

1894  
THE SCRAP BOOK is not restricted to the Months of *one* year, but is a reference to the Months *generally*; and beside noticing incidents customs peculiar to the Months. it comprises instructive and entertaining Pieces, well suited to excite in youth a relish for useful reading.

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## THE MONTHLY SCRAP BOOK, FOR AUGUST.

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Before the ripen'd field the reapers stand,  
In fair array each by the lass he loves,  
To bear the rougher part, and mitigate  
By nameless gentle offices her toil.

*Thomson.*

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DUNFERMLINE :

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AN OLD BACHELOR'S SOLILOQUY.

'Tis night;—but ah! I cannot rest  
Though all is calm and silent round me;  
At eve, sad thoughts oppress my breast;  
At morn, the ills of life confound me.

Where now youth's prospects, joyous, gay?  
Where now the hopes I fondly cherished?  
Alas! they all have passed away!  
Like snow flakes on the stream they've perished!

How lone am I!—nought, nought I hear,  
Except the clock that clicks beside me;  
No friend have I:—no one is near  
To shed a tear whate'er betide me.

The moon illumines the dreary night,  
And gilds the ocean's heaving bosom;  
But nought can give my heart delight;  
I'm like a pale and withered blossom.

Long have I trod life's weary stage,  
And felt its countless pains and sorrows;  
And now the icy hand of age  
Has spread along my brow its furrows.

A few more cares and trickling tears,  
And nought on earth my soul shall cumber;  
A few more weary circling years,  
And in the grave I'll softly slumber!

No loving wife shall o'er me sigh:  
No tender child shall roses gather  
To deck my grave, or, weeping, cry,  
Alas! 'alas! my honoured father!

How dull his life, how sad his fate,  
Who has no faithful wife to love him,  
When he is sick on him to wait,  
Or, when he dies, to sigh above him!

He's like a solitary tree,  
Whose leaves the wintry tempest scatters!  
A lonely bark upon the sea,  
That sinks, engulfed, amid the waters!

## MONTHLY SCRAP BOOK.

## ELEPHANT HUNTING.

BRUCE relates the Abyssinian mode of destroying the elephant from his own observation, during his return from Gondah, and while sojourning with Ayto-Confu. His narrative is in these words.

Though we were all happy to our wish in this enchanted mountain, the active spirit of Ayto-Confu could not rest. He was come to hunt the elephant, and hunt him he would. All those that understood any thing of this exercise had assembled from a great distance, to meet Ayto-Confu at Tcherkin. He and Engeadan, from the moment they arrived, had been overlooking from the precipice their servants training and managing their horses in the market-place below. Great bunches of the finest canes had been brought from Kaiwra for javelins; and the whole house was employed in fitting heads to them in the most advantageous manner. For my part, though I should have been very well contented to have remained where I was, yet the preparations for sport of so noble a kind roused my spirits, and made me desirous to join in it.

On the 6th, an hour before day, after a hearty breakfast, we mounted on horse-back, to the number of about thirty, belonging to Ayto-Confu. But there was another body, both of horse and foot, which made hunting the elephant their par-

ticular business. These men dwell constantly in the woods, and know very little of the use of bread, living entirely upon the flesh of the beasts they kill, chiefly that of the elephant or rhinoceros. They are exceedingly thin, light, and agile, both on horseback and foot; are very swarthy, though few of them black; none of them woolly-headed, and all of them have European features. They are called *Agageer*, a name of their profession, not of their nation, which comes from the word *agar*, and signifies to hough or hamstring with a sharp weapon. More properly it means the cutting of the tendon of the heel, and is a characteristic of the manner in which they kill the elephant, which is shortly as follows:

Two men, absolutely naked, without any rag or covering at all about them, get on horseback; this precaution is for fear of being laid hold of by the trees or bushes in making their escape from a very

