

throughout the night hours. He is on the meridian before midnight, and sets on the 1st at 3.50 A.M., on the 15th at 2.48 A.M., and on the 30th at 1.47 A.M.—Uranus is above the horizon during the day-time, and is therefore unfavourably situated even for telescopic observation.

At the beginning of June the moon will be in Virgo; on the 2nd she enters Libra, on the 3rd Scorpio, on the 5th Sagittarius, in which sign she remains till the 7th; on the 8th and 9th she is in Capricornus; from the 10th to 12th in Aquarius; and on the 12th she enters Pisces. From this day she rises after midnight, and during the remainder of the lunation she is visible for a few days only before sunrise. Full moon takes place on the 5th, at 6.55 A.M.; last quarter on the 13th, at 10.14 A.M.; new moon on the 20th, at 2.45 P.M.; and first quarter on the 27th, at 5.51 A.M. Two days after new moon she may be seen as a very fine crescent in the north-west in Cancer, near the planet Venus. On the 23rd she enters Leo; from the 25th to 28th she is in Virgo, and in Libra at the end of the month. On the morning of the 10th she is in apogee, or at her greatest distance from the earth, and on the 22nd she is in perigee, or at her least distance from us.

### TEMPLE BAR.

THE history of the Bar, or rather Bars (for there were more than one, which, receiving their name from the adjacent Temple, separated the freedom of the City of London from the liberty of the city of Westminster), is very obscure. Anciently this separation was made by posts, rails, and a chain similar to those which formerly were placed at Holborn, Smithfield, and Whitechapel. It is, however, at this distance of time, impossible to ascertain, with any certainty, when they were removed, and a house of timber, extending across the street, erected. This timber house had a narrow gateway, and one passage only through the south side of it for foot-passengers.

In the royal progress of Henry VIII and Anne Boleyn to Westminster from the Tower of London\*, on Saturday, May 31st, 1533, preparatory to her coronation on the Whit Sunday following, we find the first mention of a Bar, or house of timber, in Fleet Street.

After describing various scenes in the Triumph, at notable points of the route, the old chronicler, Edward Hall, tells us that "Temple Bar was newly painted and repaired; and there also stood divers men and children, and so the company rode to Westminster Hall."

Anne Boleyn was the last of Henry VIII's crowned queens. No further mention of the Bar is made in this reign, and we have to follow the son of Queen Jane Seymour, the youthful Edward VI, to his coronation, to find the next notice of this City entrance. On February 19th, 1547, the Gate, we are informed, made a gay and handsome appearance, "being painted and fashioned with battlements and buttresses of various colours, richly hung with cloth of arras, and garnished with fourteen standard of flags; there were also eight French trumpeters, blowing their trumpets, after the fashion of their country, and a pair of regals with children singing to the same." Edward, however, was not long to wear the crown; of a feeble constitution, he died of consumption at Greenwich, in the sixteenth year of his age, and the seventh of his reign. Mary Tudor, his half-sister, succeeded him; and, in accordance with

ancient custom, on September 27th, 1553, being the day prior to her coronation, she rode through the City, *not* as her predecessors had done, on *horseback*, but in a chariot of cloth of tissue, drawn by six horses, trapped with the same; and we find that Temple Bar was then "newly painted and hanged."

It is in this reign, also, that we have discovered in the City Records the first entry of any matter connected with the Bar; it is as follows:—

"Oct. 23, 1554. I. and II. Philip and Mary.

"Mr. Chamberlain shall commit the custody of the new Gates at Temple Bar to the Cittie's tenants dwelling nigh unto the said gates, taking nevertheless especial order with them, for the shutting and opening the same gates at convenient hours."

Wyatt and his followers had, probably a few months previously, in his ill-contrived rebellion, destroyed, or so damaged the old Gates in forcing his way into the City, that the civic authorities were compelled to erect new ones, the care of which, by the above resolution, devolved on those of the City's tenants who were living adjacent to them.

