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THE SCRAP BOOK is not restricted to the Months of one year, but has a reference to the Months *generally*; and besides noticing incidents or customs peculiar to the Months, it comprises instructive and entertaining Pieces, well suited to excite in youth a relish for useful reading.

THE MONTHLY SCRAP BOOK, FOR OCTOBER.

But see the fading many-colour'd woods
Shade deepening over shade, the country round
Imbrown; a crowded umbrage, dusk, and dun,
Of every hue, from wan declining green
To sooty dark.

CONTENTS.

A Grocer's Bill,	2
The Camel; a Story of the Desert,	3
The Month of October,	7
Passages in a Provost's Life;—the Press-gang,	9
Reformed Presbyterian Church; or Cameronians,	15
Synod of Relief,	16
Methodists,	19
Variety of Short Scraps,	22
Garden Work in October,	24



DUNFERMLINE :
PUBLISHED BY JOHN MILLER,

Price One Penny.

A GROCERS' BILL.

THE following goods I ha'e to sell,
Baith halesale and retail ;
An' gif ye'll come down whar I dwell,
Ye'll get baith will and wail.

The teas are fresh, the spirits good,
As e'er ran through a filler ;
But syne, it's to be understood,
I deal for ready siller.

Finest flavour'd auld French brandy,
Sugar loaves, baith great and sma' ;
Cinnamon and sugar candy,
Sa't an' starch, like driven sna'.

Sparklin' port, and sbinin sherry.
Glad'nin', genuine, gen'rous wine,
Fit to chcer and mak' ye merry,
When a bottle ye inclin.

China oranges an' raisins,
Curran's, almon's, figs, an' prunes,
Foreign fruits in a' their seasons,
Tumblers and neat toddy spoons.

Common, stale, and stamic carvie,
Orange peel an' lemon skin,
Caller eggs, frae Willie Garvie,
Some twa youks, an' some but ane.

Pack thread, penny cord an' lashes,
Durham mustard, superfine,
Soap, wi' pot an' pearl ashes.
Vinegar, the best champagne.

Great variety o' brushes,
Fit for bakers, claise or hats,
Chrystal salts, an' sugar dishes,
Cruets, fountains, mustard pats.

Acquavitæ, auld an' bellin',
That will rouse ye'r drousie heart,
Mak' ye crouse, ilk care dispellin',
To bell the cat wi' Bonaparte.

A' kin kinds o' foreign spirits,
Fit for toddy, punch or dram,
If ye want what's guid, then here its,
Pork, beef, or mutton ham.

Orders sent in frae the country,
I'll attend wi' muckle care,
Either frae poor folk or gentry,
Sae just now, I'll say nae mair.

THE
MONTHLY SCRAP BOOK.

THE CAMEL ;

A STORY OF THE DESERT.

THE extraordinary scent of the camel enables him to discover water at a great distance ; and thus, in the wildest regions of the desert, the caravan is preserved from destruction by this instinct. In the neighbourhood of wells, such as are found on the Hadj routes, the camels, after passing rocky districts, that fatigue them more than several days' march upon the plains, surfeit themselves with water. This renders them still weaker, and they often perish. Camels' carcasses are as frequently found in the accustomed roads as in the deserts ; and when the pilgrimage leaves Mecca, the very air is corrupt with the bodies of camels that have died of exhaustion after performing the journey. On the road, when a camel falls, he is usually killed according to the Mahometan fashion, which is to turn his head towards Mecca, and cut his throat. On such occasions the Arabs wait in savage impatience the signal of the owner, ready to plunge their knives into the poor animal, and tear off a portion of the flesh. At seasons of great privation, the water which is found in the cells of the camel's stomach is eagerly swallowed by the Arabs.

