

## VARIETIES.

"If I were to pray for a taste, which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown against me, it would be a taste for reading." SIR J. HERSCHELL.

**NAPOLEON BONAPARTE AND JOHN WESLEY.**—During Napoleon's expedition in Egypt, he is known to have been carried away with admiration of the Mahomedan faith, and few readers can have forgotten the enthusiasm with which he exclaimed that the surest way to become immortal, was to become the founder of a new religion. The recollection of this remark will impart additional interest to the following just and eloquent passage from the British Critic. The bitter scorn, however, notwithstanding his own admission, with which the haughty emperor would look down upon poor John Wesley as his victorious competitor for the prize of immortal fame, were no unfit theme for a poet's pen.—*Churchman*.

"It is not easy to imagine any thing more comprehensive than the polity, or more perfect than the organization, of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself, on after generations. In this respect, Napoleon Bonaparte is not worthy to be compared with him. The name of Napoleon is, indeed, imperishable. But it is written on the *annals* of Europe, not on her institutions. His gigantic footsteps were on the ocean sand; and the waters have closed upon them, and have swept away their traces—even as it were the architecture of boyhood. The name of John Wesley lives in the system which he founded. It is written there in characters, which are expanding, and becoming deeper, as that system spreads. He was a mighty religious legislator. The foundations of his polity are broad and deep; and the spirit of internal discord must become potent indeed, before it can rend this superstructure to pieces."—*British Critic*,

**ESTABLISHMENT OF THE INQUISITION.**—Historians are divided in opinion as to the exact time at which the Inquisition was founded. Inquisitors and informers are mentioned in a law published by the Emperor Theodosius against the Manicheans; but these were officers of justice appointed by the prefects, and differed entirely from the persons who became so notorious under these designations many centuries after that period. The fundamental principle of that odious institution was undoubtedly recognised in 1184, by the Council of Verona; which, however, established no separate tribunal for the pursuit of heretics, but left this task entirely in the hands of the Bishops. Rainier, Castleman, and St. Dominia, who were sent into France at different times, from 1193 to 1206, had a commission from the Pope to search for heretics, and in this sense, may be called inquisitors; but they were invested with no judicial power to pronounce a definite sentence. The Council of Lateran in 1218 made no innovation on the ancient practice. The Council held at Thoulouse in 1229 ordained, that the bishops should appoint in each parish of their respective diocese, one priest and two or three laics, who should engage upon oath to make a rigorous search after all heretics and their abettors, and for this purpose should visit every house from the garret to the cellar, together with all subterraneous places where they might conceal themselves. But the inquisition, as a distinct tribunal, was not erected till the year 1233, when Pope Gregory IX. took from the bishops the power of discovering and bringing to punishment the heretics who lurked in France, and committed that task to the Dominican friars. In consequence of this, the tribunal was immediately set up at Thoulouse, and afterward in the neighbouring cities, from which time it was introduced into other countries in Europe.—*General History of Languadec*.

**ANECDOTE.**—*Rowland Hill*. Once an impudent fellow placed a piece of paper on the reading-desk, just before he (Mr. Hill) was going to read prayers.—He took it, and began—"The prayers of this congregation are desired—umph—for—umph—well, I suppose I must finish what I have begun—for the Rev. Rowland Hill, that he will not go riding about in his carriage on a Sunday!" This would have disconcerted almost any other man: but he looked up as coolly as possible, and said—"If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service,—and let me put a saddle on his back, I will ride him home instead of going in my carriage." He then went on with the service as if nothing had happened.

**GROWTH OF PERSON.**—The growth ceases soonest in the most excitable habit, because in them the excitability will soonest be reduced to a due balance with the stimulants of life. Thus it seems to be that the growth of women, who are more excitable than men, generally stops sooner, and consequently that they are of shorter stature, large women for the most part having less of the habit peculiar to the sex; and that by far the greater number of the most excitable men who in consequence of this constitution, make the greatest figure in their day, are men of short stature, while giants are generally of an opposite habit of body. There must of course, to such rules be many objections.—*Philips on Sleep and Death*.

**LACONICS.**—The man whose word can always be depended upon, is sure to be always honoured.

Want of punctuality is lying.

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