

estimable men, one of whom had been brought up in the pump-handle shake, and another had brought home the pendulum from a foreign voyage. They met, joined hands, and attempted to put them in motion. They were neither of them feeble men. One endeavoured to pump, and the other to paddle; their faces reddened; the drops stood on their foreheads; and it was, at last, a pleasing illustration of the doctrine of the composition of forces, to see their hands slanting into an exact diagonal—in which line they ever after shook. But it was plain to see there was no cordiality in it; and as is usually the case with compromises, both parties were discontented.

3. The *tourniquet* shake is the next in importance. It derives its name from the instrument made use of by surgeons to stop the circulation of the blood in a limb about to be amputated. It is performed by clapping the hand of your friend, as far as you can, in your own, and then contracting the muscles of your thumb, fingers, and palm, till you have induced any degree of compression you may propose in the hand of your friend. Particular care ought to be taken, if your own hand is as hard and as big as a frying-pan, and that of your friend as small and soft as a young maiden's, not to make use of the tourniquet shake to the degree that will force the small bones of the wrist out of place. It is also seldom safe to apply it to gouty persons. A hearty young friend of mine, who had pursued the study of geology, and acquired an unusual hardness and strength of hand and wrist by the use of the hammer, on returning from a scientific excursion gave his gouty uncle the tourniquet shake with such severity as nearly reduced the old gentleman's fingers to powder; for which my friend had the pleasure of being disinherited, as soon as his uncle's fingers got well enough to hold a pen.

4. The *cordial grapple* is a shake of some interest. It is a hearty, boisterous agitation of your friend's hand, accompanied with moderate pressure, and loud, cheerful exclamations of welcome. It is an excellent travelling shake, and well adapted to make friends. It is indiscriminately performed.

5. The *Peter Greivous touch* is opposed to the cordial grapple. It is a pensive, tranquil junction, followed by a mild subsidiary motion, a cast-down look, and an inarticulate inquiry after your friend's health.

6. The *prude major* and *prude minor* are nearly monopolized by ladies. They cannot be accurately described, but are constantly to be noticed in practice. They never extend beyond the fingers; and the *prude major* allows you to touch even then only down to the second joint. The *prude minor* gives you the whole of the forefinger. Considerable skill may be shown in performing these, with nice variations, such as extending the left hand, instead of the right, or stretching a new glossy kid glove over the finger you extend.

I might go through a list, of the *gripe*

royal, the *saw-mill* shake, and the shake *with malice prepense*; but these are only incoherent combinations of the three fundamental forms already described as the pump-handle, the pendulum, and the *tourniquet*; as the *loving pat*, the *reach romantic*, and the *sentimental clasp*, may be reduced in their main movements to various combinations and modifications of the cordial grapple, Peter Greivous touch, and the *prude major* and *minor*. I should trouble the reader with a few remarks, in conclusion, on the mode of shaking hands, as an indication of characters, but I see a friend coming up the avenue who is addicted to the pump-handle. I dare not tire my wrist by further writing.—Edward Everett.

A Curious Will.

THE remarkable will of Lord Gifford, a distinguished Scotch jurist, lately deceased, is attracting much attention in England. It provides generous bequests to the four Scotch universities for the foundation and endowment of chairs of "Natural Theology," the lectures to be open to the general public without matriculation, and the fees to be as low as possible. Lord Gifford thus states his purpose: "Having been for many years deeply and firmly convinced that the true knowledge of God—that is, of the Being, Nature and Attributes of the Infinite, of the All, of the First and only cause—that is, the One and Only Substance and Being, and the true and felt knowledge (not mere nominal knowledge) of the revelations of man and of the true foundations of all ethics and morals—being, I say, convinced, that the knowledge, when really felt and acted on, is the means of man's highest well-being and the security of his upward progress. I have resolved, from the residue of my estate as aforesaid, to institute and found, in connection, if possible, with the Scottish universities, lecture-ships or classes for the promotion of the study of said subjects, and for the teaching and diffusion of sound views regarding them among the whole population of Scotland."

The most curious feature of the will is that the "Natural Theology" may be taught by individuals of any Church or of no Church, of any creed or of no creed. As, however, the choice will rest in each case in the hands of the University Senate, there is not much ground for fear on this account.

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