

## General Miscellany.

## The Moon and the Weather.

Among the many influences which the moon is supposed, by the world in general, to exercise upon our globe, one of those which have been most universally believed, in all ages, and in all countries, is that which it is presumed to exert upon the changes of the weather. Although the particular details of this influence are sometimes pretended to be described, the only general principle or rule, which prevails with the world in general is, that a change of weather may be looked for at the epochs of new and full moon; that is to say, if the weather be previously fair, it will become foul; and if foul, will become fair. Similar changes are also, sometimes, though not so confidently, looked for at the epochs of the quarters.

A question of this kind may be regarded either as a question of science, or a question of fact.

If it be regarded as a question of science we are called upon to explain how and by what property of matter, or what law of nature, or of attraction, the moon, at a distance of a quarter of a million of miles, combining its effects with the sun, at four hundred times that distance, can produce those alleged changes? To this it may be readily answered, that no known law or principle has hitherto explained any such phenomena. The moon and sun must, doubtless, affect the ocean of air which surrounds the globe, as they affect the ocean of water—producing effects analogous to tides; but when the quantity of such an effect is estimated, it is proved to be utterly inappreciable, and such as could by no means account for the meteorological changes here adverted to.

But in conducting investigations of this kind we proceed altogether in the wrong direction, and begin at the wrong end, when we commence with the investigation of the physical cause of the supposed phenomena. That method of conducting physical inquiries, which was bequeathed to us by the illustrious Bacon, and which has led to such an immense extension of our knowledge of the universe, imperiously requires that before we begin to seek for the causes of any phenomena, we must first prove, beyond the possibility of doubt, the reality of these phenomena, and ascertain with the utmost precision, all the circumstances attending them. In other words, we are required to consider all inquiries of the kind now adverted to as mere questions of fact before we take them as questions of science.

What, then, let us see, is the present question? It is asserted that the moon produces such an influence on the weather as to cause it to change at the new and full moon, and at the quarters. But in this mode of stating the proposition there are implicitly included two very distinct points, one of which is a simple matter of fact, and the other a point of physical science.

First. It is asserted that at the epochs of a new and full moon, and at the quarters, there is generally a change of weather. This is a mere statement of alleged fact.

Second. It is asserted that the phases of the moon, or, in other words, the relative position of the moon and sun in regard to the earth, is the cause of these changes.

Now it is evidently necessary to settle the first question before we trouble ourselves with the second, for if it should so happen that the first statement should prove to be destitute of foundation, the second falls to the ground.

The question of fact here before us is one most easily settled. In many meteorological observations throughout Europe a register of the weather in all respects has been kept for a long period of time. Thus the height of the barometer, the condition of the thermometer, the hydrometer, and the rain-gauge; the form and character of the clouds, the times of the falling of rain, hail, and snow, and in short every particular respecting the weather, has been duly registered, from day to day, and often from hour to hour.

The period of the lunar phases, it is needless to say, has also been registered,

and it is therefore possible to compare one set of changes with the other.

This, in fine, has been done. We can imagine, placed in two parallel columns, in juxtaposition, the series of epochs of the new and full moons, and the quarters, and the corresponding conditions of the weather at these times, for fifty or one hundred years back, so that we may be enabled to examine, as a mere matter of fact, the conditions of the weather for one thousand or twelve hundred full and new moons and quarters. The result of such an examination has been, that no correspondence whatever has been found to exist between the two phenomena. Thus, let us suppose that one hundred and twenty-five full moons be taken at random from the table; if the condition of the weather at these several epochs be examined, it will be found, probably, that in sixty-three cases there was a change of weather, and in sixty-two there was not, so that under such circumstances the odd moon in this division of one hundred and twenty-five would favour the popular opinion; but if another random collection of one hundred and twenty-five full moons be taken, and similarly examined, it will probably be found that sixty-three are not attended by changes of weather, while sixty-two are.—With its characteristic caprice, the moon on this occasion opposes the popular opinion; in short, a full examination of the table shows that the condition of the weather as to change, or in any other respect has, as a matter of fact, no correspondence whatsoever with the lunar phases.

Such, then, being the case, it would be idle to attempt to seek for a physical cause of an effect which is destitute of proof.—*Dr. Lardner's Lect.*

## The Bible for Schools.

The great doctrine of immortality is a cardinal doctrine of the Bible. It is peculiarly the province of the Gospel, to "bring life and immortality to light." The children do not guess at this doctrine. They have more. They are pointed to Jesus rising from the tomb, near Mount Calvary. In all schools—week day as well as Sabbath—the young should be made acquainted with the Bible. It is the Book of books. It is full of truth and spiritual life. It affords the best and fullest revelations of human nature. There are the histories of Christ, of Peter, of John, of Judas, of Mary, of the hypocrites, and of numbers more, all of which present the most interesting pictures of human life. The writers speak of the zeal of Paul, and the love of John; but they tell of the fickleness of Peter, and the treachery of Judas. If they show us the high hopes and glowing expectations of the first Christians, they hide not their deep griefs, nor their bitter disappointments.—They give the dark as well as the bright side, and both with the utmost simplicity, and with the profoundest respect for truth. They show the loveliness of virtue, and the ugliness of vice. They paint nothing in false colors. They never cunningly hide faults, nor ostentatiously display excellencies. They are always true to nature. They never misrepresent character. All our leading poets, and painters, and sculptors, have taken from the Bible their best subjects. Familiarize our youth, then, with its sacred contents. Teach them to reverence its hallowed pages. Blind bigotry may prescribe its free circulation, but let Protestantism diffuse it as the health and life of the community.

