Archbishop Whately on Special Providonce.

T. Adolphus Trollope, in Lippincott's Magazine, gives the following very fine anecdote of Archbishop Whately:

I will conclude my recollections of my old Oxford tutor by an anecdote of his archiepiscopal days which is highly characteristio of the man and of the nature of his mind, and which in itself is very well worth the telling. Few of my readers probably will have forgotten the terrible story of the burning of a packet-ship going from New York to Liverpoel. It may be remembered also that a boat load of passengers succeeded in leaving the ship and were saved. Among these fortunate survivors of the catactrophe there was a reverend gentle-man, an evangelical of the Low-Church school, who belonged to Dubin. He returned thither from his ill-omened voyage, and, having a thrillingly interesting story to tell, was for a time the hero of all the tea-tables in Dublin, at which he used to moralize the occurrence after the fashion of moralize the occurrence after the fashion of persons of his school of theology. He knew himself to be unworthy of so signal a mercy, was lost in meditations on the wonder that the Almighty should have seen good to make him the example of so special a providence, was confounded at the thought that he had been picked out to be the regiment of so signal a mercy, etc., etc. And cipient of so signal a mercy, etc., etc. And all this told immensely, and was eagerly swallowed by the goody-goody old ladies of the Dublin tea-fights. One day, on the occasion of one of the general receptions of the clergy, which often took place at the archiepiscopal residence, our hero was holding forth in his usual strain to a little knot gathered around him in Whately's drawingroom, when the archbishop, whose wont it was on such occasions to stroll about the room from one group to another, saying a few words here and a few words there to his guests, came up to the knot of which Mr. Thomson (we will give him that name for the nonce) was the centre. Whately for the nonce) was the centre. Whately listened with grave attention to the telling of his story and to the usual comments on it, and then spoke: 'Wonderful occurrence! A great and signal mercy, indeed. Mr. Thomson. But I think I can cap it, said he,' using an expression which was very common with him, tossing up his white head in the old bull-like manner-' I think I can cap it with an incident from my own

"Everybody pricked up his ears and lis-tened eagerly for the passage in the arch-bishop's life which should show a yet more marvelously merciful escape than that of Mr. Thomson from the burning ship.

"Whately continued in the most impres sive manner: 'Not three months ago I sailed in the packet from Holyhead to Kingston (the port for Dublin) and-

"A pause while the archbishop took a copious pinch of snuff, and his hearers were oh the tenterhooks of expectation.

"'—And by God's mercy the vessel never caught fire at all. Think of that, Mr. Thomson!"

The Syrian Sponge Fisheries.

Some interesting information respecting the Syrian spongo fisheries is given by the Vice-Consul Jago (Beyrout) in his commervalue of the sponges fished on the coast of Syria is from £20,000 to £25,000. The production is, however, falling off through excessive fishing, and the consequent exhaustion of the fishery grounds. About 250 to 300 boats are at present employed in this 300 boats are at present employed in this industry on the coast of Syria, manued by about 1,500 men. The centres of production are Tripoli, Ruad, Lattakia, and Batroun on the coast of Mount Lebanon. The best qualities are found in the neighbourhood of Tripoli and Batroun; but the boats visit all parts of the coast, from Mount Carmel in the south to Alexandretta in the north. The majority of the boats used are ordinary fishing-boats, three parts decked over, and carrying one mast with an ordinary lug-sail. They are from 18 feet to 30 feet in length, and are manned by a crew of four or five men. one of whom is specially engaged for the purpose of hauling, while the rest are divers. In some cases while the rest are divers. In some cases the men own their own boats, but generally they are hired for the season, which extends from June to the middle of October. No emuneration con in an equal share of the produce of the fishing. The profits of a good diver reach as high as £40 a season. Diving is practised from a very early age up to forty years, beyond which few are able to continue the pursuit. It does not appear, however, that the practice has any tendency to shorten life, although as the diver approaches forty he is less able to compete with his younger and more vigourous brother. The time during which a Syrian diver can remain under water depends, of course, on his age and training. Sixty seconds is reckoned good work, but there are rare instances of men who are able to stay below eighty seconds. The men on the coast, however make extraordinary statements as to the length of time their best hands are able to romain under water, and gravely assert that eight and ten minutes are not impossibili-