As soon as the elephant is found feeding, the horseman rides before him as near his face as possible; or, if he flies, crosses him in all directions, crying out, "I am such a man and such a man; this is my horse that has such a name; I killed your father in such a place, and your grandfather in such another place; and I am now come to kill you; you are but an ass in comparison of them." This nonsense he verily believes the elephant understands, who, chafed and angry at hearing the noise immediately before him, seeks to seize him with his trunk, or proboscis; and, intent upon this, follows the horse everywhere, turning and turning round with him, neglectful of making his escape by running straight forward, in which consists his only safety. After having made him turn once or twice in pursuit of the horse, the horseman rides close up alongside of him, and drops his companion just behind on the off side; and while he engages the elephant's attention upon the horse, the footman behind gives him a drawn stroke just above the heel, or what in man is called the tendon of Achilles. This is the critical moment; the horseman immediately wheels round, takes his companion up behind him, and rides off full speed after the rest of the herd, if they have started more than one; and sometimes an expert gagageer will kill three out of one herd. If the sword is good, and the man not afraid, the tendon is commonly entirely separated; and if it is not cut through, it is generally so far divided, that the animal, with the stress he puts upon it, breaks the remaining part asunder. In either case, he re-

mains incapable of advancing a step, till the horse-man's return, or his companions coming up pierce him through with javelins and lances: he then falls to the ground, and expires with loss of blood.

The agageer nearest me presently lamed his elephant, and left him standing. Ayto Engedan, Ayto Confu, Guebra Mariam, and several others, fixed their spears in the other before the agageer had cut his tendons. My agageer, however, having wounded the first elephant, failed in the pursuit of the second; and being close upon him at the entrance of the wood, he received a violent blow from the branch of a tree which the elephant had bent by his weight, and, after passing, allowed it to replace itself; when it knocked down both the riders, and very much hurt the horse. This, indeed, is the great danger in elephant-hunting; for some of the trees, that are dry and short, break by the violent pressure of so immense a body moving so rapidly, and fall upon the pursuers, or across the roads. But the greatest number of these trees being of a succulent quality, they bend without breaking, and return quickly to the former position, when they strike both horse and man so violently, that they often beat them to pieces. Dexterous too as the riders are, the elephant sometimes reaches them with his trunk, with which he dashes the horse against the ground, and then sets his feet upon him, till he tears him limb from limb with his proboscis; a great many hunters die this way. Besides this, the soil at this time of the year is split into deep chasms, or cavities, by the heat of the sun, so that nothing can be more dangerous than the riding.

The elephant once slain, they cut the whole of the flesh off his bones into thongs, like the reins of a bridle, and hang these like festoons upon the branches of trées, till they become perfectly dry, without salt; and then they lay them up for their provisions in the season of the rains.

#### LAMMAS TOWERS IN MID-LOTHIAN.

THERE was a Lammas festival, which prevailed in the Lothians from very early times among the young persons employed during summer in tending the herds at pasture. The usage is remarkable.

It appears that the herdsmen within a certain district, towards the beginning of summer, associated themselves into bands, sometimes to the number of a hundred or more. Each of these communities agreed to build a *tower* in some conspicuous place, near the centre of their district, which was to serve as the place of their rendezvous on Lammas day. The tower was usually built of sods; for the most part square, about four feet in diameter at the botom, and tapering to a point at the top, which was seldom above seven or eight feet from the ground. In building it, a hole was left in the centre for admitting a flag-staff, on which to display their colours. The tower was usually begun to be built about a month before Lammas, and was carried up slowly by successive additions from time to time, being seldom entirely completed till a few days before Lammas; though it was always thought that those who completed their's soonest, and kept it standing the longest time before Lammas, behaved in the most gallant

manner, and acquired most honour by their conduct.

From the moment the foundation of the tower was laid, it became an object of care and attention to the whole community; for it was reckoned a disgrace to suffer it to be defaced; so that they resisted, with all their power, any attempts that should be made to demolish it, either by force or fraud; and, as the honour that was acquired by the demolition of a tower, if effected by those belonging to another, was in proportion to the disgrace of suffering it to be demolished, each party endeavoured to circumvent the other as much as possible, and laid plans to steal upon the tower unperceived, in the night time, and level it with the ground. Great was the honour that such a successful exploit conveyed to the undertakers; and, though the tower was easily rebuilt, and was soon put into its former state, yet the news was quickly spread by the successful adventurers, through the whole district, which filled it with shouts of joy and exultation, while their unfortunate neighbours were covered with shame. To ward off this disgrace, a constant nightly guard was kept at each tower, which was made stronger and stronger, as the tower advanced; so that frequent nightly skirmishes ensued at these attacks, but were seldom of much consequence, as the assailants seldom came in force to make an attack in this way, but merely to succeed by surprise; as soon, therefore, as they saw they were discovered, they made off in the best manner they could.