In the reign of Queen Elizabeth, Temple Bar again bore its share in the pageantry set up to celebrate the royal passage from the Tower to Westminster. It was honoured, on this occasion, with the presence of the two giants from Guildhall, Gotmagot the Albion and Corinaus the Briton, who held between them a poetical recapitulation of the pageantries, both in Latin and English. The Bar put on its gayest attire; "on the south side was a noise of singing children, one of whom, richly attired as a poet, gave the Queen farewell in the name of the whole City."

Time passed on, and with it the Augustan age of pageantry; and for the next hundred years no entry is found in the civic records relating to Temple Bar.

Triumphal arches were raised to welcome James I to the capital of his newly-acquired kingdom, as well as on the return of his grandson, Charles II, after his banishment from it. Little mention, however, is made of the Timber House which stood across the street; and three scourges had visited the nation, civil war, pestilence, and fire, before we again meet in the City Records with any mention of it; and now it is not for its safe keeping, but for its destruction, that the Court of Aldermen and Common Council ordered:—

"1669. 21 Car. II. July 29th.

"The Commissioners of Streets and Sewers, sitting at Scotland Yard, have several times proposed the opening and taking down of Temple Barr, for enlarging the streets there, and to pay the sum of £1005 out of the revenue arising by Hackney Coaches, to satisfy the City, and such as claim under them for their respective estates in the houses, and rebuilding over and adjoining to the said building, and towards the charge of taking down and rebuilding the same; to which this Court hath hitherto declined to agree to, in regard, it appears, upon a due estimate and computation, that the charge of that work will far surmount the said sum. Now this day the Lord Mayor made relation unto the Court that his Lordship was sent for to appear before his Majesty in Council on Friday last, upon his Majesty's demand did offer his charge before mentioned as the reason why the said Temple Barr was not taken down withal, respecting the great sum of money the City had expended towards the rebuilding their public works consumed in the great dismal fire, amounting already to about £60,000, for all which they are thereby clearly indebted, and how great a sum is yet further necessary to the works remaining, with other instances of this City's present weak estate and inability. But that His Majesty did nevertheless insist upon taking down of the said Barr and Buildings, and signifying his pleasure several times to that purpose, and that towards the said charge the City should accept the said £1005, but was pleased afterwards to declare that when that sum was expended he would take care they should be further supplied, either out of the said revenue by Hackney Coaches or otherwise, for reviving or finishing that work.

It was ordered—"That Mr. Chamberlain should receive the sum of £1005 towards the rebuilding of the said Barr."

In pursuance of this resolution the work of destruction shortly commenced, and the old timber house was speedily demolished, and the stone gateway (completed

\* From a very early period of our history, it had been the custom of our kings and their consorts to sleep in the Tower the night prior to their coronation.



in 1672, after the designs of Sir Christopher Wren) occupied its place.

The old house, as we have seen, had ever been associated with scenes of joy and festivity, whilst the one now erected by royal command was to be noted for exhibitions of a sadder sort.

occupant, let us describe the structure. "The gate," says Stow, in his Survey, 1720, "is built of Portland stone, of rustique work below, and of the Corinthian order. Over the gateway on the east side, fronting the City of London, in two niches are the effigies in stone of Queen Elizabeth [an error for Queen Anne of Denmark,



FLEET STREET AND TEMPLE BAR IN 1867.

In the early days of English history, the north, and subsequently the south tower on London Bridge, from their public position, had been considered favourably adapted for striking terror into the hearts of the rebelliously inclined, by the display of the lifeless heads of those who had fallen under the severity of the laws of high treason. The heads of Sir William Wallace, More, and Fisher had been thus affixed on the northern tower, whilst the heads of the regicides and the fifth-monarchy men were the last that frowned from the southern or Southwark tower.

In the fire of London, in 1666, much of the unhappy old bridge was destroyed. No more heads were ever again exhibited on London Bridge. Temple Bar, on its erection, was chosen by the Crown to convey the moral lesson to the public, and for nearly a century it was seldom, perhaps never, free from these black and decaying fractions of humanity.