## Getting on in the World.

There are many different ways of getting on in the world. It does not always mean making a deal of money, or being a great man for people to look up to with wonder. Leaving off a bad habit for a good one, is getting on in the world—to be clean and tidy, instead of dirty and disorderly, is getting on in the world—to be careful and saving, instead of thoughtless and wasteful, is getting on—to be active and industrious, instead of idle and lazy, is getting on—to work as diligently in the master's absence as in his presence, is getting on—in short, when we see any one properly attentive to his duties, persevering through difficulties to gain such knowledge as shall be of use to

himself and to others, offering a good example to his relatives and acquaintances, we may be sure that he is getting on in the world. Money is a very useful article in its way, but we hope to show that it is possible to get on with but small means; for it is a mistake to suppose that we must wait for a good deal of money before we can do anything. Perseverance is often better than a full purse. There are more helps towards getting on than is commonly supposed.—Many people lag behind, or miss the way altogether, because they do not see the simple and abundant means which surround them on all sides; and it so happens that these means are aids which cannot be bought with money.—Those who wish to get on in the world must have a stock of patience and perseverance, of hopeful confidence, a willingness to learn, and a disposition not easily cast down by difficulties and disappointments.—*Family Economist.*

## Anecdote of Universalism.

The term, Universalism, is applied, in this country, to that system of *soi distant* Christianity which teaches that all lapsed intelligences shall be finally restored to the moral semblance and favour of God. In America, the name is usually understood to signify the code of doctrine which denies the reality of a personal devil, and of future punishment. The following occurrence, which actually took place, shows the system in no favourable point of view:—A Christian gentleman, one Colonel Richardson, was in a boat, along with two Universalists, on the Niagara River, some distance above the Falls of Niagara. The Universalists began to rally the Colonel on his belief of future punishment; and expressed their astonishment that a man of his powers of mind should be so far misled as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that, when they, after some time, looked around, they found now that the boat was hurrying with great rapidity towards the Falls! The Universalists at once dropped the oars, and began to cry to God to have mercy on them. Richardson laid hold of the oars, exerted all his strength, and by God's mercy, pulled ashore. When they landed, he addressed his companions:—"Gentlemen, it is not long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious, is being in Heaven, now I want to know why you were so terribly frightened when you thought that in five minutes more, you'd be over the Falls into glory?" The Universalists were silent for some time; at length one of them scratching his head, said, "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the Falls of Niagara with!"—*Exchange Paper.*

## The Savings Bank of Human Existence.

The Sabbath is God's special present to the working man, and one influence of it is to prolong his life and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding. And in the economy of existence it answers the same purpose as, in the economy of income, is answered by a Savings Bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way, is putting aside his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The Savings Bank of human existence is the weekly Sabbath day.

## Family Circle.

## The Cherub's Welcome.

BY MRS. SIGOURNEY.

Among the bright-robed host of heaven, two cherubs were filled with new rapture.—Gladness that mortal eye hath never seen, beamed from their brows, as with tuneful voices they exclaimed:

"Joy! joy! He cometh! Welcome, welcome, dear brother! Babe redeemed from earth!"

And they clasped in their radiant arms a new immortal.

Then to their golden harps they chanted:—"Thou shalt weep no more, our brother, neither shall sickness smite thee. For here is no death, neither sorrow nor sighing."

At the Saviour's feet they knelt together, with their warbled strain, "Praise be unto Thee? who didst say, 'Suffer little children to come unto me.'"

"Thou didst take them to thy bosom on the earth; and through thy love they enter into the kingdom of heaven. Endless praise and glory be Thine, oh Lord! Most High!"

They led the little one to armarachine bowers, and wreathed around his temples the flowers that never fade. They gave him of the fruit of the tree of life, and of the water that gusheth clear as crystal, from before the throne of God and of the Lamb.

And they said, "Beautiful one, who wert too young to hush the dialect of earth, sweet to thee will be the pure language of heaven. Bringest thou to us no token from the world that was once our home?"

Then answered the babe-cherub, "Here is our mother's last kiss, with a tear upon it, and the prayer with which our father gave me back to God."

And they said, "their gifts are sweet to us. We remember her smile, who lulled us on her breast: whose eye was open through the long night, when sickness smote us; and his voice who taught us the name of Jesus."

"Oft-times do we hover about them. We are near them, though they see us not.—While they mourn, we drop into their hearts a balm-drop, and a thought of heaven, and fly back hither swifter than the wing of morning."

"We keep watch at the shining gates for them, and for the white-haired parents whom they honour, and for our fair sister, that we may be the first to welcome them. Lo, when all are here, our joy shall be full."

Long they talked together, folding their rainbow wings. They talked long with their music-tones, yet the darkness came not.—For there is no night there.

Then burst forth a great song; choirs of angels saying, "Holy, holy, holy, Lord God Almighty. Just and true are thy ways, thou King of Saints."

And the lyres of the cherub brothers joined the chorus, swelling the melody of heaven.

## Simplicity of Dress.

Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels—if they would make good their title to that name—should carefully avoid ornaments which properly belong to African princesses and Indian squaws. These tinselries may serve to give effect on the stage, or upon a ball room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and real refinement or delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue, the lettered page. A modest woman will dress modestly: a really refined and intellectual woman will bear the marks of careful selection and faultless taste.—*American Paper.*

## Advice for Boys.

Boys! would you be happy while you live, and receive the friendship and love of all? Then listen to a few words:—*Be honest. Never take the value of a*

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