

doing lately. You shall now give place to better men." "Call them in," he exclaimed, and his officer Harrison and a file of soldiers entered the House. "Depart, I say, and let us have done with you—go!" and he added some more strong and uncomplimentary language. He lifted the mace from the table, and gave it to a musketeer to be taken away. When all were gone out he came out too, and locked the door. From that time Cromwell was master of the three kingdoms for about five and a half years.

22.—Henry VIII. was the first sovereign of this country who took the title of Majesty, which is still retained by his successors. Before his reign the sovereigns were generally addressed as "My liege," or "Your Grace," the latter of which was conferred on Henry IV. James I. added the epithet "Sacred," or "Most Excellent," to "Majesty."

25.—This evangelist is usually depicted with a winged lion by his side. The custom of sitting and watching in the church porch on the eve of St. Mark's Day, still exists in some parts of the north of England. The "witching time of night" is from eleven till one; and the third year, the watcher supposes that he sees the ghosts of all those who are to die the next year, pass by him into the church.

27.—The mother of Sir William Jones formed a plan for the education of her son, and withdrew from great connections that she might live only for him. Her great principle of education was to excite by curiosity: the result could not fail to be knowledge. "Read and you will know," she constantly replied to her pupil. And we have his own acknowledgement that to this maxim, which produced the habit of study, he was indebted for his future attainments.

#### WEDDING-RINGS.

"Happy they, the happiest of their kind,  
Whom gentle stars unite."—THOMSON.

**M**YSTIC significance has, from the earliest period been associated with the ring. In its circular continuity it was accepted as a type of eternity, and hence of the stability of affection. The Greek and Roman rings are often inscribed with sentences typical of this feeling. "May you live long" is engraved on one published by Caylus; "I bring good fortune to the wearer" was another usual inscription; sometimes a stone was inserted in the ring, upon which was engraved an intaglio, representing a hand pulling the lobe of an ear, with the word "Remember" above it. Others have the wish "Live long," or "I give my love pledge." They were lavishly displayed by the early nations; but, except as an indication of gentility or wealth, they appear to have been little valued until Greek sentimentalism gave them a deeper significance. As a gift of love, or a sign of betrothal, they came into ancient use. The Jews made the ring a most important feature of the betrothal in the marriage ceremony. It was sometimes of large size, and much elaboration of workmanship. According to the Jewish law, it is necessary that it be of a certain value; it is therefore examined and certified by the officiating Rabbi and chief officers of the synagogue, when it is received from the bridegroom, whose absolute property it must be, and not obtained on credit or by gift. When this is properly certified the ring is returned to him, and he places it on the bride's finger, calling attention to the fact that she is, by means of this ring, consecrated to him; and so completely binding is this action, that should the marriage not be further consecrated, no other could be contracted by either party without a legal divorce.

In the Middle Ages, solemn betrothal by means of the ring often preceded matrimony, and was sometimes adopted between lovers who were about to separate for long periods. Chaucer, in his "Troilus and Cressida," describes the heroine as giving her lover a ring upon which a love-motto was engraved, and receiving one from him in return. Shakespeare has more than one allusion to the custom, which is absolutely enacted in

his "Two gentlemen of Verona," when Julia gives Proteus a ring, saying, "Keep you this remembrance for thy Julia's sake;" and he replies, "Why, then, we'll make exchange; here, take you this." The invention of the *gimmel*, or linked ring, gave still greater force and significance to the custom. Made with a double, and sometimes a triple link, which turned upon a pivot, it could shut up into one solid ring. It was customary to break these rungs asunder at the betrothal, which was ratified in a solemn manner over the Holy Bible; and sometimes in the presence of a witness, when the man and woman broke away the upper and lower rings from the central one, which the witness retained; when the marriage contract was fulfilled at the altar, the three portions of the ring were again united, and the ring used in the ceremony. Within the hoop of the ring, it was customary, from the middle of the sixteenth to the close of the seventeenth century, to inscribe a motto or "posy," consisting frequently of a very simple sentiment in commonplace rhyme. The following are specimens:—"Our contract—was Heaven's act;" "In thee, my choice—I do rejoice;" "God above—increase our love." The posy was always on the flat inner side of the ring. Shakespeare has alluded more than once in contemptuous terms to these rhyming effusions. Yet the composition of such posies exercised the wits of superior men occasionally, and they were sometimes terse and epigrammatic.

A NATIVE of Kentucky imitates the crowing of a cock so remarkably well, that the sun, upon several occasions, has risen two hours earlier by mistake.



STREET LEADING TO A MOSQUE, CAIRO.