Previous to our introducing to its summit its first

wife of James I] and King James I, very curiously carved, and the King's arms over the key-stone of the gate; the supporters being at a distance over the rustique work. And on the west side, fronting the City of Westminster, in two niches, are the like figures of King Charles I and King Charles II in Roman habits. Through this gate are two passages for foot-passengers: one on the south, over which is engraven, 'Erected, Sir Samuel Starling being Maior;' and another on the north, over which is engraven, 'Continued, Sir Richard Ford, Maior. Finished, Sir George Waterman, Maior.'

It was completed, as we have already stated, in the year 1672, and had attained the immature age of eleven years, when in the mayoralty of Sir William Pritchard, 1683, it was destined to impart its first moral lesson. In the summer of that year, one of the quarters of Sir Thomas Armstrong, executed for connection with the Monmouth rebellion, was displayed on a spike on its summit. His head being set up upon Westminster Hall, between



those of Cromwell and Bradshaw, one of the quarters upon *Temple Bar*, two others on Aldersgate and Aldgate, the fourth was sent down to Stafford, which borough he had represented in Parliament.

Twelve years elapsed before the Bar received another ghastly contribution. The House of Stuart had then ceased to reign; William III sat alone on the throne. The death of Mary had revived the hopes of the Jacobite party, and towards the close of the year 1695 a scheme for assassinating the King, and an invasion from France, was concocted by a few of the most daring adherents of James. The plot, however, was discovered when on the eve of execution. The chief parties engaged in this transaction in England were Sir George Barclay, a native of Scotland; Sir John Friend, a brewer in the Minories; and Sir William Parkyns, a clerk in Chancery. Sir George Barclay escaped, and was never taken; Sir John Friend and Sir W. Parkyns were speedily apprehended, tried, and found guilty of high treason, and executed at Tyburn on the 3rd of April, 1696. The quarters of Sir William Parkyns and Sir John Friend, together with the head of the former, were placed on Temple Bar.

Evelyn, in his "Diary," referring to this melancholy scene, remarks—"A dismal sight, which many pitied. I think there never was such a Temple Bar till now, except once in the time of King Charles II, viz. Sir Thomas Armstrong."

Anne, the last of the Stuart Queens, grand-daughter of the great Lord Chancellor Hyde, died childless in 1714; and George I, a Prince of the House of Hanover, peacefully ascended the throne. Little probability, however, existed of his being permitted to retain quietly that crown which by virtue of the Act of Settlement he had acquired. Civil war was decided upon, and the "Rising" of 1715 took place. The Bar—the stone book of the social history of England during this century—quickly recorded their "Rising" by displaying to the crowds who passed to and from the City the head of another of King James's friends, Joseph Sullivan, who had been tried, condemned, and executed at Tyburn for enlisting persons in the service of the Pretender, as James III was then called. The defeat at Preston provided a second head for the Bar—Colonel Henry Oxburg, executed at Tyburn on the 14th day of May 1716, and whose head gazed on the crowd from the top of the Bar on the 16th of the same month, "which is a circumstance," remarks a writer of that day, "which we choose to mention, that the rebels may place it among their other saint days."

Christopher Layer or Counsellor Layer, as he was familiarly named, is the next name associated with Temple Bar. On the 17th May 1723, he was executed at Tyburn for conspiring in behalf of the Pretender. The day subsequent to his execution, his head was placed on Temple Bar; there it remained, blackened and weather-beaten with the storms of many successive years, until it became its oldest occupant. A generation passed, and infancy had advanced into mature manhood, yet, despite the lapse of time, still that head repulsively looked down from the summit of the arch. For upwards of thirty years it remained, till the elements accomplished what the improving taste of the public had in vain demanded. On one stormy night a summary ejection was served, and the head of Layer left its long resting-place, and descended from the arch into the Strand. We extract from Mr. Nicholls' "Literary Anecdotes of the Eighteenth Century," the sequel of this curious history. "When the head of Layer was blown from Temple Bar, it was picked up by a gentle-

man in the neighbourhood (Mr. John Pierce, an attorney), who showed it to some persons at a public-house, under the floor of which, I have been assured, it was buried. Dr. Rawlinson, meanwhile, having made inquiries after the head, with a wish to purchase it, was imposed upon with another instead of Layer's, which he preserved as a valuable relique, and directed it to be buried in his right hand, which request was complied with." This Dr. Rawlinson, we may observe, who was so greatly attached to the House of Stuart, was one of the first promoters of the Antiquarian Society; he was the third son of Sir Thomas Rawlinson, Lord Mayor of London, 1706. Dr. Rawlinson died April 5th, 1755, and by his will ordered his body to be buried in a vault in St. Giles's Churchyard, Oxford, and his heart in St. John's College, as a mark of his affection.