The manner o' diving is as follows: The diver—naked of course—with an open net around his waist for the receptacle of his prizes, seizes with both hands an oblong white stone, to which is attached a rope, and plunges overboard. On arriving at the bottom, the stone is deposited at his feet and, keeping hold of the rope with one hand, the diver grasps and tears off the sponges within reach, which he deposits in his net. He then, by a series of jerks to the rope, gives the signal to those above, and is drawn up. In former years the Syrian coast was much frequented by Greek divers from the islands of the Archipelago. Their number is new restricted to five er six beats annually, the skill of the Syrian, combined with his superior knowl edge of the fishing grounds, enabling him to complete successfully with his foreign topponent. Although they vary much in quality and size, sponges may be generally pleteness, and the processified as—1. The fine white bell-shaped aponge, knewn as the "toolet and despairing men, shall shaped aponge, knewn as the "toolet and despairing men, shall sponge"; 2. The large reddish variety,

known as "sponge do Venise," or "batil known as "sponge at voltes, of sponges"; 8. The coarse red sponge used for household purposes and cleaning. Two-thirds of the produce of the Syrian coast are purchased by the native merchants, who send it to Europe for sale, while the remainder is purchased on the spot by French agents, who annually visit Syria for the purpose. France takes the bulk of the finest qualities, while the reddish and common sponges are sent to Germany and common sponges are sent to Germany and England. The revenue derived by Government from this industry is a tenth of the value of the produce.

Louis Agassiz.

Louis Agassiz possessed in an eminent degree those qualities which all must delight to honor; his humanity was so broad and of so wide a range that he could win the sympathies of emperors and princes and the humblest of the people. His passion was for truth; he pursued it with trained faculties, an energy, and a single-minded-ness which won the admiration of all who saw it. No personal honors or advantages could turn hun from his purpose. He be-neved thoroughly in the maxim of D'Alembert. "Science must be loved for its own sake, and not for the advantages to be derived. No other principle will enable a man to make progress in the sciences." He had a keen relish for life, a most child-like nature, full of love and kindness, a profound reverence chastened at his studies. Educated in the best schools of Europe, inspired by association with the greatest men of the century, he came to this country in 1846. He soon determined to remain here, because he was a republican in principle, and believed that the best and most extensive plans for popular education could be realized here. For this purpose he soon began to address educational associations of every kind, teachers, institutes and farmers' clubs. Dissatisfied with the poor torms in which knowledge is often given in our common schools, he founded a museum, wherein a vast collection of well-arranged natural objects might be presented to the eye, and the best methods of studying them taught. It was his belief that such a museam would sooner or later influence for good the humblest school in the land. To a friend he wrote: "I want something that shall work with equal intensity North and South, East and West; and that should go mto operation at the rate of the advancing civilization of the whole country." On this museum he had lavished time, his mind, and his heart. It has already become a scientific force which has been felt not only in natural history, but in all other branche of science. Here, under this great master's care, have been trained and inspired some of the best observers and teachers now doing service in all paits of the country.

No Success Without Industry.

I really believe, young friends, that idleness is the g ound of most vices. I am acquainted with certain young men who are running about the streets, whom I see stepping out of drinking-saloons. Some of them are sons of reputable parents. I remember last summer meeting a young man, one of the best-dressed lads in the city, a young man whom I met in the omnibus frequently riding up and down; and I had seen him so often, and always with such a leisurely air, that I said one day, calling him by name, What are you doing?"

"I have not any particular business,' he said.

"Well, haven't you any thing to do?"

"Nothing in particular," he answered. It was somewhat impertment, but I

said. "Well, I suppose now you are out of school, you mean to get into something

pretty soon?"

"Well, I have not anything just now in

view," he replied. To make a long story short, the poor fel low has not anything in view, never did have any thing in view, and never will have much of any thing in view. Drifting, drifting, drifting! Down, down, down! He is not the boy he was when I conversed with him last summer. There is nothing truer, though trite, than the adage:—"An idle brain is the devil's workshop." Unless there is an aim, a plan, a purpose in a man, there is depravity, and appetite, and lust, and passion. It is idleness that fills our jails and our prisons. It is idleness that rolls up millions and millions of dollars for spirituons liquors every year.

Industry, my young friends, is the first iw of success. Some one asked a man, law of success. Some one asked a man, who was counted a great genius to define genius, and he said:—"Genius is industry." Things never come about of themselves. The man who writes a great book never wrote it in a day, or a week. The man who has perfected a great invention, did not combine wheel and piston in an hour, or a month; but it was the industry of inquiry, the industry of application. Industry is the first law of success.

Home Education.

The domestic fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the heart. The learning of the university may fade from recollection; its classic lore may moulder in the hall of memory, but the simple lessons of home, enam-eled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollec-tion the events of childhood, while all the wide space between that and the present hour is a forgotten waste.