To give the alarm on these, and other occasions, every person was armed with a "tooting horn;"



that is, a horn perforated in the small end, through which wind can be forcibly blown from the mouth, so as to occasion a loud sound; and, as every one wished to acquire as great dexterity as possible in the use of the "tooting horn," they practised upon it during the summer, while keeping their beasts; and towards Lammas they were so incessantly employed at this business, answering to, and vying with each other, that the whole country rang continually with the sounds; and it must no doubt have appeared to be a very harsh and unaccountable noise to a stranger who was then passing through it.

As the great day of Lammas approached, each community chose one from among themselves for their captain, and they prepared a stand of colours to be ready to be then displayed. For this purpose, they usually borrowed a fine table napkin of the largest size, from some of the farmers' wives within the district; and, to ornament it, they borrowed ribbons, which they tacked upon the napkin in such fashion as best suited their fancy. Things being thus prepared, they marched forth early in the morning on Lammas day, dressed in their best apparel, each armed with a stout cudgel, and, repairing to their tower, there displayed their colours in triumph; blowing horns, and making merry in the best manner they could. About nine o'clock they sat down upon the green; and each taking from his pocket, bread and cheese, or other provisions, made a hearty breakfast; drinking pure water from a well, which they always took care should be near the scene of banquet.

10 THE MONTHLY

In the mean time, scouts were sent out towards every quarter, to bring them notice if any hostile party approached; for it frequently happened, that on that day the herdsmen of one district went to attack those of another district, and to bring them under subjection to them by main force. If news were brought that a hostile party approached the horns sounded to arms, and they immediately arranged themselves in the best order they could devise; the stoutest and boldest in front, and those of inferior prowess behind. Seldom did they wait the approach of the enemy, but usually went forth to meet them with a bold countenance, the captain of each company carrying the colours, and leading the van. When they met, they mutually desired each other to lower their colours in sign of subjection. If there appeared to be a great disproportion in the strength of the parties, the weakest usually submitted to this ceremony without much difficulty, thinking their honour was saved by the evident disproportion of the match; but, if they were nearly equal in strength, none of them would yield, and it ended in blows, and sometimes bloodshed. It is related, that, in a battle of this kind four were actually killed, and many disabled from work for weeks,

If no opponent appeared, or if they themselves had no intention of making an attack, at about mid-day they took down their colours, and marched with horns sounding, towards the most considerable village in their district, where the lasses, and all the people came out to meet them, and partake of their diversions. Boundaries were immediate.

y appointed, and a proclamation made, that all who intended to compete in the race should appear. A bonnet ornamented with ribbons was displayed upon a pole, as a prize to the victor ; and sometimes five or six started for it, and ran with as great eagerness as if they had been to gain a kingdom ; the prize of the second race was a pair of garters, and the third a knife. They then amused themselves for some time, with such rural sports as suited their taste, and dispersed quietly to their respective homes before sunset.

When two parties met, and one of them yielded to the other, they marched together for some time in two separate bodies, the subjected body behind the other ; and then they parted good friends, each performing their races at their own appointed place. Next day, after the ceremony was over, the ribbons and napkins that formed the colours, were carefully returned to their respective owners, the tower was no longer a matter of consequence, and the country returned to its usual state of tranquility.

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### SINGULAR ADVENTURE.