Years pass on without our being able to meet with any joyous reminiscences of the Bar. Its records only tell of mourning and sorrow. The "Rising of '45" had taken place—the battle of Culloden had been fought. In the number of prisoners taken and brought up to London for trial, were two whose heads were to be the last set up on the gate. The public mind was becoming impressed with the idea that no great moral improvement had hitherto been effected by habituating the public to these horrid, ghastly spectacles. It was destined, however, to another trial, and Francis Towneley, a younger son of the old, honourable, and still flourishing Lancashire family of Towneley, whose grandfather had fought and died for King Charles at the fatal battle of Marston Moor, and George Fletcher, of a good family at Salford, near Manchester, who had purchased a captain's commission in the Pretender's army, were tried, with several others, and found guilty of high treason. On the 30th day of July, 1746, they were executed at Kennington Common, and their heads removed to Temple Bar.

For several weeks, curiosity induced numbers to gather about the arch, to gaze on those livid features which life and health had so recently animated. Glasses were let on hire, that the morbid feelings of the masses might be indulged by a closer examination.

Of a character far more refined and intellectual is the following anecdote, related by Dr. Johnson, in reference to this subject. "I remember," said the great lexicographer, "being, on one occasion, with Goldsmith in Westminster Abbey. While we surveyed the Poets' Corner, I said to him, from Ovid—

*'Forsitan et nostrum nomen miscebitur istis.'*

When we got to Temple Bar, he stopped me, pointed to the heads upon it, and silyly whispered to me—

*'Forsitan et nostrum nomen miscebitur istis.'*"

These were the last fractions of humanity that Temple Bar was destined to receive. Before other treasonable attempts had subjected their promoters to well-merited punishment, society had undergone a great change. The idea had acquired the force of conviction that these unhappy spectacles, instead of elevating, degraded the moral condition of the people. Again, a few years, and the gibbets on our commons, and the dry bones suspended from them, were for ever removed from the public gaze.

We have little more to say of the ghastly occupants of the Bar. We find, however, the following curious statement in the "Annual Register" for January, 1766:—

"This morning (Jan. 20th), between two and three o'clock, a person was observed to watch his opportunity of discharging musket-balls, from a steel cross-bow at the two remaining heads upon Temple Bar.



On his examination he affected a disorder of his senses, and said his reason for his so doing was his strong attachment to the present Government, and that he thought it was not sufficient that a traitor should only suffer death, and that this provoked his indignation; and that it had been his constant practice, for three nights past, to amuse himself in the same manner. But it is much to be feared that he is a near relation to one of the unhappy sufferers." The account given in the "Gentleman's Magazine" further states, "Upon searching him, about fifty musket-balls were found wrapped in a paper, with this motto, *Eripuit ille vitam.*"

No further efforts appear to have been made, either by the friends or enemies of the reigning family, either by the sane or the insane, to dislodge these grim tenants of the Bar. There they remained until the 31st of March, 1772, when one of them fell down, and, we believe, very shortly afterwards, during a high wind, the remaining head was swept from its lofty position, and Temple Bar remained untenanted.

Mr. John Taylor, however, remarks, in the "Records of my Life:"—"It was not to the wind alone that the removal of this head is to be attributed. Mr. Charles Towneley, a gentleman long distinguished for his love of the fine arts, and to whom the nation is indebted for the noble collection of marbles known as the Towneley Marbles, was the nephew of the unfortunate gentleman who was beheaded for high treason, and whose head I remember to have seen placed upon a pole on the top of Temple Bar. As this exhibition was painful in no slight degree to Mr. Towneley, some of his friends, among whom was the Rev. John Penneck of the British Museum, formed a plan for removing it; and one night, which happened to be a very windy one, they effected their purpose without interruption. No inquiry was made, as it was inferred that the head had been blown off by the storm. Mr. Towneley had therefore the melancholy pleasure of having deposited the head in the tomb of his ancestors." Mr. John Taylor died in May, 1832, at the age of seventy-six.