"God's greamess flows around our incom-pleteness," and the preacher who lays hold of it; bringing it within reach of struggling and despairing men; shall nover-lack hear-

The Demoralization of Parties.

The following, having reference to the state of public affairs, and the onds of party on the other side of the lakes, is, unfortunately, not altogether inapplicable to "this Canada of ours." We quote from the N.Y. Methodist, one of our best American Expenses: changes :-

Attachment to party is one of the most serious ovils under which the country is suffering. It is more largely responsible than any other single cause for the disorder which has overtaken the civil service, and for the corruption which prevails. It is for the corruption which prevails. It is fast depriving the people of all power to control the government. We recognize party organization as good in a certain sphere and to a cortain extent. In its legitimate action it concentrates the responsibility for a line of policy which must be general as to time and scope, and which must be exercised through a multitude of agents. The rivalry of parties stimulate vigilance to detect abuses, and diligence to correct them; so that it has been said, with a measure of truth, that parties are essential to a pure and free government. But the bonds of party may be made too tight and nermanent. We long since tight and permanent. We long since reached this stage of partizan organization, to the great injury of the country. Men are not now selected for office because of are not now selected for office becaus? of their ability to promote the public good, but according as they may have served, or may be expected to serve, a particular purty or faction. Eminent ability and rec-titude operate as disquidifications for office, while the low gifts of cunning, ability to trade in votes, and kindred qualities deter-ming the standard of filtness which is practimine the standard offitness which is practically recognized.

The theory of our government is that it is for the general good. In practic, it is talked of and treated as if it were designed farked or and treated as it is were designed for the good of the party which may get the control of it. Men are seen daily to sacrifice the interests of the nation and the people to advance partizan ends, and are re-warded for it; but they displease the party in the effort to promote some public good, at their peril. The guilt of tolerating such at their peril. The guilt of tolerating such acts lies with the people as much as with the political leaders. For have they not fallen into the habit of electing whatever candidates are set before them by these They seem even to have sur cliques? rendered all their rights in the government to the caucus or convention, which they permit to impose upon them at will the most unfit men and to deceive them with all manner of cheats. Whoover dares to all manner of cheats. Whoever dares to denounce such proceedings is declared a traitor and put down, and the people see it done, and perhaps approve it. So the doctrine that the people govern in this country has alruost become a delusion. Cancuses govern, as Eastern denosits used Caucuses govern, as Eastern deposits used

It is time that this way of thinking and acting was changed. The government and people were not made to be tools of parties, but parties were made to be the instruments through which the people may exercise the functions of government. They are instituted primarly to carry out some great lines of policy. So far as the policies they are instituted primarly are supplied to the policies they are instituted primarly are prominent. represent are prominent, and the parties me true to them, they are entitled to support and adhesion; no further. They have no reason to hold themselves up after their particular questions have gone out. They can serve no useful purpose, and can tend only to corruption and deterioration. Both our parties to-day are busied in making money out of office, in keeping in office, and in trying to get in office.

It is in the nature of politics and It is in the nature of politics and of mankind that all political organizations shall eventually go to the bad. Those which were formed for the noblest purposes and were originally the purest, are subject to this fate alike with those of inferior primitive merits. The most worthy reform movements after a period of success become subject to suspicion. There is nothing strange in this. Men like to be on the winning side. If a party has been successful and promises to continue so, all the adventurers and schemers will join it. Such men, ambitious and unscrupulous, always looking out for themselves, are on the alert and work continually, while the honest and conscientious supporters of the party principles, trusting to the grandeur of their cause and the purity of their aims, are apt to let themselves believe that all must go well without special effort on their part. The worse men after a time get the control of the machinery, and make it an part. instrument of evil. This has been the course of parties in all countries, and will probably continue to be.

There should be no such a thing as a There should be no such a thing as a supreme party obligation. If a citizen can promote some public end he holds dear by supporting a particular party, it is right for him to uphold it for that time and that purpose, as his servant. If in time some new object, attainable through another party, rises above the former one, it becomes his duty to change his relations. If no party meets his views he should east If no party meets his views he should cast his vote among the scattering, and thereby his vote among the scattering, and thereby record his desire for a new adjustment of political affiliations. The man elevated to office is under obligation to the public, not to party. His partizan affiliations, as to questions which were discussed in advance of his election, should be held to imply a pledge as to the course he will take on those particular questions; they cannot commit him in advance upon any new question, but on such must act according to his own judgment and conscience."

