cloth on it. The fellow took a mass of sausage-meat and coated it round a wire and laid it on a charcoal fire to cook. When it was done, he laid it aside and a dog walked sadly in and nipped it. He smelt it first, and probably recognized the remains of a friend. The cook took it away from him and laid it before us. Jack said, "I pass"—he plays euchre sometimes—and we all passed in turn. Then the cook baked a broad, flat, wheaten cake, greased it well with the sausage, and started towards us with it. It dropped in the dirt, and he picked it up and polished it on his breeches, and laid it before us. Jack said, "I pass." We all passed. He put some eggs in a frying pan, and stood pensively prying slabs of meat from between his teeth with a fork. Then he used the fork to turn the eggs with—and brought them along. Jack said, "Pass again." All followed suit. We did not know what to do, and so we ordered a new ration of sausage. The cook got out his wire, apportioned a proper amount of sausage-meat, spat it on his hands and fell to work! This time, with one accord, we all passed out. We paid and left. That is all I learned about Turkish lunches. A Turkish lunch is good, no doubt, but it has its little drawbacks.

Mr. John Canavan, of Toronto; Mr. John D. Annable, of the Township of Cornwall; and Mr. James Johnson, of the Township of London, have been appointed Official Arbitrators for the Province of Ontario, in accordance with the Act 32 Vic., cap. 28, respecting the Public Works of that Province.

The canal on the St. Clair Flats, built by the American Government on the Canadian side of the line, is open to navigation, the gunboat Prince Alfred having passed through it on the 11th instant with the Hon. Mr. Langevin on board. He has been on a tour of inspection examining the public works in the West.

Temperature in the shade, and Barometer indications for the week ending Tuesday, Oct. 11, 1870, observed by John Underhill, Optician to the Medical Faculty of McGill University, 299 Notre Dame Street.

		9 A. M.	1 P. M.	6 P. M.
Wednesday,	Oct. 5	54°	62°	55°
Thursday,	" 6	48°	54°	50°
Friday,	" 7	47°	58°	53°
Saturday,	" 8	54°	64°	58°
Sunday,	" 9	52°	63°	58°
Monday,	" 10	58°	64°	60°
Tuesday,	" 11	56°	67°	54°

		MAX.	MIN.	MEAN.
Wednesday,	Oct. 5	62°	44°	53°
Thursday,	" 6	54°	40°	47°
Friday,	" 7	60°	33°	46° 5
Saturday,	" 8	64°	36°	50°
Sunday,	" 9	64°	46°	55°
Monday,	" 10	64°	48°	56°
Tuesday,	" 11	67°	44°	55° 5

Aneroid Barometer compensated and corrected.

		9 A. M.	1 P. M.	6 P. M.
Wednesday,	Oct. 5	30.30	30.37	30.42
Thursday,	" 6	30.62	30.62	30.62
Friday,	" 7	30.68	30.62	30.59
Saturday,	" 8	30.52	30.51	30.42
Sunday,	" 9	30.40	30.36	30.16
Monday,	" 10	30.32	30.30	30.28
Tuesday,	" 11	30.05	29.88	29.88

CHESS.

T. B. sends us the following Solution to Problem No. 18, which we consider preferable to the one given last week:

- White. Black.
1. Kt. to K. 3rd. Any move.
2. Kt. to Q. 5th, mate.

SOLUTION OF ENIGMA No. 3.

- White. Black.
1. R. takes Q. P. ch. K. takes R.
2. B. to Q. 7th. P. moves.
3. R. to Q. 5th. (mate.)