

to the old ford at the mouth of the river Enerick, with the intention of crossing. On reaching the bank he found the stream high, and a boy making ineffectual efforts to wade across. Placing the boy on his back he entered the water. When in mid-channel, however, his load became unbearably heavy, and on looking back he found that he was carrying an Evil Thing of great size, which was trying hard to place him under the water. In his distress he called upon the Trinity, and instantly the fiend vanished into the dark.

A man of well-known piety and grace, who was an ornament in the church, married a woman of equally good disposition and temper, and much blessing was expected to result from the union. How disappointed and scandalized, therefore, were all good people when it became known that the couple had given themselves up to discord and strife, and that their fireside was the most unhappy in the parish! Means taken to get them to agree had no effect—each declaring that the other was a fiend and roused feelings of a most fiendish nature. At last one of the Men called in sorrow and shame, with the view of pleading with them to put an end to the scandal. On approaching the house he was distressed to hear high sounds of anger and wrath. Going to the window he saw the husband and wife in the height of a terrible quarrel. He also saw that they were not alone. Between them moved continually a repulsive-looking thing which did its best to keep them going. When the husband gave up the Evil Thing appeared to scratch and bite him; and he instantly started afresh. When the woman's tongue slackened speed, she was attacked in the same way, and on she went with renewed energy. Rightly concluding that the mysterious being was the Tempter himself, the man boldly entered the house, and, severely reprimanding the couple, asked them whether they knew in whose company they were. They, however, had seen nothing, but on his suggestion they agreed to join in prayer—with the result that the fiend flew up the chimney, and that peace ever afterwards reigned in the house.

—"Urquhart and Glenmoriston," by Wm. MacKay.

One of the most curious trades extant is that of a man in Berlin, who exists by breeding rats for vivisection purposes.

## The Native Tartan Dyes of the Highlands.

There is, perhaps, nothing that helps so much to convince us of the native artistic taste, resource, and ingenuity of the Highlanders, in their wild, warlike times, as their sense of the beautiful as shown in the artistic designs of their various clan tartans. The following is a list of the native dyes they made use of:—

Brown (light) Crottle Lichen (*parmel'a saxatilis*).

Brown—Common Yellow Wall Lichen (*parmelia parietina*).

Brown—Dark Crottle (*parmelia ceratophylla*).

Brown—Dulse, a Seaweed or Duilisg (the leaf of the water).

Brown—(dark)—Blackberry with Nut Galls.

Brown—Currant (common burning bush) with alum.

Black—Shellister (iris) root.

Black (finest)—Root of common dock.

Crimson—Crottle Cortair (*lecanora tartareu*).

Green (dark)—Heather and alum.

Green—Whin bark (*furze*).

Green—Privet ripe berries wite salt.

Green (light)—Broom, common.

Green—Wild mignonette.

Grey—Shellister (iris), root.

Magenta—Dandelion.

Orange (dark)—Brambles.

Purple (sadow)—(*droscia rotundifolia*).

Purple (sct.)—*cnonymus* (Spindle tree burning bush).

Purple (red)—Blackberry with alumn galls.

Red—Roch lichen (*ramalina scopulorum*).

Red—White Crottle (*lecanora pallescens*).

Red—Rue or Ladies' Bedstraw (*galium nernac*).

Red—Tormentil (capital for tanning).

Scarlet—Crottle Crotair.

Scarlet—Limestone (*urceolaria calcarca*).

Scarlet (red)—Privet ripe berries with salt.

Violet—Wild Cress.

Violet (dark)—Carmel (Broom, Fratch).

Yellow (—)—Soot (peat).

Yellow—Apple tree, ash and blackthorn.

Yellow—Poplar and elm.

Yellow—Roid, or bogmyrtle.

Yellow (finest)—Root of ash tree.

Yellow (rich)—St. Johnswort.

Yellow (mid)—Bracken root.

Yellow (bright)—Sundew, with ammonia.