

during this period the mind is wisely fitted less to contemplate than to act—less to repose than to toil. The great stream of worldly life needs attrition along its banks in order to maintain the law that regulates the movement of its waves. But when that period of action approaches towards its close, the soul, for which is decreed an existence beyond the uses of earth—an existence aloof from desk and warehouse, factory and till, forum and senate, schools of science and art, arms and letters,—gradually releases its hold of former objects, and, inensibly, perhaps, to itself, is attracted towards the divine source of all being, in the increasing witchery by which nature, distinct from man, reminds it of its independence of the the crowd from which it begins to re-emerge. And, in connection with this spiritual process, it is noticeable how intuitively in age we turn in strange fondness to all that is fresh in the earliest dawn of youth. If we never cared for little children before, we delight to see them roll in the grass over which we hobble on crutches. The grand sire turns wearily from his middle-aged care worn son to listen with infant laugh to the prattle of an infant grandchild. It is the old who plant young trees; it is the old who are most saddened in autumn, and feel most delight in the returning spring. And, in the exquisite delicacy with which hints of the invisible eternal future are conveyed to us—may not that instinctive sympathy with which life rounds its completing circle towards the point at which it touches the circle of life winding up to meet it be a subtle intimation that, from such point of contact, youth will spring forth again? May there be no meaning more profound than the obvious interpretation, in the sacred words, "Make yourselves as little children, for of such is the kingdom of heaven?"—*Sir E. Bulwer Lytton.*

TABLE TURNING FIFTEEN HUNDRED YEARS AGO.—In the curious work of De l'Ancre, *L'incroyable et mescreance du Sortilege* (4to, Paris, 1622, page 236), is an account of two magicians, Patritius and Hilarius, who lived in the reign of Valens. Describing their proceedings, he says: "They prepared an enclosure of branches of laurel, in the same form as was at the tripod of Delphi. And, after having pronounced many charms, both by day and by night, they caused that a round table surrounded by this inclosure should turn itself and move (*se contournoit et remouoit*) according to the matter they might require." It would occupy too much space to give the whole of the ceremonies; the result of the incantation, however, was, that the letters T. H. E. O. D. were exhibited, and said to be a portion of the name of Valens's enemy, and the emperor in consequence took care that Theodorus should not be put death. This was the circiter A. D. 373.—*Notes and Queries.*

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