

themselves, and infinitely more atrocious in their magnitude and the ruin they inflict, are committed by wealthy financiers in league with the Ministers of bankrupt States or the promoters of swindling companies; and even when the frauds are detected those concerned with them are not refused credit or business by the honest merchants of the city, are not excluded from the society of men who claim to be honourable gentlemen and even devout Christians. This has been the result of the education and enlightenment of the nineteenth century—an education and enlightenment eminently secular. And if such widespread demoralisation has been the result of the highest secular instruction—if such is the fruit of the deepest secular culture—what moral influence can we expect the rudest and simplest apparatus of the same cultivation to effect in the most stubborn and unfavourable soil? The *Goliath* and the *Warspite* have shown what religious education can do for the worst material; Mr. Jones's report tells us what secular culture can do for the most promising.

Time and Time-tellers.

THE "OLD" AND "NEW STYLES" OF DATES.

In a little volume with the title, "Time and Time-tellers," just published by Robert Hardwicke, of Piccadilly, London, Mr. James W. Benson gives us a store of information, not only as to the constitution and manufacture of a modern watch, but as to the history of watches and clocks in general, and of those "time-tellers," more or less artificial, which have been used from the dawn of civilization, and, indeed, the various modes and plans which have been adopted by the Babylonians and other primitive nations for the reckoning of time. In fact, it is an encyclopædia of knowledge on the subject of Time, and of the contrivances by which the human race have "kept their eye" upon his movements. If it is not in the strictest sense a scientific treatise at all events it may claim the merit of being a well-written popular account of a subject which is, or ought to be, of interest to all.

The work very naturally divides itself into two parts, the former, historical and strictly retrospective; the latter, explanatory of the mechanism of modern watches and clocks. We will not accompany Mr. Benson into any of his remarks about the flight of time, its beginning and its end, since these touch on questions about which it is useless to speculate; but we cannot omit to direct attention to his account of the rise of horology, and the earliest conventional divisions and modes of computation of time. To his account of these, however, he might have added the primitive plan mentioned by Herodotus, of cutting notches in sticks day by day during distant voyages, and the habit of counting by fives to which both Homer and Æschylus allude. But there is to be found in Mr. Benson's pages much that will be new even to the well-informed reader. Thus, with regard to the difference of the English and American day from that of other nations, he reminds us that while with us the new day commences at or from twelve at night, the Jews, the Greeks, and the Italians reckon from sunset to sunset, and the Persians from sunrise to sunrise. But still even among us there is another computation for the astronomical and nautical day, which counts from noon to noon, and is reckoned as consisting of 24 hours, and not of twice twelve. In respect of the days of the week, of the lunar and solar month, of the old legal year (commencing from March 25), of Leap year, of the "Old Style" still kept up in Russia, and of the new, or "Gregorian Style" introduced into England and America little more than a century ago—some of Mr. Benson's historical allusions are worth noting;—for instance, where he mentions the dislike with which the English, in George II.'s reign, viewed the introduction of the Gregorian style:—

The earth's revolution round the sun being made in 11 minutes and 11 seconds less than 365½ days, which minutes in the course of 16 centuries required to be taken into consideration, Pope Gregory XIII., in A. D. 1582, took off ten days by making the 5th October the 15th. The Gregorian time, however, was not introduced into England till 1752, when the error amounted to about 11 days; so 11 days were subtracted from the current

year, which was thus made to contain only 354 days, much to the indignation of the illiterate poor of that time, who clamored loudly, and assembled in great mobs to testify to their sense of the great injury inflicted upon them, crying, 'Give us back our 11 days.' One of Hogarth's prints of 'The Election' exhibits a paper containing this very inscription. The fury of the populace at being robbed of its precious time availed not; the day after the 2nd September, 1752, was made (by act of Parliament) the 14th of September, and from that time dated the "New Style," since which the year has been almost exactly correct.

MISCELLANY.

Good Advice for the Young.—Avoid all boastings and exaggerations, backbiting, abuse, and evil speaking; slang phrases and oaths in conversation; depreciate no man's qualities, and accept hospitalities of the humblest kind in a hearty and appreciative manner; avoid giving offence, and if you do offend, have the manliness to apologize; infuse as much elegance as possible into your thoughts as well as your actions; and, as you avoid vulgarities you will increase the enjoyment of life, and grow in the respect of others.

—Blunders in Behavior Corrected.

—This sample of the poetry of science gives us the offspring of a chemical wedding:

Messrs. Water and Oil
One day had a broil,
As down in the glass they were dropping.
And would not unite,
But continued to fight,
Without any prospect of stopping.

Mr. Pearlash o'erheard,
And quick as a word,
He jumped in the midst of the clashing;
When all three agreed,
And united with speed,
And Soap came out ready for washing.

Trifles.—The world is made up of trifles. The grand movements of great events, and the changes of Empires, are founded in causes, very generally, which would be pronounced trifles by the world. Yes, "trifles light as air" have led to some of the most important discoveries we have. The fall of an apple gave Newton the clue to gravitation; the rising up of the lid of a tea-kettle gave us our railroads, steamboats, ocean steamers, and a thousand other things, not to speak of the press—that, combined, put the world centuries ahead in the mysteries of the universe and the purposes of God. To the observation of a flower dimly pictured on a stone, we owe the philosophical researches in chemistry and light which ultimately gave us the daguerreotype.

Truth.—How beautiful is truth! In this world, where there is so much falsehood and deceit, whereby hearts are estranged, and recriminations, assaults and crimes engendered—how beautiful are the true thought, word and deed. Like the sun smiling out amid the angry storm—like the bright stars shining through the heavy night cloud—like friend clasping the hand of friend—like right rebutting wrong—like the lance of virtue ringing on the shield of vice—like heaven upon earth, and God in man, is Truth! Precious and Priceless. Dearer than smile of friend, love of parent, or pomp or fame. Truth is all. By this we know the nature and value of things—Falsehood is a craven, a dastard. Truth is bold, noble, and God-given, beyond every other attribute of the soul.—*Hall*.

Literature for the Young.—The question of engaging the attention of the young, in favor of good literature is, every way, a most difficult one—it has, at times, quite a hopeless look about it—at all events, we cannot bring ourselves to deal in the customary common places about it. Every body is ready with a 'What is wanted in this'—and yet, goodness only knows what is wanted. We should be very sorry to see English editors adopt the tricks that are common in America—such as publishing photographs and memoirs of little boys at school who win