The fourth, fifth, and sixth days' marches of the Cairo Hadj, through the deserts of Tyh, are exceedingly exhausting and dangerous. The weary pilgrims halt for a day and a night at the castle of Nakhel, in the middle of the desert, where they replenish their water-skins; but they march again in the evening of the seventh day, and, finding no water in their route, halt not till the morning of the tenth, when they have reached the plain and castle of Akaba. This district presents fearful monuments of the sufferings of the caravan. "Past the Akaba," says Burckhardt, "near the head of the Red Sea, the bones of dead camels are the only guides of the pilgrim through the wastes of sand." It is, perhaps, rarely that the pilgrims perish with thirst on the road, unless some of them wander from the main body; or the caravan, losing its way, overshoots the day's station. Where there are no landmarks but those which are formed by the traces of former devastation—by "the bones of dead camels"—such a circumstance is not difficult to happen even to the most experienced guides. The water-skins are, in such cases, emptied, and horses and men perish in a state of miserable despair, while the wearied camels drop with exhaustion. Probably these afflictions happen more frequently to private caravans than to those of the pilgrimage. Burckhardt relates an interesting story of such an event in the Nubian desert, which beautifully illustrates the surprising instinct of the camel. It was told to him by a man who had himself suffered all the pangs of death:

In the month of August, a small caravan prepared to set out from Berber to Daraou. They consisted of five merchants and about thirty slaves, with a proportionate number of camels. Afraid of the robber Naym, who at that time was in the habit of waylaying travellers about the well of Sedjeym, and who had constant intelligence of the departure of every caravan from Berber, they determined to take a more eastern road, by the well Owareyk. They had hired an Ababde guide, who conducted them in safety to that place, but who lost his way from thence northward, the route being very unfrequented. After five days' march in the mountains their stock of water was exhausted, nor did they know where they were. They resolved, therefore, to direct their course toward the setting sun, hoping thus to reach the Nile. After two days' thirst, fifteen slaves and one of the merchants died; another of them, an Ababde, who had ten camels with him, thinking that the camels might know better than their masters where water was to be found, desired his comrades to tie him fast upon the saddle of his strongest camel, that he might not fall down from weakness; and thus he parted from them, permitting his camels to take their own way: but neither the man nor his camel were ever heard of afterwards. On the eighth day after leaving Owareyk, the survivors came in sight of the mountains of Shigre, which they immediately recognized; but their strength was quite exhausted, and neither men nor beasts were able to move any farther. Lying down under a rock they sent two of their servants, with the

two strongest remaining camels, in search of water. Before these two men could reach the mountain, one of them dropped off his camel deprived of speech, and able only to move his hands to his comrade as a signal that he desired to be left to his fate. The survivor then continued his route, but such was the effect of thirst upon him that his eyes grew dim, and he lost the road, though he had often travelled over it before, and had been perfectly acquainted with it. Having wandered about for a long time, he alighted under the shade of a tree, and tied the camel to one of its branches; the beast, however, smelt the water (as the Arabs express it), and, wearied as it was, broke its halter, and set off galloping furiously in the direction of the spring, which, as it afterwards appeared, was at half an hour's distance. The man, well understanding the camel's action, endeavoured to follow its footsteps, but could only move a few yards; he fell exhausted on the ground, and was about to breathe his last, when Providence led that way, from a neighbouring encampment, a Bisharye Bedouin, who, by throwing water upon the man's face, restored him to his senses. They then went hastily together to the water, filled the skins, and returning to the caravan, had the good fortune to find the sufferers still alive. The Bisharye received a slave for his trouble. My informer, a native of Yembo, in Arabia, was the man whose camel discovered the spring; and he added the remarkable circumstance, that the youngest slaves bore the thirst better than the rest, and that, while the grown up boys all died, the children reached Egypt in safety."

THE MONTH OF OCTOBER.

THE month of October on account of its steady temperature, is chosen for the brewing of such salt liquor as is designed for keeping. The farmer continues to sow his corn, and the gardener plants, forest and fruit trees. Many of our readers, though fond of gardens, will learn perhaps for the first time that trees are cheaper things than flowers; and that at the expense of not many shillings, they may plant a little shrubbery, or a floral skreen for their parlour or study windows, of bloodbine, guelder-roses, bays, arbutus, ivy, virgin's bower, or even the poplar, horse-chestnut, birch, hickory, and plane-tree, of which the Greeks were so fond. A few roses also, planted in the earth, to flower about his walls or windows in monthly succession, are nothing in point of dearth to roses or other flowers purchased in pots. Some of the latter are nevertheless cheap and long-lived, and may be returned to the nursery-man at a small expense, to keep till they flower again. But if the lover of nature has to choose between flowers or flowering shrubs and trees, the latter, in our opinion, are much preferable, inasmuch as while they include the former, they can give a more retired and verdant feeling to a place, and fall to mind, even in their very nestling and close-ness, something of the whispering and quiet amplitude of nature.

