

them altogether unheeded. It is common for carriers to sleep on horseback, and coachmen on their coaches. During the battle of the Nile, some boys were so exhausted that they fell asleep on the deck amid the deafening thunder of that dreadful engagement. Nay, silence itself may become a stimulus, while sound ceases to be so. Thus, a miller being very ill, his mill was stopped that he might not be disturbed by its noise; but this, so far from inducing sleep, prevented it altogether, and it did not take place till the mill was set a-going again. For the same reason, the manager of some vast iron-works, who slept close to them amid the incessant din of hammers, forges, and blast-furnaces, would awake if there was any cessation of the noise during the night. To carry the illustration still further, it has been noticed that a person who falls asleep near a church, the bell of which is ringing, may hear the sound during the whole of his slumber, and be nevertheless aroused by its sudden cessation. Here the sleep must have been imperfect, otherwise he would have been insensible to the sound; the noise of the bell was no stimulus; it was its cessation, which, by breaking the monotony, became so, and caused the sleeper to awake.—*Macnish's Philosophy of Sleep.*

HUMAN BROTHERHOOD.

In spite of the poems sung by idealists to a "common humanity" and "brotherhood of the human race," there is really an immense lack of that desirable spirit. It is Burns who pictures November's blasts as less biting than the selfishness and hatreds of kinsmen, and who truly says:

"Man's inhumanity to man.
Makes countless thousands mourn."

Though, as affirmed by Holy Writ, "God hath made of one blood" all men, and has declared Himself "no respecter of persons," the practical relationships of men, everywhere, and in all stages of society, show assumptions of difference and superiority almost as endless as the individualities of the race. However the more philosophic and wise may temper their expressions and disguise their feelings, every man's rank and actions are gauged by himself, and judged by those around him, not by the rule of common blood and brotherhood, but according to his relative talent, character and means.

We are all more tolerant and gracious to those we regard as our equals or superiors, than to those who are assumed to rank below us.

Not alone in civilities and courtesies, but in the tender aid and the award of benefits, is this universal infirmity of our manhood, this fruit of our selfishness and false praise perceptible. Noble and pleasing as the consideration of the virtue may be, we dislike its practice when it bids us abjure extrinsic considerations. The poorest man will step more nimbly to serve the richest, than to help one of his own class; and the stoutest plebeian will leave his fellow in the ditch and hasten to push the chariot of the patrician. Truly it is said, "to him that hath shall be given, and of him that hath not, that which he hath shall be taken away."

What a slough humanity would be lifted from, if the aid we volunteer to those above were extended to those below us; if, instead of helping those who have no need, we helped the really needy! Indeed, there would be little wanting toward a millennium, if we were the brotherhood humanity pleads for and Christianity teaches. Then, however we might exalt and respect the offices and appointments of men, according as they served the common good, we should esteem no man above another save for his superior virtue and goodness, and should give our sympathies and aid where they were most wanted and deserved.

ANCIENT TABLE CUSTOMS.

The ancients set us a good example in the improvement of the time occupied in taking their repasts. There was always something to excite and gratify the higher nature, while the animal man was refreshed with good cheer. Music and the relation of stories were the accomplishments of the feast, whether domestic or special, as early as the time of Homer, of which the tables of Alcinoüs, Menelaüs and Eumæus may be taken as examples. Among the later Greeks the *Skolia*, (short songs adapted to be sung at repasts,) were the product of the same propensity to combine the pleasures of intellect and taste with those of appetite.

Some of these were exquisitely beautiful, and what is more surprising, for the times, they are almost all characterised by a high and pure moral tone. Some

of them clothe in verse a patriotic sentiment or commemorate the name of some illustrious hero or martyr of liberty. Others enounce an ethical sentiment, such as the shortness of life, the vanity of human pursuits, the transitoriness of sensual pleasure, and the like. "The very *Skolia* or drinking catches of the Greeks," says Bishop Hurd, "were seasoned with a moral turn; the sallies of pleasantry, which escaped them in their freest hours, being tempered, for the most part, by some strokes of the national sobriety." "During the course of their entertainments," says Athenæus, "they loved to hear, from some wise and prudent person, an agreeable song; and those songs were held by them most agreeable which contained exhortations to virtue, or other instructions relative to their conduct in life." The sublime ode of Aristotle, "To Virtue," was a *Skolium*, or dinner song.

The Spartans were content to season their frugal repasts of black porridge with concise apothegm and sharp repartee. In fact, the public dining room was one of the most effective places of Spartan education.

The grave Roman had his *reader* (anagnostes) generally a highly educated and accomplished slave, who had been formed by an expensive training in elocution, to read in a graceful and effective manner. One of these was also present to read and thus suggest subjects at the family repast, of useful and entertaining conversation.

Nepos mentions it as one instance of the combined frugality and elegance of Articus that his *anagnostes* were trained in his own family, that they were admirable readers, and that he never dined without having something read at table, that the mind of his guests, as well as their appetites, might be gratified, for he only asked those to dine who were of like tastes with himself.

SUBSTITUTE FOR INDIGO.

At Elbœuf, in Normandy (a seat of the broadcloth manufacture), a newly-devised chemical combination has been discovered, which is said to produce a brilliant blue, less costly than indigo, if not also a faster colour. It has been brought under the cognizance of our Board of Trade, and may possibly affect a large class of interests in India.