

with sugar. I drink; the taste is disagreeable, and I am sick. With the cup in my hand I hasten to the apothecary, and two drachms of corrosive sublimate are found remaining in the sediment. I took emetics, swallowed quantities of whites of eggs, and recovered. I had no grounds for suspecting one person more than another. The number was great of those who, from fanaticism, envy, fear, or the like, wished me away; and if the order to poison me came from a superior, every hand would be ready to execute it. I at length accomplished getting a passport from the Vizier, and hastened into Greece, leaving behind me considerable pecuniary claims. Such atrocities are so much the order of the day that the expression, "a man to be poisoned," is equivalent to a wealthy or influential man.

OPIMUM-EATERS.

Opium-eaters usually begin with from half a grain to two grains, and gradually increase the dose to two drachms a day, and upwards. They swallow it in pills, but cannot drink with them, under penalty of a violent colic. Sometimes, to make it more palatable, it is mixed with various syrups, which lessen its intoxicating quality. It is then either eaten with a spoon, or dried into lozenges, and stamped with the words *Mash Allah* (the word of God.) The action of the opium appears in an hour or two, and lasts, according to the dose and the temperament of the individual, four, five, or six hours. The effect, in those who are accustomed to it, is a high degree of excited inspiration, (Query, trance?) described by the *Theriaki* as the most exquisite enjoyment. * * * When two drachms fail to produce the desired delightful intoxication, corrosive sublimate, to the amount of ten grains, is mixed with the opium. * * * A determined opium-eater is easily known. A wasted body, a sallow yellow skin, tremours of the limbs, a distorted spine, and dead, deep-sunk eyes, mark him out at first sight. He eats next to nothing; the powers of body and mind are gone. Nervous spasms follow, that opium cannot allay. Few that begin early reach their fortieth year.

THE EARLY DEAD.

BY WILLIS GAYLORD CLARK.

When into dust, like dewy flowers departed,
From our dim path the bright and lovely fade;
The fair in form—the pure—the gentle hearted,
Who looks within the breach a sabbath made;
How like a whisper on the inconstant wind,
The memory of their voices stirs the mind!

We hear the sigh, the song, the fitful laughter,
That from her lips, in balm, were wont to flow;
When hope's beguiling wings they hurried after,
And drank her syren music, long ago;
While joy's bright lamp to sweetest lays was strung,
And pour'd rich numbers for the loved and young.

When the clear stars are burning high in heaven—
When the low night-winds kiss the flowering tree,
And thoughts are deepening in the hush of even—
How soft those voices on the heart will be!
They breathe of raptures, which have bloom'd and died—
Of sorrows, by remembrance sanctified.

Yet, when the loved have from our pathway vanished,
What potent magic can their smiles restore!
Like some gay sun-burst, by the tempest banished,
They passed in darkness—they will come no more;
Unlike the day-beams when the storm hath fled,
No light renewed breaks on their lowly bed!

ST. CATHARINE OF SIENNA.

St. Catharine often saw the devil. According to Ribadeneira, at six years old she knew the lives of the holy fathers and hermits by revelation, practised abstinence, and shut herself up with other children in a room, where they whipped themselves. At seven she offered herself to the Virgin as a spouse for her son. When marriageable, she refused the importunity of her parents to wed, and having cut off her hair to keep her vow, they made her a kitchen-maid; but her father one day as he was praying in a corner, seeing the Holy Ghost sitting upon her head in the shape of a dove, she was released from drudgery, and was favoured with a revelation from St. Dominick. She ate no meat, drank only water, and at last left off bread, sustaining herself by herbs alone, and her grace before meals was, "Let us go take the punishment due to this miserable sinner." She so mastered sleep, that she scarcely took any rest, and her bed was only boards. She wore around her body next to the skin a chain of iron, which sunk into her flesh. Three times a day, and for an hour and a half each time, she flogged herself with another iron chain, till great streams of blood ran down; and when she took the black and white habit of the order of St. Dominick she increased her mortification. For three years she never spoke, except at confession; never stirred out of her cell but to go to the church; and sat up all night watching—taking rest in the quire of matins only; and then lying upon the floor, with a piece of wood under her head for a bolster. She was tempted by devils in a strange manner, described by Ribadeneira; but to drive them away, she disciplined her body with the iron chain so much the more. When the fiend perceived he could make no impression on her virginal heart, he changed his battery. She had undertaken to cure an old woman who had a cancer in her breast, so loathsome that no one would go near her; but by the devil's instigation, the old woman gave out that Catharine was not as good as she should be, and stuck to her point. Catharine, knowing the devil's tricks, would not desist; and, to do her honour, Christ appeared, and offered to her the choice of two crowns—one of pure gold, the other of thorns; she took the crown of thorns, pressed it so close upon her head that it gave her great pain; and Christ commanded her to continue her attendance upon the woman, who, in consequence of a vision, confessed her calumny, to the great confusion of the devil. Ribadeneira says, that after this Christ appeared to her, "opened to her the wound in his side, and made her drink till she was so ravished, that her soul was deprived of its functions." Her love and affection to Christ were so intense, that she was almost always languishing and sick; at last it took away her life, and she was dead for four hours, in which time she saw strange things concerning heaven, hell and purgatory. On a certain day he appeared to her, with his mother and other saints, and espoused her in a marvellous and singular manner; visited her almost continually with the greatest familiarity and affection, sometimes in their company, though ordinarily he came alone, and entertained her by reciting and singing psalms with her. Once, as she was coming home from church, he appeared to her in the disguise of a pilgrim, and begged a coat of her; she returned to the church, and secretly taking off her petticoat, brought it to him, not knowing who he was. He asked her for a shirt; she bade him follow her home, and she gave him her shift. Not content with this, he requested more clothes of her, as well for himself as a companion; but she had nothing else left, and was much afflicted; in the night he appeared to her as the pilgrim, and showing her what she had bestowed upon him in the garb he had assumed, promised to give her an invisible garment, which should keep her from all cold both of body and soul. One time she prayed to him to take from her her heart of flesh, and it seemed to her that he came, and opening her side, took out her heart, and carried it away with