“Fruits continue in abundance during this month, as every body knows from the shop-keeper; and for grosser senses are well informed, if our

others are not. We have yet to discover that imaginative pleasures are as real and touching as they, and give them their deepest relish. The additional flowers in October are almost confined to the anemone and scabious; and the flowering-trees and shrubs to the evergreen cytisus. But the hedges (and here let us observe, that the fields and other walks that are free to every one are sure to supply us with pleasure, when every other place fails,) are now sparkling with their abundant berries,—the wild rose with the hip, the hawthorn with the haw, the blackthorn with the sloe, the bramble with the blackberry; and the briony, privet, honeysuckle, elder, holly, and woody night-shade, with their other winter feasts for the birds. The wine obtained from the elder-berry makes a very pleasant and wholesome drink, when heated over a fire; but the humbler sloe, which the peasants eat, gets the start of him in reputation, by changing its name to *port*, of which wine it certainly makes a considerable ingredient.

Swallows are generally seen for the last time this month, the house-martin the latest. The red-wing, field-fare, snipe, Royston crow, and wood-pigeon, return from more northern parts. The rooks return to the roost trees, and the tortoise begins to bury himself for the winter. The mornings and afternoons increase in mistiness, though the middle of the day is often very fine; and no weather when it is unclouded, is apt to give a clearer and manlier sensation than that of October. One of the most curious natural appearances is the *gossamer*, which is an infinite multitude of little

threads shot out by minute spiders, who are thus wafted by the wind from place to place.

The chief business of October, in the great economy of nature; is dissemination, which is performed among other means by the high winds which now return. Art imitates her as usual, and sows and plants also. We have already mentioned the gardener. This is the time for the domestic cultivator of flowers to finish planting as well, especially the bulbs that are intended to flower early in spring. And as the chief business of nature this month is dissemination or vegetable birth, so its chief beauty arises from vegetable death itself. We need not tell our readers we allude to the changing leaves with all their lights and shades of green, amber, red, light red, light and dark green, white, brown, russet, and yellow of all sorts.

PASSAGES IN A PROVOST'S LIFE.

THE PRESS-GANG.

DURING the same just and necessary war for all that was dear to us, in which the volunteers were raised, one of the severest trials happened to me that ever any magistrate was subjected to. I had, at the time, again subsided into an ordinary counsellor, but it so fell out, that by reason of Mr Shuttlethrift, who was then provost, having occasion and need to go into Glasgow upon some affairs of his own private concerns, he being interested in the Kilbeacon Cotton Mill, and Mr Dalrye, the bailie, who should have acted for him being likewise from home, anent a plea he had with

a neighbour concerning the bounds of their right and gables, the whole authority and power of the magistrates devolved, by a courtesy on the part of their colleague Bailie Hammerman, into my hands.

For some time before, there had been an immoderate gathering among us of sailor lads from the neighbouring ports, who, on their arrival, in order to shun the press-gangs, left their vessels, and came to scog themselves with us. By this a rumour of a suspicion rose, that the men-of-wars-men were suddenly to come at the dead hour of the night and sweep them all away. Heaven only knows whether this notice was bred in the fears and jealousies of the people, or was a humane inkling given by some of the men-of-wars-men, to put the poor sailor lads on their guard, was never known. But, on a Saturday night, as I was on the eve of stepping into my bed, I shall never forget it, Mrs Pawkie was already in and as sound as a door-nail, and I was just crooking my mouth to blow out the candle, when I heard a rap. As our bed-room window was over the-door, I looked out. It was a dark night, but I could see by a glaike of light from a neighbour's window that there was a man with a cocked hat at the door.

“What's your will?” said I to him, as I looked out at him in my night-cap. He made no other answer, but that he was one of his Majesty's officers, and had business with the justice.

I did not like this Englification and voice of claim and authority; however, I drew on my stockings and breeks again, and taking my wife's flannel coaty about my shoulders, for I was then

troubled with rheumatise, I went down, and, opening the door, let in the lieutenant.

