

tered a lecture, for which he was to receive the usual fee of 12s. 6d., when the secretary made an announcement that the committee were requested to stay for a few minutes. The business consisted in laying before them a circular, &c., from one of the "orators" (a mere lad), asking for an engagement—terms, £2 2s. a lecture. Various remarks having been made by the committee, the secretary at length asked the lecturer, who happened to be waiting for an escort to his lodgings, what he thought, &c. "Well," he said, "I don't know anything against him, but if you as committee, think of giving two guineas for a lad, while you can get three men at the same price, you are bigger blockheads than I take you to be, that's all." Of course, that settled the matter, and the orator was not engaged.

Another evil in connection with this system is this, that while undue influence is often used to pass off these "new stars," the men who have devoted their lives and made the movement what it is, by their self-denying labours, are scarcely announced at all except by the "bell-man" at the last moment. If any special effort to get an audience ought to be made, it should be done when these veterans came. Such men began at the bottom and have worked their honourable way upwards; whilst others, now that the battle is over and the cause has become popular, have entered into the field, and turned the platform into "the shop,"—reaping where they have not sown, and gathering where they have done nothing but tax.

What has been the result of all this running after Novelty and Oratory? Just this, that we have a host of unprincipled sharks, plundering and victimising our societies in all parts of the kingdom. We have had letters from friends during the last few months, "*wanting the present address*" of "The Soldier, Orator and Poet," "The Welsh youthful Orator,"—&c. &c., beside which we have heard of another who dropped down into a town as a quack doctor, and lectured on his pills and teetotalism, until a committee engaged him without any further recommendation as their Missionary. In a few weeks he turned out to be a quack of the genuine school. Then there was another, a Baker by trade, but a sponger by profession. Another, a "B.A.," contributing, according to his own account, to the "Cornhill," "Meliora," &c., but he does not certainly contribute to his creditors. Another who takes French leave of his Tailor, Landlady, &c.

Surely we have need of an "Advocates' Association," for the purification of the platform from such pollution. Would it not be well, in addition to have a "NATIONAL BROTHERHOOD," in which all the men whose lives are entirely devoted to the Temperance Movement, might by a yearly subscription make some provision for old age, sickness, &c. on the one hand: and also protect the movement from wolves in sheep's clothing on the other? A register could then be kept of accredited lecturers, and only men of character allowed to join.

Societies would have an opportunity of seeking information before they committed themselves, and thus these interlopers would find they were in the wrong place.

In conclusion: let the conductors of Temperance papers be careful how they receive flaming accounts of unknown "Orators," for in many instances it has been the first step to an engagement on the part of an unsuspecting secretary, who supposed "it must be all right or it would not be in the —."—*J. W. Kirkton in Temperance Spectator.*

W A T E R.

The great extent to which water mingles with bodies apparently the most solid is really wonderful. The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and turnips which are boiled for our dinner have, in their raw state, the one seventy-five per cent. the other ninety per cent. of water. If a man weighing ten stone were squeezed flat in a hydraulic press, seven and a half stone of water would run out, and only two and a half of dry residuum remain. A man is, chemically speaking, forty five pounds of carbon and nitrogen, diffused through five and a half pailfuls of water. In plants we find water thus mingling no less wonderfully. A sun-flower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, up which the watery particles run with the rapidity of a swift stream. By the action of the sap, various properties may be communicated to the growing plant. The glittering opal, which beauty wears as an ornament, is only flint and water. The snow-capped summits of Snowdon and Ben Nevis have many million tons of water in a solidified form. In every plaster-of-Paris statue which an Italian carries through our streets for sale, there is one pound of water to every four pounds of chalk. A wheat plant exhales in a hundred and seventy two days something like one hundred grains of clear water. Timber that is used in France is, for instance, dyed by several colours being mixed with water, and poured over the root of the tree. Dahlias are also colored by a similar process.

The Bookseller gives the statistics of London newspapers thus: Daily newspapers, 248,000—the total annual issue, 77,376,000; weekly, 2,263,200—in the year, 117,686,400; the weekly issue of religious journals is 183,700. The total is 195,062,400. There has been an increase of 76,263,200 in two years. Some 400 country newspapers average 800 each. Of weekly magazines, there are 489,600 of religious literature; 734,000 of useful and entertaining; 195,000 romantic tales; 9000 immoral publications (in 1860, 52,500—a large decrease); 5005 free-thinking. Of monthly journals, 1,869,500 are religious; 703,250 temperance; 338,500 educational and useful. Great Britain pays for education, by public acts, £706,000; science and art, £135,600; education in Ireland, £307,000; in Scotland, £14,700.

PUBLIC SPEAKING.

We proceed to offer to our readers a few general remarks, which we hope may be found serviceable in enabling such of them as aim at the attainment of excellence in the Art of Speaking to succeed in their endeavours.

Our first remark shall be one, the attending to which you will find is all important, viz., Be natural; feel yourself what you endeavour to enforce upon the minds of others; be earnestly zealous, and avoid affectation. If this be done, you will find that the contagion of emotions affects the mind of others by that sympathetic connexion which the expression of true passion invariably produces. The public have now learned to believe, with good old Æschylus—

"Words are the counters which men cheat withal;
But look—the speaking eye—the quivering lip—
The stricken heart, that sends up to the cheek
Its crimsoned flush—these only will I trust.
And these no proofs of speech can o'er-gaius."

If a speaker is thoroughly impressed with the importance of the topic upon which he speaks—if he is really sedulous to persuade and convince, rather than to cajole and please—if his whole soul is wrapt up in the truths he is about to utter, then he need not fear for he will be earnest, he will be natural, he will convince, and he must please.

2nd. Endeavour to correct that fluttering of the heart, confusion of mind, and ringing in the brain, which is apt to overcome young speakers, from their tendency to believe that the members of a meeting

"Make up in number what they want in weight," and thus become

"A many-headed font of wisdom."

Men do not become proteraturally wise merely because they are "in public meeting assembled." Each man is as strictly individual then as in his own house. To believe otherwise is to take measures to disconcert one's self—is to lay up a store of thoughts calculated to occasion absurd bashfulness, timidity, fearfulness, and consequently to produce failure. Nothing is more correct, so far as public speaking is concerned, than that "the fear of man bringeth a snare." You must believe that you are superior to the public before you venture to instruct the public; and should you stammer through your speech in broken, abrupt sentences, through faintness of heart to fulfil your mission? It requires intrepidity of opinion and independent sturdiness of thought to tell the people home-truths; and there is nothing else of which they stand so much in need as men of such a stamp.

3rd. Study conciseness of expression, perspicuity of thought, and precision of language. Do not learn to play with your subject, and "talk about it and about it," but get to the point, and keep to it. Do not attempt to set every sentence of a speech in jewels. To make every sentence equally sonorous, brilliant, smart, pithy, &c., is the most certain plan of causing the speech to be felt as bombastical or mono-