IN the year 1779, when the war with America was conducted with great spirit upon the continent, a division of the British army was encamped on the banks of a river, in a position so favoured by nature, that it was difficult for any military art to surprize it. War in America was rather a species of hunting than a regular campaign. "If you fight with art," said Washington to his soldiers, "you are sure to be defeated. Acquire discipline enough for retreat, and the uniformity of

combined attack, and your country will prove the best of engineers."—So true was the maxim of the American General, that the English soldiers had to contend with little else. The Americans had incorporated the Indians into their ranks, and had made them useful in a species of war to which their habits of life had peculiarly fitted them. They sallied out of their impenetrable forests and jungles, and, with their arrows and tomahawks, committed daily waste upon the British army,—surprising their centinels, cutting off their stragglers, and even when the alarm was given and pursuits commenced, they fled with a swiftness that the speed of cavalry could not overtake, into rocks and fastnesses whither it was dangerous to follow them.

In order to limit as far as possible this species of war, in which there was so much loss and so little honour, it was the custom with every regiment to extend its outposts to a great distance beyond the encampments; to station centinels some miles in the woods, and keep a constant guard round the main body.

A regiment of foot was at this time stationed upon the confines of a boundless savannah. Its particular office was to guard every avenue of approach to the main body; the centinels, whose posts penetrated into the woods, were supplied from the ranks, and the service of this regiment was thus more hazardous than that of any other. Its loss was likewise great. The centinels were perpetually surprised upon their posts by the Indians, and were borne off their stations without communicating any alarm, or being heard of after.

Not a trace was left of the manner in which they had been conveyed away, except that, upon one or two occasions, a few drops of blood had appeared upon the leaves which covered the ground. Many imputed this unaccountable disappearance to treachery, and suggested as an unanswerable argument, that the men thus surprised might at least have fired their muskets, and communicated the alarm to the contiguous posts. Others, who could not be brought to consider it as treachery, were content to receive it as a mystery which time would unravel.

One morning, the centinels having been stationed as usual over night, the guard went at sun-rise to relieve a post which extended a considerable distance into the wood. The centinel was gone! The surprise was great; but the circumstance had occurred before. They left another man and departed, wishing him better luck. "You need not be afraid," said the man with warmth, "I shall not desert!" The relief company returned to the guard-house. The centinels were replaced every twenty-four hours, and, at the appointed time the guard again marched to relieve the post.—To their inexpressible astonishment the man was gone! They searched round the spot, but no traces could be found of his disappearance. It was necessary that the station, for a stronger motive than ever, should not remain unoccupied; they were compelled to leave another man and return to the guard-house. The superstition of the soldiers was awakened, and the terror ran through the regiment. The Colonel being apprised of the occurrence,

signified his intention to accompany the guard when they relieved the centinel they had left. At the appointed time they all marched together; and again, to their unutterable wonder, they found the place vacant and the man gone! Under these circumstances, the Colonel hesitated whether he should station a whole company on the spot, or whether he should again submit the post to a single centinel. The cause of these repeated disappearances of men, whose courage and honesty were suspected, must be discovered; and it seemed not likely that this discovery could be obtained by persisting in the old method. Three brave men were now lost to the regiment, and to assign the post to a fourth seemed nothing less than giving him up to destruction. The poor fellow whose turn it was to take the station, though in other respects of incomparable resolution, trembled from head to foot. "I must do my duty," said he to the officer, "I know that; but I should like to lose my life with more credit." "I will leave no man," said the Colonel, "against his will." A man immediately stepped from the ranks and desired to take the post. Every one commended his resolution. "I will not be taken alive," said he, "and you will hear of me on the least alarm. At all events I will fire my piece, I hear the least noise. If a crow chatters, or a leaf falls, you shall hear my musket.—You may be alarmed when nothing is the matter; but you must take the chance as the condition of the discovery." The Colonel applauded his courage, and told him he would be right to fire upon the least noise which was ambiguous. His comrades shook hands with

him, with a melancholy foreboding. The company marched back, and waited the event in the guard-house.

An hour had elapsed, and every ear was upon the rack, for the discharge of the musket, when upon a sudden, the report was heard. The guard immediately marched, accompanied, as before, by the Colonel, and some of the most experienced officers of the regiment. As they approached the post, they saw the man advancing towards them, dragging another man on the ground by the hair of the head. When they came up to him, it appeared to be an Indian whom he had shot. An explanation was immediately required.