“I come,” said he, “to show you my warrant and commission, and to acquaint you that having information of several able-bodied seamen being in the town, I mean to make a search for them.”

I really did not well know what to say at the moment; but I begged him, for the love of peace and quietness, to defer his work till the next morning; but he said he must obey his orders, and he was sorry that it was his duty to be upon so disagreeable a service, with many other things, that showed something like a sense of compassion, that could not have been hoped for in the captain of a press-gang.

When he had said this, he then went away, saying, for he saw my tribulation, that it would be as well for me to be prepared in case of any riot. This was the worst news of all; but what could I do? I thereupon went again to Mrs Pawkie, and shaking her awake, told her what was going on, and a terrified woman she was. I then dressed myself with all possible expedition, and went to the town clerk's, and we sent for the town officers, and then adjourned to the council chamber, to wait the issue of what might betide.

In my absence, Mrs Pawkie rose out of her bed, and by some wonderful instinct, collecting all the bairns, went with them to the minister's house, as to a place of refuge and sanctuary.

Shortly after we had been in the council room, I opened the window, and looked out, but all was still; the town was lying in the defencelessness of

sleep, and nothing was heard but the clicking of the town-clock in the steeple over our heads. By and bye, however, a sough and pattering of feet was heard approaching; and shortly after, in looking out, we saw the press-gang, headed by their officers, with cutlasses by their side, and great club-sticks in their hands. They said nothing, but the sound of their feet on the silent stones of the causeway was as the noise of a dreadful engine. They passed, and went on; and all that were with me in the council stood at the windows and listened. In the course of a minute or two after, two lassies, with a callan, that had been out came flying and wailing, giving the alarm to the town. Then we heard the driving of the bludgeons on the doors, and the outcries of terrified women; and, presently after, we saw the poor chased sailors running, in their shirts, with their clothes in their hands, as if they had been felons and blackguards caught in guilt, and flying from the hands of justice.

The town was awakened with the din, as with the cry of fire; and lights came starting forward as it were, to the windows. The women were rent with lamentations and vows of vengeance. I was in a state of horror unspeakable. Then came some three or four of the press-gang, with a struggling sailor in their clutches, with nothing but his trowsers on, his shirt riven from his back in the fury. Syne came the rest of the gang, and their officers, scattered, as it were, with a tempest of mud and stones, pursued and battered by a troop of desperate women and weans, whose fathers and

brothers were in jeopardy. And these were followed by the wailing wife of the pressed man, with her five bairns, clamouring in their agony to Heaven against the king and government for the outrage. I could na listen to the fearful justice of their outcry; but sat down in a corner of the council-chamber, with my fingers in my ears.

In a little while, a shout of triumph rose from the mob, and we heard them returning, and I felt, as it were, relieved; but the sound of their voices became hoarse and terrible as they drew near; and, in a moment, I heard the jingle of twenty broken windows rattle in the street. My hear misgave me; and, indeed, it was my own windows. They left not one pane unbroken; and nothing kept them from demolishing the house to the ground-stone but the exhortations of Major Pipe; who, on hearing the uproar was up and out; and did all in his power to arrest the fury of the tumult. It seems, the mob had taken it into their head that I had signed, what they called the press-warrants; and, on driving the gang out of the town, and rescuing the man, they came to revenge themselves on me and mine; which is the cause, that made me say, it was a miraculous instinct that led Mrs Pawkie to take the family to Mr Pittle's; for had they been in the house, it is not to be told what the consequences might have been.

Before morning the riot was ended; but the damage to my house was very great; and I was intending, as the public had done the deed, that the town should have paid for it. "But," said Mr Keelivine, the town-clerk, "I think you may

do better ; and this calamity, if properly handled to the government, may make your fortune." I reflected on the hint ; and, accordingly, the next day, I went over to the regulating Captain of the press-gang, and represented to him the great damage and detriment which I had suffered ; requesting him to represent to government, that it was all owing to the part I had taken in his behalf. To this, for a time, he made some scruple of objection ; but, at last, he drew up, in my presence, a letter to the lord's of the Admiralty ; telling what he had done, and how he and his men had been ill-used ; and, that the house of the chief-magistrate of the town, had been in a manner destroyed by the rioters.

