

conscience, devoutly repeating three *Our Father's* and *Hail Mary's*, in honour of the Most Holy Trinity, and out of reverence to the Five Wounds of Jesus Christ, shall devoutly recite the same *Prayer* and *Salutation* five times, will obtain the same Indulgence.

All and every of the above Indulgences may be obtained by each one for himself, or may be applied by way of suffrage to the souls in Purgatory.

The above articles, such as Beads, Medals, &c., cannot pass, as far as the Indulgences are concerned, beyond the person of those to whom they are given, or those to whom they are distributed by them at first.

They cannot be lent or borrowed, otherwise they lose the Indulgences; neither can they be so d, after-the Pontifical Blessing.

EDUCATION.—Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green dells, on hills, and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible eumets—with humming bees and glass bee-hives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the sense of all good, to God himself.—*Fraser's Magazine*.

TEMPERANCE.—I asked the man about the temperance, and whether he was a temperance man? He replied by pulling a medal out of his waistcoat pocket, saying, that he always carried it about with him for fear of temptation. He said that he took the pledge two years ago, before which time, as he confessed, he had been a sad sinner in the way of drink. 'I used to take,' said he, 'from eighteen to twenty glasses of whisky a-day; I was always at the drink. I'd be often up all night at the public-house. I was turned away by my present master on account of it.' All of a sudden he resolved to break off. I asked him whether he had not at first experienced ill health from the suddenness of the change in his habits; but he said—and let all persons meditating a conversion from liquor remember the fact—that the abstinence never affected him in the least, but that he went on growing better and better in health every day, stronger and more able in mind and body.

IRISH HOSPITALITY—Those who do not know Ireland, have no conception of what an immense quantity is given away there in charity; not so

much in money however, for, except in the large towns, they have not money to give, but in meal, milk, and potatoes, particularly the last. The Irish peasant, when his potatoes are placed upon his rude table, secured from rolling off by the rim of a sieve, or some such convenience—for, alas! he has no dish—would no more think of denying a meal to the wandering vagrant that passes his door, than he would of arguing with the priest. A stone of potatoes in the week, is taking at a very low rate indeed the estimate of what the smallest farmer probably gives away in this manner, that is, six and a half hundred weight in the year, and he never feels that he gives any thing; but fasten a tax, or poor-rate, of ten shillings a year upon him, and he would feel it as an intolerable burden—probably he would confer with his neighbours upon the policy of laying violent hands on the collector, and pitching him head-foremost into the nearest lake or bog-hole.

If we wish that the virtue of our daughters should be of a sterling stamp, not forged in the mint of vanity, but issuing from principle; we shall be persuaded of the necessity of guarding them against those early associations by which the love of admiration is produced.

None are so fond of secrets as those who do not mean to keep them: such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

The Report of the Commissioners state that in Ireland there are 151 parishes having no member of the Church of England, and 860 parishes having less than 77 protestants.

A FABLE.—A mule laden with salt, and an ass laden with wool, went over a brook together; by chance the mule's pack happened to get wetted, the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who (thinking to speed as well, wetted his pack at the next water; but his load became heavier, and he broke down under it.

Charles the second, says Addison, hearing the celebrated Vossius, freethinker, repeating some incredible stories of the Chinese, turned to those about him, and said, 'This learned divine is a very strange man, he believes every thing but the Bible.'