“I told your Honour,” said the man, “that I should fire if I heard the least noise. The resolution I had taken has saved my life. I had not been long on my post when I heard a rustling at some distance; I looked, and saw an American hog, such as are common in the woods, crawling along the ground, and seemingly looking for nuts under the trees and amongst the leaves. As these animals are so very common, I ceased to consider it for some minutes; but being on the constant alarm and expectation of attack, and scarcely knowing what was to be considered a real cause of apprehension, I kept my eye vigilantly upon it, and marked its progress among the trees; still there was no need to give the alarm, and my thoughts were directed to danger from another quarter. It struck me, however, as somewhat singular to see this animal making by a circuitous passage, for a thick coppice immediately behind



my post. I therefore kept my eye more constantly fixed upon it, and as it was now within a few yards of the coppice, hesitated whether I should not fire. My comrades, thought I, will laugh at me for alarming them by shooting a pig! I had almost resolved to let it alone, when just as it approached the thicket, I thought I observed it give an unusual spring. I no longer hesitated; I took my aim, discharged my piece, and the animal was instantly stretched before me with a groan which I conceived to be that of a human creature. I went up to it, and judge my astonishment when I found that I had killed an Indian! He enveloped himself with the skin of one of these wild hogs so artfully and completely; his hands and feet were so entirely concealed in it, and his gait and appearance were so exactly correspondent to that of the animal's, that, imperfectly as they were always seen through the trees and jungles, the disguise could not be penetrated at a distance, and scarcely discovered upon the nearest aspect. He was armed with a dagger and a tomahawk."

Such was the substance of this man's relation. The cause of the disappearance of the other centinels was apparent. The Indians, sheltered in this disguise, secreted themselves in the coppice; watched the moment when they could throw it off, burst upon the centinels without previous alarm, and too quick to give them an opportunity to discharge their pieces, either stabbed or scalped them, and bore their bodies away, which they concealed at some distance in the leaves. The Americans gave them rewards for every scalp they brought.



## CHURCH OF SCOTLAND.

THE most eminent of the Scottish reformers was John Knox, a man of considerable abilities, of no less courage and resolution, a disciple of Calvin, and a warm admirer of the constitution and discipline which he had established at Geneva. Almost from the æra of the Reformation in Scotland till that of the Revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or presbyterian form of church government. The former model of ecclesiastical policy was patronised by the House of Stewart, on account of the support which it gave to the prerogatives of the crown; the latter was favoured by the majority of the people. The Church of Scotland was at first congregational; it afterwards assumed an episcopal appearance; and in 1690, Presbyterianism was finally established.

Scotland and England having been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different sentiments on the subject of religion, and at last to different religious establishments. And when they were incorporated into one kingdom by the treaty of union, the same regard to the inclinations of the people of Scotland, to which Presbyterianism owed its first establishment in that country, produced a declaration to which both kingdoms gave their assent. "that Episcopacy shall continue in England, and that the Presbyterian church government shall be the only government of the church of Scotland."

The doctrinal articles of this church are similar to those of the church of England; but it is generally understood that many of its ministers have widely departed from the national faith, as well as those of the Episcopal establishment. The popular party are considered as more zealous for the doctrines of grace, and for the articles of their church in all their strictness; and a very pleasing specimen of their pulpit compositions, as well as of the doctrine taught by them, may be met with in an able work, in four volumes, entitled "The Scotch Preacher."

The worship of the Church is extremely simple, and but few ceremonies are retained. Knox laid aside the Book of Common Prayer, and introduced a composition of his own, resembling the Liturgy of Geneva; but there is now no form or liturgy of any kind in use. The minister's sole guide is "The Directory for the Worship of God," drawn up by the Westminster Assembly of Divines, in 1644; nor is it thought necessary to adhere strictly to that, as its injunctions are but little regarded.

In general the Lord's Supper is not administered oftener than once or twice a-year; its celebration is preceded by a fast, usually on Thursday, and by a sermon on the Saturday; and on the Monday morning it is followed by a public thanksgiving. They have no altars in the churches, and the communion-tables are not fixed, but introduced for the occasion, and are sometimes two or more in number, and of considerable length. At the first table, after the close of the consecration prayer, the minister usually proceeds to read the words of the institution, and immediately distributes the elements to the two

communicants who sit nearest him on each hand: the elders administer them to the rest. During the services of the succeeding tables, addresses at some length are made by the minister, standing at the head of the communion table.