By the same post, I wrote off myself to the Lord Advocate, and likewise to the Secretary of State, in London ; commending, very properly, the prudent and circumspect manner in which the officer had come to apprise me of his duty, and giving as faithful an account as I well could of the riot ; concluding, with a simple notification of what had been done to my house, and the outcry that might be raised in the town were any part of the town's funds to be used in the répair.

Both the Lord Advocate and Mr Secretary of State wrote me back by retour of post, thanking me for my zeal in the public service ; and I was informed, that as it might not be expedient to agitate in the town the payment of the damage which my house had received, the Lords of the Treasury would indemnify me for the same ; and this was done in a manner which showed the blessings wd

enjoy, under our most venerable constitution ; for I was not only thereby enabled, by what I got, to repair the windows, but to build up a vacant steading ; the same, which I settled last year on my dochter, Marion, when she was married to Mr Geery, of the Gatherton Holme.

REFORMED PRESBYTERIAN CHURCH ; OR,
CAMERONIANS.

THIS body now assume the name of Old Presbyterian Dissenters. They are peculiarly distinguished in the page of history as "*The Covenanters*," from the very active part their forefathers acted previous to the Revolution in 1688. These Scottish reformers found it necessary at that period to unite in various solemn bonds or covenants, for promoting and maintaining the interests of true religion, as well as for their mutual defence ; and they are still strenuous advocates for the binding obligation of the national covenant of Scotland, and of the solemn league and covenant of the three kingdoms. Various names have been bestowed upon them.—Their most general appellation "*Cameronians*," is derived from the rev. Richard Cameron, who fell at Air moss, in Kyle, 20th of July, 1680 :—*Mountain-men*, from their having often been obliged, even in modern times, to administer the ordinances in the open fields.—They have been also stiled "*Anti-government-people* ;" but which they reject with indignation. It is, however, true, that they entertain decided scruples as to the terms, or fundamental conditions, on which persons are admitted into places of power

and trust in the nation. Could they, in judgment and conscience, approve of these; did they find them agreeable to the plainly revealed will of God, which they consider as the standard of human conduct, in civil, as well as in religious, society; and could they once be persuaded in their own minds, that they are consistent with the fundamental laws of the kingdom, in the purest time of that reformation, to which they wish still to adhere;—instead of differing from the other inhabitants of Britain, about the acknowledgement of the civil powers, they would find a pleasure in concurring with them. But plainly perceiving that the present terms of advancement to power are of a different description, and especially, seeing that an unwarranted supremacy over the church of Christ is made an essential part of the constitution, and the support of it, in their respective stations, the positively fixed and indispensable conditions upon which persons are admitted to fill the several places of power; the Old Dissenters cannot, in judgment approve, but find themselves under the disagreeable necessity of openly entering their protest against national backsliding, either in church or state. Meanwhile, let it be observed, that after publicly entering their dissent from the Revolution settlement of church and state, and candidly assigning their reasons, it ever hath been, and they trust ever shall be, their study to live peaceably and inoffensively, without giving disturbance either to small or great.

SYNOD OF RELIEF.

THE members of the Relief Kirk are a species of Dissenters in Scotland, whose chief ground of dissent from the Establishment is,—the liberty and privilege which they maintain in choosing their own ministers.

In 1762, when Mr Thomas Gillespie, minister of Carnock, in the presbytery of Dunfermline, was deposed by the General Assembly, for refusing to assist at the admission of Mr Andrew Richardson, in the parish of Inverkeithing, the parishioners, in general, being unwilling to receive him as their pastor. Mr Gillespie's situation now rendered him more conspicuous and popular than before; and a chapel was soon built for him in Dunfermline, where he continued to preach to a congregation that was much attached to him, and to oppose the law of patronage in the Kirk. Nor was it long before he was joined by Mr Thomas Boston, minister of Oxnam, who, being refused the presentation, when the town-council, kirk-session, and great body of the people in Jedburgh, declared in his favour, on a vacancy in their kirk, gave in his demission to the presbytery of Jedburgh, and undertook the pastoral care of that people, in connection with Mr G.