From this time it is pleasing to record that the Bar is no longer associated with the criminal history of the country. True, its days of sorrow are not over, but when it again mourned, it was with a whole nation. On the 9th January, 1806, when the body of the illustrious Nelson was borne to St. Paul's Cathedral on an open funeral car, Temple Bar was surrounded by a weeping multitude. The old stone gateway, however, looked on, cold and apathetic; for on this occasion no sombre drapery concealed its time-beaten form—no flambeaux blazed from its summit.

In order solely that some civic formalities might be observed requiring the closing of the doors, it became necessary to affix new ones. The old pair had not been shut for a long series of years, and were in a complete state of decay, literally rotting from the hinges. Here the Lord Mayor, Aldermen, and other City authorities, with royal ceremony, received the procession, and accompanied it to St. Paul's Cathedral, where, amidst one universal heartfelt sense of grief, the body of Nelson was deposited in a vault under the spacious dome.

In order that grief may not intrude on our few days of joy and festivity, we shall deviate from that chronological order which we have hitherto observed, and pass at once from the obsequies of England's greatest naval hero, to the death of her most illustrious warrior, Arthur, Duke of Wellington.

Temple Bar, arrayed in the sable trappings of woe on that cold raw morning of the 18th November, 1852, presented the appearance of a Roman decorated arch.

Full descriptions appear in contemporary publications of the aspect of the old gate on this grand and solemn occasion:—

"The deep black of the large central curtains was relieved by several monograms of the Duke, the letter W being enclosed in an oval of laurel. Above and suspended from the laurel wreaths were the Duke's Orders of the Garter, the Bath, and the Golden Fleece, etc. The whole of the ornaments and decorations were composed of papier mâché, gilt in silver.

"Temple Bar then appeared as a funeral arch; but all the decorations were emblematical of triumph, as well as of mourning, and indicated not only the warrior but the victor. The black cloth and velvet, richly relieved by the silver cornices, irons, flambeaux and trophies, produced an effect of rich but chaste solemnity, admirably adapted to give impressiveness to the entry of the magnificent funeral procession into the City of London.

"The plumes and ornaments of the funeral car rose so far above the coffin, that a mechanical contrivance was necessary to lower them, in order to admit of its passing through the gateway." This being cleverly effected, the pageant moved on to St. Paul's, in outward form magnificent. On its arrival there, the coffin of the illustrious Duke was deposited under the noble dome of the cathedral, in the crypt where repose the remains of the immortal Nelson. The Tower guns fired, and the ceremony ended.

"Who so sepulchred, in such pomp doth lie,  
That kings for such a tomb would wish to die."

We now bid farewell to death and state funerals, to sorrow and grief, as connected with the Bar; the memorials we shall have to record in our few remaining notes breathe solely of joy and gladness; they are only, we regret, so few in number. We have first the loyal reception given by the City to the best of queens, our own Queen Victoria, when, in accordance with ancient custom, she honoured with her presence the banquet given by the Lord Mayor, on the first ninth of November after her accession to the throne. A maiden on that ninth of November, 1837, sorrow had not touched her young heart, no fatal abiding remembrance had then thrown its bleak shade o'er her life. On she came in beauty and happiness, surrounded by all the pageantry of state, hundreds of banners waved from the houses, thousands of voices bade her welcome.

On the arrival of Her Majesty at Temple Bar being announced, shortly before three o'clock, the Lord Mayor, in accordance with the ceremonial observed on the occasion of royal visits to the City, dismounted from his charger, and, taking the City sword in his hand, stood on the east side of the gate; as soon as the Queen's carriage arrived within the gateway, it stopped, and the Lord Mayor delivered the keys of the City to the Queen, which Her Majesty restored in the most gracious manner. The Lord Mayor then remounted, and, holding the City sword aloft, took his place immediately before the royal carriage, after which the Aldermen, Members of the Common Council, and civic authorities formed in procession. The banquet took place at the Guildhall, at five o'clock, and at half-past eight Her Majesty left, but not in the state observed in the morning.