The Church of Scotland has no public formulary, no creed or ten commandments, no festivals, no instrumental music, no consecration of churches or of burying-grounds, no funeral service or ceremony, no sign of the cross in baptism, and no administration of the sacrament in private houses to the sick or dying. Confirmation is rejected; but Ordination, by the laying on of the hands of the presbytery is now universally practised. Sponsors in baptism are disallowed; and the father, who generally presents to baptism, does not make any promise for the child, but for himself, that nothing shall be wanting on his part to lead the child, at some future period, to undertake the obligations of religion.

The discipline of the Church is chiefly admonitory. There is no officious interference in matters which fall under the cognizance of the civil magistrate, no solicitude to investigate private offences; the public censures of the church are reserved only for scandalous offenders. The sin of uncleanness is punished by the parties being required to present themselves in the church, for three different sabbaths, on a bench, called the Stool of Repentance, when they are openly rebuked by their minister in the face of the congregation; and those who do not choose to submit to it are excommunicated, or deprived of Christian privileges. In some instances, this punishment is changed into a pecuniary fine.

Every regulation of public worship, every act of discipline, and every ecclesiastical censure, is the joint work of a certain number of ministers and laymen acting together with equal authority, and deciding every question by majority. The laymen of these courts are called elders, and ruling elders; but they do not labour in the word and doctrine. These elders are chosen from among the heads of families, of known orthodoxy and steady adherence to the worship, discipline, and government of the Church. Being solemnly engaged to use their utmost endeavour for the suppression of vice, and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer, and concludes with exhorting both elders and people to their respective duties.

The lowest ecclesiastical court, called the Church Session, consists of the ministers and elders. The minister is moderator, but has no power to decide against the Session, nor any right to vote, except when the voices of the elders are equal and opposite. He may enter his protest against their sentence, and appeal to the judgment of the Presbytery; but this privilege belongs equally to every other member of the Session.

The next judicatory is the Presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish. The Presbytery treats of such matters as concern the particular churches within its bounds; as the examination, admission, ordination, and censuring of

ministers; the licensing of probationers, directing the sentence of excommunication, the deciding upon references and appeals from the Church Sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring any heresy that has been propagated within the bounds of its jurisdiction.

From the judgment of the Presbytery, there lies an appeal to the Provincial Synod, which generally meets twice in the year, and exercises within its province, a jurisdiction similar to that which is vested in each presbytery over the Church Sessions. There are seventy-eight presbyteries, and fifteen synods, belonging to the Church of Scotland. The synods are composed of the members of the several presbyteries within the respective provinces.

The highest ecclesiastical court is the General Assembly, which consists of a certain number of ministers and ruling elders, delegated from each presbytery, and of commissioners chosen annually from the royal boroughs. The president of this assembly represents the Sovereign, under the character of Lord High Commissioner, who has a salary of fifteen hundred a-year, but has no voice in their deliberations. Appeals are brought from all the other ecclesiastical courts in Scotland to the General Assembly; and in questions purely religious, no appeal lies from its determinations.

The church of Scotland includes about nine hundred parishes, and nearly as many benefices. The clergy are required to deliver a sermon with prayers twice every Lord's day, besides other oc-

casional services. It is also expected throughout Scotland, that the prayers and discourses shall be the minister's own composition, and that they be delivered without the use of papers. They are to visit, to catechise, and to teach from house to house; to superintend all schools within their bounds, and are especially charged with the care of the poor. The provision made for the clergy consists of a stipend, a glebe of land of about six acres, and a parsonage-house. The livings on an average are not worth more than £200 a year, chiefly payable out of an assessment on the rent of land.

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### VARIETIES.