Mr Boston's cause was brought before the General Assembly, who declared him incapable of receiving a presentation, or even of preaching in a parish church; and all its members were prohibited from holding ministerial communion with him. Being thus excluded from the communion of the Kirk, these two gentlemen, and a Mr Collier,

originally from Fife, who had been officiating for some time among the Dissenters in England, but was now recalled to take charge of a congregation at Colinsburgh, together with some ordained elders, constituted themselves into a presbytery at this last place, whose inhabitants were the first who formally applied to them for relief, hence called "*The Presbytery of Relief*;" being willing, say they, to afford relief from the rigorous execution of the act of patronage, to all "who adhered to the constitution of the Church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship."

Their views of church-communion are not so contracted as those of the Seceders, for they permit their members, in the absence of their pastor, or when they are at a distance from any chapel in their own communion, "to join in any other society of sound Presbyterians, where the speaker is known to be orthodox, of good report and regularly called to the ministry." Many of their people receive the sacrament of the Lord's supper with equal readiness in the established Kirk as in their own; and they admit to communion, not only Presbyterians, but Christians of every denomination, who, "as far as they can judge, have a competent measure of knowledge, are sound in the faith, and unblamable in their lives, though not their followers."

Mr. Gillespie assured the public, that "his views were to hold communion with *all* who appear to hold communion with the head, our Lord Jesus Christ, and with such *only*;" and their

synod has determined, "that it is agreeable to the principles of the Presbytery of Relief, to hold communion with visible saints in the Episcopalian and Independent Churches."

THE METHODISTS.

THE Methodist Society was first founded in 1729. Mr John Wesley and several others, who in 1735 were joined by the celebrated George Whitefield, constituted its first Association. They formed rules for the regulation of their times and studies, for reading the Scriptures, and self-examination; and obtained the name of Methodists from the exact regularity of their lives, and the systematical manner in which all their concerns were conducted.

In 1735, Mr Wesley and several other brethren embarked for America, where, after remaining some time he returned to England, and was succeeded by Mr Whitefield, whose unwearied exertions, and astonishing success, are without a parallel in the western world. On his return from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr Wesley, on the contrary, professed the doctrines of Arminius, and had already written in favour of them, stating some strong objections in particular against the Calvinistic doctrine of election. This difference of sentiment between these two eminent men, caused a separation, and their followers continue to be divided to this day.

The WESLEYAN METHODISTS, as they are now called, were first formed into a society in 1738, after Mr Wesley's return from America; when

forty or fifty persons agreed to meet together every Wednesday evening in London, in order to a free conversation, begun and ended with prayer. Mr Wesley himself was much attached to the Episcopal establishment; but the churches in general being soon shut against him, he preached in some dissenting chapels in London, also in Newgate, and in different places in the country, where he could gain admission. In consequence of lying under this kind of proscription, and multitudes crowding from all quarters to hear him, he was at length compelled to take the open air, and commence field preacher.

Mr Wesley finding his societies increasing very fast in London, Bristol, and other places, and having in vain solicited assistance from some of the established clergy, was induced to select from his followers those who appeared best qualified to instruct the rest. Hence originated his lay preachers, and from a similar cause the local preachers which abound in this connection. Having thus formed a number of active and zealous assistants, he sent them forth in every direction; some to watch over the societies already formed, and others to the highways and hedges, preaching repentance towards God and faith in our Lord Jesus Christ, and offering a free salvation to the chief of sinners. Their labours were eminently useful in every part of the kingdom, and numerous societies were formed. Even the colliers of Kingswood, and the miners of Cornwall, who were ignorant and wicked to a proverb, listened to the animated preaching of these itinerants, by

whom some thousands of them have been reclaimed from their evil ways. In many places, however, they were persecuted with unrelenting cruelty. Frequently they were beset by mobs, and assailed by showers of stones; and sometimes inhumanly dragged through the streets, until their mangled bodies were bereft of every symptom of life. But Methodism survived all opposition, and has since been crowned with abundant success. There is now upwards of a million of persons connected with the Methodists.