Whilst the feast was being held, and mirth and festivity filled the Hall, the good citizens of London, anxious to display their loyalty and affection to the Crown, had illuminated their houses on the line of procession, and the old Bar, for the first time in its history, was made to participate in the universal joy. How cheerful it looked on that night! On the east was an



imperial crown, bearing the inscription, "Welcome, Royal Guest," in green and yellow lamps, surrounded by lamps arranged in festoons, branches, and pillars, with the royal arms above all. On the other side were the initials V.R., of a gigantic size, flanked by stars and the arms of the City of London in the corners.

Slowly the royal carriage passed under the old arch, followed by the loyal acclamations of her people, who loved her then, and to whose early affection for their Queen revolving years, and respectful sympathy in her sorrows, have only given additional strength.

Again we have to pass over several years before we meet with any historical event of a joyous character with which the Bar is associated—the reception given by the nation on the 7th of March, 1863, to the Princess Alexandra of Denmark, on her arrival in London to become the bride of the heir to the throne of England. And right royal was this reception, the greatest outward demonstration of loyalty that has occurred in our days, or, as we are inclined to think, in those olden times, when the pageantry of royal progresses was more attended to, and therefore, we may presume, better understood than at present. The Bar was draped in crimson velvet and cloth of gold, so that not an inch of the masonry was visible. On the summit of the pediment, with its head towering far above the roofs of the houses on either side, stood a white statue of Hymen, who, armed with his torch, seemed eager to celebrate the nuptial rite. At each angle of the building was a tripod containing incense, while over the posterns were white altars beautifully sculptured, and angels holding bunches of orange-blossoms.\* So attractive was the Bar on this occasion, that we are told that nobody could go anywhere without first paying a visit to it.

On the Monday following, being the day on which the royal marriage was celebrated, it again made a splendid appearance, being illuminated in a marked and beautiful manner. On the pediments and cornices there were no less than 220 burners of large size, which were supplied with gas. All the statues held gas-lights, and the torches of the figures of Hymen were in a blaze. The Arch on this occasion looked splendid, and formed one of the chief attractions of the night. The brilliancy of the Arch was emblematic of the light of love, and hope, and joy, that had illumined the faces and cheered the hearts of a whole nation.\*

\* We are indebted for the foregoing notes to James Holbert Wilson, Esq., of the Inner Temple, author of "Temple Bar: a Narrative of the Historical Occurrences of a Criminal Character associated with the Present Bar." (D. Bogue.) On the subject of the removal of the Bar Mr. Wilson thus writes:—"We admit that many of the historical reminiscences of the Bar are painful, but this surely is no good reason why the Bar itself should be destroyed. Would you advocate the destruction of the Tower,

With many a foul and midnight murder fed,

because the heads of traitors have been placed on its turrets? Would you pull down Westminster Hall because the mouldering skulls of Cromwell, Ireton, Bradshaw, and others, were fixed upon it; the head of Cromwell for upwards of thirty years? Most assuredly not. Preserve, therefore, we say, the old Bar, the only survivor of the City gates. Touch not with a rude hand a single stone. What we require is, its immediate reparation; with our Prince of Wales married to a daughter of Denmark, it would be graceful in the civic authorities to repair the broken, time-worn statue of her ancestor, Queen Anne of Denmark, the only one that exists in the metropolis, and which, in its present sadly dilapidated state, reproachfully regards them from the south-eastern niche of the Arch. The Royal arms and the arms of the City, which formerly were placed over the key-stone on the east and west sides of the gateway, have entirely disappeared; bit by bit they have decayed away, not a vestige remains; these should be replaced, and other restorations rendered necessary by long neglect, and the hand of time, at once commenced. When these are completed, the Bar in its restored condition, like as it came from the hands of Sir Christopher Wren, will again be an ornament to London, regarded with pleasure by those who love to think over the days of many generations, as well as by those who can read 'sermons in stones, and good in every thing.'