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God s people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayor does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob dia not! I have been struck with the manner in which petitions are usually concluded—"And your petitioners will over pray." So "men ought always pray (to God) and naver faint."
Payson says, "The promise of God! is not to the fact, but to the liabit of prayor." Nevine ..

The Pope Excommunicated.

The Voice of Masonry publishes the fol-The voice of Masonry publishes the lol-lowing remarkable document, which is at least suggestive of the homely adage "Fleas have other fleas to bite 'em," etc. The Tope believes in but one ecret society, and that is his Church:

"At the semi-annual meeting of the Grand Lodge of Masons. Scottish Rite of the Orient of Palerino, Italy, on the 27th of March last, Pope Pius IX. was expelled from the order. The decree of expulsion was published in the official Masonic paper at Cologue, Germany, and is preceded by the minute details of the lodge in which he was mitiated, and is as follows: 'A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterward was crowned Pope and King, under the title of Pio Ninth, has now cursed his former brethren and excommu-nicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the order for perjury.' The charges against him were first preferred in his lodge at Palermo, in 1865, and notification and copy thereof sent to him, with a request to attend the lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emmanuel, King of Italy, and Grand Mas-ter of the Orient of Italy."

Advice to Bathers.

The Royal Humane Soc ety have issued the following advice to bathers:-

Avoid bathing within two hours after a meai.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration; but bathe when the body is waim, provided no time is lost in getting into the water.

Avoid chilling the body by sitting naked on the banks, or in boats, after having been in the water.

The vigorous and strong may bathe early in the morning on an empty stomach. Avoid remaining too long in the water;

leave the water immediately there is the slightest feeling of childness. The young and those that are weak, had better bathe three hours after a meal; the

best time for such is from two to three hours after breakfast. Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness, with numbness of the hands and feet.

Those who are subject to attacks of giddiness and faintness, and those who suffer from palpi ation and other sense of discomfort at the heart, should not bathe without consulting their medical adviser.

News from Old Assyria.

Bibliotehea Sacra notices a remarkable work just published in England under the sanction of the Society of Biblical Archæology, which contains translations from the records of the Assyrian monuments and clay tablets. What is given in this volume, it says, "is only a specimen of what we may expect. It is difficult to persuade one who has not studied the subject, of the vast amount of literature or records that has been recovered. Nor can we stop here to show how vast that literature is. Here we have an inscription of Khammurabi, who who lived before the time of Moses. His inscriptions are written in Accadian, with a single fortunate exception which is in the Babylonian language, proving, for one thing, 'that the Babylonian language was the same in the days of Khammurabi as it was a thousand years later, in the days of Nebuchadnezzar. He records with pride his efforts to supply his city with firsh water, and alludes to some other works, the object of which was to benefit his people (pp. 6-8). Very many of their kings were public-spirited men. Sennacherib took pains to care for the health of the city by bringing streams of water into it, and the finding of now springs' (p. 29). Again, he speaks of planting the finest trees, and that he caused 'the uprising of springs in more than forty places in the plain.' These more man forty praces in the plain. These he divided into registing canals for the people of Nineveh, and gave them to be their own property' (p. 31). Again: 'To abtain water to turn the flour-mills, I brought it in pipes from V liri to Ni eveh, and I skilfully constructed water-wheels.' He brought water from a river nearly two miles away, 'into reservors, and covered them well" (p. 82). Assurbanipal took great intorest in literature and learning, in preserving the old records, and in preparing new tablets for public use, corresponding practically to our public libraries (p. 58). reactically to our public hbraries (p. 58). Their building and constructing of palaces and public works was also very extensive. There is mentioned a 'hall of assembly,' which was a 'vast building' (p. 27). Yearly annals were published by authority (p. 34). Out of three palaces which Assurbanipal captured he collected 'thirty two statues of kings, fashioned of silver, gold, bronze, and alabaster' (p. 86). The Phemicians were their ship-builders; 'In Syrian ships I crossed the sea [Persian Gulf') (p. 48). We notice the Semitic brevity with which they write or speak: 'Collect thy army! strike thy camp! make haste to Babylon! stand by our side! swear to help us! (p. 47). Again: 'Go forth; the rebel state that does not obey me, smite it' (p. 117). They had poetical names for their rivers. The Tigris was 'The Stream of Fertility.' Elsewhere it is called 'The Stream of Gladuess.' The ti is called 'The Stream of Gladuess.' The Euphrates was called 'The Life of the Land' (p. 30). The prophet Jeel's figure of a swarm of locusts is met with: 'Then, as a mighty swarm of Locusts covers the face of the earth, [so] in destroying multitudes they [the enemy] rushed against me [p. 47). The building or dedication of palaces was celebrated with dancing and music,

with joy and shouting' (p. 104). They used in war some composition like Greek fire (p. 49). Besides the longer inscriptions we have the private will of Sennacherib, private contract tablets, astronomical tab-lets, Assyrian calendar, weights and measures, otc., otc.