The doctrinal sentiments of this denomination are chiefly Arminian;—but they differ on some points of minor importance. The Methodists hold the doctrine of original sin, or the total fall of man in Adam, and his utter inability to recover himself, “without the grace of God preventing and working with him.” General redemption; and a free salvation extending itself to all, are fundamental points in their system.

The government and discipline adopted by this numerous body of people are nearly peculiar to themselves, and are well adapted to unite and consolidate the various branches of such an extensive and multifarious society. All that is necessary to render a person eligible to become a member is, “a desire to flee from the wrath to come, and to be saved from sin;” and to continue in communion, he is required to attend regularly on all the ordinances of public worship, and to maintain an irreproachable behaviour. A departure from this rule is followed with admonition, and finally with exclusion, if not reclaimed.

VARIETIES:

Results of Machinery.— In the seventeenth century, France began to manufacture into stuffs the raw cotton imported from India, as Italy had done a century before. A cruel act of despotism drove the best French workmen, who were protestants, into England, and we learnt the manufacture. The same act of despotism, the revocation of the edict of Nantes, caused the settlement of silk-manufacturers in Spital-fields. We did not make any considerable progress in the art, nor did we use the material of cotton exclusively in making up the goods. The warp, or longitudinal threads of the cloth, were of flax, the weft only was of cotton; for we could not twist it hard enough by hand to serve both purposes. This weft was spun entirely by hand with a distaff and spindle,—the same tedious process which prevails amongst the natives of India. Our manufacture in spite of all these disadvantages, continued to increase; so that about 1760, although there were fifty thousand spindles at work in Lancashire alone, the weaver found the greatest difficulty in procuring a sufficient supply of thread. Neither weaving nor spinning were then carried on in large factories. They were domestic occupations. The women of a family worked at the distaff or the hand-wheel, and there were two operations necessary in this department; roving, or coarse spinning, reduced the carded cotton to the thickness of a quill, and the spinner afterwards drew out and twisted the roving into weft fine enough for the weaver. A writer on the cotton manufacture, Mr Guest, states, that very few weavers could procure weft enough to keep themselves constantly employed. “It was no uncommon thing,” he says, “for a weaver to walk three or four miles in a morning, and call on five or six spinners, before he could collect weft to serve him for the remainder of the day; and when he wished to weave a piece in a shorter time than usual, a new ribbon or gown was necessary to quicken the exertions of the spinner.

A Ticklish Way to Please.—It was said of Marlborough that he could deny a favour asked, and yet dismiss the person to whom he denied it, better pleased than some other men could do who really conferred the favour. A very old story, told of three brothers, will in some measure explain this seeming paradox of the gallant General. They belonged to a family blessed with abundance of high-sounding titles, but very deficient in that vulgar necessary “the king’s coin.” It was the custom in bygone days, when visiting a noble family—were it only at a dinner party—to give money to all the servants of the mansion according to their respective stations. The two elder brothers were often sorely pinched on such occasions to maintain a becoming dignity towards the menials, while the younger brother took such matters very coolly, and went through a trial scene of this nature with the utmost unconcern. One day the three brothers dined at Lord B——’s, whose retinue was sufficiently formidable. On retiring from the banquet, they found the servants ranked up along the passage “in horrible array,” from the portly butler down to the frigid whipper-in. When the elder brothers had done their best to please the servants, their douceurs were received with a cold sort of gravity, unaccompanied by any of those

grateful smiles which more than repay a liberal minded man for his benevolence. On looking round to see how their younger brother fared, they were astonished to observe a smile on every countenance. When fairly outside the noble mansion, they inquired at him how he managed to please so well, seeing that they had both given their last sixpence without producing a single sign of approbation? "Oh, ho!" says he, "I had no money, but I just *kittled their loof*, and they were quite delighted.