## Varieties.

NEWSPAPER STATISTICS.—There are now published in the United Kingdom 1,324 newspapers, distributed as follows:—England: London, 253; Provinces, 751—1,004. Wales, 49. Scotland, 132. Ireland, 124. British Isles, 15. Of these there are 58 daily papers in England, 1 do. in Wales, 12 do. in Scotland, 13 do. in Ireland, 1 do. in the British Isles. On reference to the edition of this useful Directory for 1858, we find the following interesting facts, viz., that in that year there were published in the United Kingdom 866 journals. Of these 41 papers were issued daily, viz., 29 in England, 5 in Scotland, and 7 in Ireland; but in 1868 there are now established and circulated 1,324 papers, of which no less than 85 are issued daily, showing that the press of the country has very greatly extended during the last ten years, and more especially so in daily papers: the daily issues standing 85 against 41 in 1858. The magazines now in course of publication, including the Quarterly Reviews, number 621, of which 219 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, and other Christian communities.—*Newspaper Press Directory.*

TRUE WISDOM AND HAPPINESS.—He is the wisest man who lives by the Scripture rule, and endeavours to keep God's laws. His mind is in peace and tranquillity. He walks sure who keeps innocence, and takes heed to the thing that is right. He is secure, God is his friend, that Infinite Being; and He has said, "Come unto me, ye that are heavy laden, my yoke is easy." But guilt is, certainly, a heavy load; it sinks and damps the spirits. "A wounded spirit who can bear!" And the evil subtle spirit waits (I am persuaded) to drive the sinner to despair; but godliness makes a cheerful heart. Let not past errors discourage: who lives and sins not? God will judge the obstinate, profane, unrelenting sinner, but is full of compassion to the work of his own hand, if they cease from doing evil and learn to do well, pray for grace to repent, and endeavour with that measure which will be given, if sincerely asked for. Remember that to forsake vice is the beginning of virtue: and virtue certainly is most conducive to content of mind and a cheerful spirit.—*Letter of Rachael Lady Russell, to her son the Duke of Bedford, 1706.*

WAY-GOOSE.—The derivation of the term "Way-goose" is from the old English word *wayz*, stubble. Bailey informs us that *wayz*-goose, or stubble-goose, is an entertainment given to journeymen at the beginning of winter. Hence a *wayz*-goose was the head dish at the annual feast of the printers, and is not altogether unknown as a dainty dish in these days. Moxon, in his "Mechanick Exercise" (1683), tells us that "it is customary for the journeymen to make every year new paper windows, whether the old ones will serve again or no; because that day they make them, the master printer gives them a *way-goose*. . . . These *way-goose*s are always kept about Bartholomew-tide; and till the master printer has given their *way-goose*, the journeymen do not use to work by candle-light. The same custom was formerly common at Coventry, where it was usual in the large manufactories of ribbons and watches, as well as among the silk-dyers, when they commenced the use of candles, to have their annual *way-goose*. "Goose-day" is now, in nearly all the London houses, held in May or June instead of at Michaelmas, and is quite unconnected with the lighting-up.—*John Timbs. See "Notes and Queries," 2nd S., No. 83, p. 91, and No. 88, p. 193.*

SAD STATE OF ENGLAND!—For we are a people drowned in hypocrisy, saturated with it to the bone. Alas! it is even so, in spite of far other intentions at one time, and of a languid, dumb, but ineradicable inward protest against it still; and we are beginning to be universally conscious of that horrible condition, and by no means disposed to die in behalf of continuing it! It has lasted long, that unblest process—process of "lying to steep in the Devil's pickle;" for above two hundred years (I date the formal beginning of it from the year 1660, and desperate return of Sacred Majesty after such an ousting as it had got); process which appears to be now about complete. Who could regret the finis of such a thing; finis on any terms whatever!—*Thomas Carlyle.*

BRAIN FUNCTIONS.—In those of the articulated animals that are associated in families, such as the bee and ant, we observe indications of mental acts, perhaps more closely resembling those of man than those observed in any of the higher parts of the scale, but unconnected with any organ resembling a brain.—*Alison's Outlines of Human Physiology, 3rd Ed., p. 351.*