

POPE CLEMENT XIX.—The late Duke of Gloucester who died in 1805, spent many years at Home for the benefit of his health. His Royal Highness, while in that capital, received many marks of respect from Pope Clement XIX. and his successor. It was an invariable custom, from time immemorial, for all carriages, on meeting that of the Sovereign Pontiff, to deviate on one side, or, if the place was very narrow, to back out, and so make a clear passage. It happened once that the Pope and the Duke entered a very narrow street, in opposite directions, at the same time, and came in contact where the path was too narrow to admit of either turning. His Holiness immediately gave orders that his own carriage should recede, to let the English Prince advance, which was done, much to the astonishment of the Roman people. Other acts of civility, still more distinguished, were shown, both to the Duke of Gloucester and his brother, for which his Majesty wrote a letter of thanks to Pius VI. with his own hand.—*Memoirs of George IV.*

A STRANGE CEREMONY.—In front of every chair were small baskets, heaped one above another, full of small, brittle balls, filled with red powder, and alongside, them large bowls of thick yellow saffron, and long squirts, with which each of us armed ourselves. As soon as we were all seated the Rajah took a large butter-boat kind of article, filled with the said saffron, and poured on Sir Henry's bald head; while, at the same time, the prime minister rubbed him all over with gold and silver leaf, mixed with red powder. We were all holding our sides with laughter at the chief bowing to all this, wondering the meaning of it, when our mirth (or rather mine) was changed into grief, at having one eye nearly put out by a long-bearded gentleman opposite, who deliberately threw a ball, filled with red powder, into one eye, while another facetious youth closed up the other with saffron soup. The origin of this ceremony I am not sufficiently acquainted with Hindoo mythology to explain, but the custom of throwing red powder about its universal among that sect throughout India; and our servants, though prevented by respect from actually committing the atrocity, still being round a plate with some of it at this season, and expect a present in return.—(*Captain Fane's Five Years in India.*)

JOHN NEWTON.—"I see in this world," said John Newton, "two heaps of human happiness and misery; now if I can take but the smallest bit from one heap, and add to the other, I carry a point. If as I go home, a child has dropped a half-penny, and if by giving it another I can wipe away his tears, I feel that I have done something. I should be glad indeed to do greater things, but I will not neglect this."

There is no work of art which can do greater honor to the talents and taste of a married woman, and which she ought more readily to polish, than—her daughter.

To incorporate religion into every action of life, will save us from wounding our conscience, from dishonoring our profession; it will calm us amid the perplexities of life, and greatly augment our religious enjoyment and fellowship with God.

Guttony is the source of all our infirmities, and the foundation of most of our diseases. As a lamp is choked by a superabundance of oil, a fire extinguished by excess of fuel, so the natural heat of the body destroyed by intemperate diet.

TEMPERANCE.

THOMAS CLARKSON'S OPINION OF TEE-TOTALISM.

The subjoined letter, written by Thomas Clarkson, Esq. the well-known advocate of the Abolition of Slavery, will be read with interest by the friends of tee-totalism:—

My Friend,—I received your letter, but have been kept from answering it on account of a resolution which my medical attendants some months ago recommended me to take. This resolution was, in consequence of old age, and declining health and infirmities, to have no more to do with public concerns, and to give up all correspondence, being worn out both in body and mind by the continuous labour of fifty-seven years in the cause of the abolition of slavery, &c. But considering that a very short letter might suffice to answer your wishes, I thought that I ought to gratify them, though I believed I could say nothing new on the subject. You wish to be acquainted with the view I take on the great subject of tee-totalism. Permit me then to say, that I became a friend to that institution as soon as I came to the knowledge of the beneficial effects which it had produced. There is no doubt whatever with me, that it is in the first place promotive of the great blessing of health to those who adopt its rules. It keeps in health those who had a good constitution before, and to those who have lost their health by intemperance, which is our present case, it affords frequently the means of recovery and new vigour; and that effect it produces both on the rich and poor; but to the poor man who loses his health, tee-totalism is an inestimable measure, because such a man cannot afford to lose his day's work nor to pay for medical assistance. I think this advantage has never been valued as it deserves to be. Let us now look at the beneficial effect of tee-totalism in another point of view, but particularly as it relates to the condition of the poor—for I consider these to be more the objects of my solicitude than any others; and here I may say that I have been made acquainted with the information of many drunkards at Ipswich, (the nearest town to me in the neighbourhood,) not only as it relates to their abstinence from fermented liquors, but as it relates to the moral conduct of their lives. Let me now take one case out of many to show the advantages of this new system. A man, for instance, has no other means of living than by his daily labour. Having spent a great portion of his earnings for the week on fermented liquors, can we wonder that he and his family should suffer during the week, and suffer often severely for want of food? Besides, the very same cause which prevents him getting a sufficiency of victuals, prevents him getting clothing for his wife and family. Again, when he goes into the streets, he is a nuisance to those who see him, not only on account of his squalid looks and filthy appearance, but often from his disorderly conduct. He is shunned as an outcast of society, and despised by all. At length he takes the pledge, and if he keeps to it faithfully, mark the difference in the man. He and his family suffer no longer from hunger. In a few months they are no longer in rags; nay, he is able in process of time to provide them with some of the comforts and conveniences of life. But the change does not stop here. There is yet a more glorious change in him, and this as a man, or moral being, taking a station in society. He regains now the confidence of his employers. He walks in the streets, not now as a degraded out-