A Candid Thief—George Hewton, a miserable-looking old man, who, according to his own story, had served his Majesty by "flood and field," was indicted for stealing twenty yards of linen from Henry Coleman of Francis Street. The prisoner pleaded guilty. The Recorder asked the prisoner if he was aware of the manner in which he had pleaded to the indictment. - The prisoner said he was. Recorder—You had better withdraw that plea, and plead not guilty. Prisoner—Just as your Lordship pleases; whatever your Lordship wishes: it is all the same to me now: I have neither friend nor fallow; I am "run a-ground." (Laughter.) Recorder—The Court will allow you to plead not guilty. Prisoner—Very well, your Lordship; I wish I warn't. (Laughter.) The prosecutor was examined, and he stated that the prisoner entered his shop in Francis Street, took a piece of linen, and marched off with it. Prisoner (interrupting the witness)—And before I could *sheer off* with it you stopt me *grappled* with me, and *hauled off the canvass*. (Laughter.) Recorder—Has the prisoner any thing to ask the witness? Prisoner—Oh the d—l a word; he has told the truth, every word of it; he is an honest young man, and God keep him so. (Laughter.) Recorder (addressing the Jury)—Gentlemen, the prisoner is indicted for stealing twenty yards of linen from Henry Coleman; you have heard the witness who has been produced; his evidence has established the case against the prisoner. Prisoner—You are perfectly right, my Lord; but I hope your Lordship will give me the benefit of the statute, and transport me out of the country, for I have no means of living in it. The jury returned a verdict of guilty. The prisoner was sentenced to seven months imprisonment and hard labour.

A Seat in Church.—A very genteel-looking young man was seen to enter a Church in time of service; he paused at the entrance; the congregation stared; he advanced a few steps, and deliberately surveying the whole assembly, commenced a slow march up the broad aisle; not a pew was opened; the audience were too busy for civility; he wheeled, and in the same manner performed a march, stepping as it to Roslin Castle, or the dead march in Saul, and disappeared. A few moments after he re-entered with a huge block upon his shoulders, as heavy as he could well stagger under; his countenance was immovable; again the good people stared, half-rose from their seats, with their books in their hands.—At length he placed the block in the very centre of the principal passage, and seated himself upon it. Then, for the first time, the reproach was felt. Every pew door in the Church was instantly flung open. But—no; the stranger was a gentleman; he came

not there for disturbance ; he moved not ; smiled not ; but preserved the utmost decorum, until the service was concluded, when he shouldered his block, and, to the same slow step, bore away, and replaced it where he had found it.

New Heresy.—The minister of a neighbouring parish observing that one of his hearers had absented himself from church for several Sundays together, called upon the recusant and upbraided him for his neglect of Christian duties :—“ Ah ! John,” said he, “ what’s the matter with you now, that you’ve been so remiss in attending the kirk of late—is it *Atheism*, or *Deism*, or that sad *Rowism* that’s the cause ?” “ Faith no, Sir,” said John, “ it’s something a thousand times waur than a’ that.” “ Save us !” exclaimed the minister, “ what can *that* be ?” “ Eh ! d—n it, Sir,” replied John, in a spasm of agony, “ its *Rheumatism*.”

Hint to Husbands.—Bishop Thomas was a man of humour and drolery. At a visitation, he gave his clergy an account of his being married four times,—“ and,” says he cheerfully, “ should my present wife die. I will take another ; and it is my opinion that I shall survive her. Perhaps you don’t know the art of getting quit of your wives. I’ll tell you how to do. I am called a very good husband ; and so I am ; for I never contradict them. But don’t you know that the want of contradiction is fatal to women ? If you contradict them, that circumstance alone is exercise and health, *et optima medicamenta*, to all women. But give them their own way, and they will languish and pine, and become gross and lethargic for want of this exercise.

GARDEN WORK IN OCTOBER.

In this and the three following months, dung, dig, and trench all vacant ground, to be ready for spring crops, covering in the dung well. Plant out early cabbages to cut in May. Towards the middle sow early pease and beans, and earth them up when two inches high. About the end plant all kinds of fruit trees ; and, before the frost sets in, gooseberries, currants, rasps, and flowering shrubs. All kinds of trees, whether fruit or forest, transplanted this month, will thrive better than later. Dress wall trees and standards. Prepare ground for planting trees

OCTOBER 1st.		OCTOBER 31st.	
h.	m.	h.	m.
Day breaks,.....	4 18	Day breaks,.. ..	5 15
Sun rises,.....	6 12	Sun rises,.....	7 9
—sets,.....	5 48	—sets,.....	4 51
Twilight ends,.....	7 42	Twilight ends.....	6 45