Cutting up the Minister's Hog.

Dr. Prime gives in a late New York Observer some pleasing reminiscences of the early days of his ministry. He has been a visiting at the parish in the Highlands of the Hudson where he served many years. Naturally his thoughts revert to the events of those good old days—good simply because they passed an ly long ago, and have left the remembrance of their brightest feaures, as the results of which we have the following:

"Those three years—how sweet their memory still. They gave me \$700 a year and the use of the parsonage. The salary appears small now, but it was more than twice, perhaps three times, what seven hundred so now. They were fond of making dred as now. presents to their minister, especially pro-vision for his table : in the fall of the year, for three mouths at a time, we rever bought a pound of meat, the larder being always supplied bo the gifts of the people. And this reminds me of a little incident, perhaps too homely for print, but it will how the rnner life of the rural pastor, and will brighten the sombre pages of this let-

"One of my ellers sent me as a gift a whole hog: weight about two or three hundred pounds. It was dressed—that is to ay, undressed, for when I went down into the cellar to see my present, he lay there on his back, with his numerous legs extending in all directions, especially upwards, with a mighty renter tending from head to heels. What to do with him I did not know. Had he been a live claphant, the animal would have been of more service to me than ihis huge carreass, which seemed to fill the vault, and, in the light of a solitary candle, presented a ghastly spectacle. There was no person in the village on whom I could call for help, yet it was evident that the beast must be dissected and packed in a barrel with brine. I was in a pickle to get him in. The more I contemplated the task the more the wonder grew. I returned to my study and mused on the vanity of possessions that one does not know how to use or enjoy. At this moment a stranger, the Rev. Mr. Bronson, an agent of the American Bible Society, called at the door, and sought the opportunity of presenting "the cause' to my people on the next Sabbath. This being settled, he yielded to an invitation to pass the night. After ten, I said to

" ' Mr. Bronson, we country ministers are obliged to do our own work; I have a job down cellar, will excuse me for an hour, or will you go below and hold the candle?"

"He preferred to walk down and continue our conversation. I took the knife with much trembling; and not knywing where to begin, struck in valiantly but blindly. Mr. Bronson exclaimed: 'Brother io seems to me you don't know how to do that thing.

"I paused in my work, and seriously fixing my eyes upon him as he stood with the candle in his hand, I said:

"' Do you suppose you could it any better?'

"'I do,' said the blessed man.

" And I will hold the candle, said I, handing him the knife.

"He took it, and with the ease and skill of a surgeon who has a beautiful piece of human misery in his hands, this good brothe, in twenty minutes, carved that animal into the most elegant pieces; such shoulders such hams, and the spare ribs, too! And those leaves of lard, and a nice lot of chops that he slit up; and when he had laid aside the meat for head choose and sausage, we put the disjointed membra—the disjointed members— into a cask prepared with salt; we rubbed the hams with saltpetre, and having cleared up the place, returned to the parlor.

"I had not been neglectfull to entertain this stranger and he proved to be the angel whom I needed in my hour of embarrass ment when I had too much of a good thing.

Stop and Weigh.

One morning an enraged countryman came into Mr. Ms store with very augry looks. He loft a team in the street, and had a good stick in his hand.

"Mr. M," said the angry countryman "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts, and that's the young villian that I bought 'em of," pointng to John.

"John," said Mr. M., "did you soll this man walnuts for nutmegs?'

"No sir,' was the ready toply.

"You he, you little villain," said the countryman, still more enraged at his assmance.

"Now, look here," said John. "If you had taken the trouble to weigh your nut-megs you would have found that I put in the waluuts gratis."

"Oh, you gave them to me, did you."

"Yes, sir. I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if that ain't a young scamp" said the countryman, his features relax ing into a grin as he saw through the mat-Much hard talk and bad blood would be

saved if people would stop to weigh things," before they blame others. "Think twice before you speak once," is an excellent motto.

It is by sympathy we enter into the coll corns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may ha considered and a considered to a constitution may be considered as a sort of substitution by which we are put into the place of an other man, and affected as he is affected.