

A titter ran round the room, and I felt sinking through the floor! It was but too true. In mistake I had given him that horrid ticket in memory of my repeater, instead of the railway one! I tried to laugh it off, but it would not do. My disguise was seen through, and I was undone!

A week afterwards I read in the newspapers that Sophia had become Mrs. Jenkins—*sic transit gloria mundi*.

N. B.—I still have that fatal ticket, but will willingly part with it for a trifle.

ALFRED R. PHILLIPS.

YE EXPLANATION OF TRUE CHIVALRIE.

One summer eve, upon the grass reclining,
I lay and thought—and this thought puzzled me;
“What is this beacon which, so brightly shining,
Men follow after, and call Chivalry?”

I thought upon the valiant old Crusaders,
Who vow'd the Sepulchre to render free;
Although high-minded, they were still invaders,
And yet they're called the stars of Chivalry.

I ponder'd on the glorious Middle Ages,
Their heralds clothed with gorgeous blazonry,
Unletter'd knights and unenlighten'd pages
Are here set forth as types of Chivalry.

And while I hesitated thus uncertain,
I saw, or in my fancy seem'd to see,
The clouds, unfolding like a purple curtain,
Disclose the Goddess of pure Chivalry.

And thus she spoke: “O, much-bewilder'd mortal,
Forsake uncertainty, and learn from me;
Enter my temple,—open stands the portal,—
And see therein the truth of Chivalry.”

I enter'd; and, in letters bright and golden,
Beheld this legend, clear and fair to see
In burnish'd characters, strange-shaped and olden
“Ye explanation of true Chivalrie.”

“To live, to love, to have no thought of evil;
To hold to right, though hard the task may be;
To wrestle with suggestions of the devil;—
This is the creed of purest Chivalrie.”

—Belgravia.

A MOST characteristic note of Boswell's is that which records his idol's hearty encomiums on a tavern, while dining at one in London. Both the man and the place then combined to realize the perfection of the idea, for that dim and multitudinous city invites to secluded conviviality; and that irritable, dogmatic, yet epicurean sage required the liberty of speech, an absolute