*Ventriloquism.*—Mr Carmichael, the Ventriloquist, when at Haddington, one day stopped a woman on the street, who had an infant in her arms, patted and praised its bonny baby cheek, and slyly inquired whether it could speak? "Speak! my certy! did ye ever hear a bairn speak at five months, that hadna first been changed by the fairies? Mine's nae wan-thriven get, an' can tak nae scaith ony way, as lang's I keep the Bible aneath the cod." This was too good an opportunity to be lost; and immediately a voice, small, shrill and sweet—aye, as sweet as the single stringed notes of Paganini, or Tommy Pnek's, when his throat with fiddle-strings was lined—exclaimed, "A, mother, what a lee! ye ken I can speak weel eneugh if ye wad let me, and ye ken hoo ye feared me when I tell'd father about the glass o' whisky." The woman looked dumfounded, as she well might; and after muttering, "Preserve us! preserve us! the man's a warloek, and has witched the wean." crossed the street, and disappeared as fast as her trembling limbs could carry her. But the story was soon bruited abroad, and did more for the ventriloquist than an advertisement in the newspapers.—On another occasion, Mr Carmichael was seated on the top of a coach, in company with various other passengers, one of whom, at some point of the journey, in crossing over to the front seat, happened to stumble on a large bag. For this faux pas he suffered severely, and jumped up as nimbly as if a serpent had stung him, when he heard a voice wailing forth, "Oh dear! oh dear! ye're tramping, I tell ye, on my leg." From his looks as well as words it was obvious the man believed he had hurt a child; but a sailor who was present said it was

only a kitten imitating sounds; while a third party, who knew something of Carmichael's art, declared it was neither, but merely a ventriloquist. "A *what?*" said the honest tar, again completely out of his reckoning; and after a few moments cogitation, begged they would open the bag, and let him look at it, *never having heard of such a beast.*

*The Female Soldier.*—During the American war, a lively, comely, young nymph, served in the character of a soldier for nearly three years. She was about nineteen years when she enlisted; and what redounds to her honour, during the time she was in the army she displayed herself with activity, alertness, chastity, and valour; having been in several skirmishes with the enemy, and received two wounds. She was a remarkably vigilant soldier on her post, and always gained the applause and admiration of her officers. A violent illness led to the discovery of her sex, when she was discharged, and sent to her connections. The cause of her personating a man, proceeded from the rigour of her parents, who exerted their prerogative to induce her to marry a man for whom she had conceived a great antipathy. At the close of the war, an officer in the regiment in which she had served, but who had entered after she had returned to her friends, came to reside near where she lived; he was smitten with her charms, and being a handsome young fellow, the lady, without much fighting, surrendered. She proved an excellent wife and mother, and her husband has often been heard to say, "that it was the happiest moment in his life when he married the FEMALE SOLDIER."

*Effects of Fear.*—The passion of fear sometimes shows itself upon the slightest occasions, and in persons least likely to entertain such a guest. A French author relates a whimsical instance of this kind. Charles Gustavus (the successor to Christiana) was besieging Prague, when a boor of most extraordinary visage desired admittance to his tent, and being allowed entrance, offered, by way of amusing the king, to devour a whole hog, weighing 200 weight in his presence. The old general Koningsmark, who stood by the king's side, and who, soldier as he was, had not got rid of the prejudices of his childhood, hinted to his royal master that the peasant ought to be burnt as a sorcerer. "Sir (said the fellow, irritated at the remark), if your majesty will but make that old gentleman take off his sword and spurs, I will eat *him* before your face, before I begin with the pig." General Koningsmark, who had at the head of a body of Swedes performed wonders against the Austrians, and who was looked upon as one of the bravest men of the age, could not however stand this proposal, and especially as it was accompanied by a most hideous and preter-natural expansion of the jaws. Without uttering a word, the veteran suddenly turned round, ran out of the tent; and did not consider himself safe until he had arrived at his quarters, where he remained above twenty-four hours locked up securely, before he recovered of the panic which had so severely affected him.



*Usefulness of Wrens.*—As a devourer of pernicious insects, one of the most useful birds is the house wren. This little bird seems peculiarly fond of the society of man, and it must be confessed that it is often protected by his interested care. It has long been a custom, in many parts of the country, to fix a small box at the end of a long pole, in gardens, about houses, &c. as a place for it to build in. In these boxes they build and hatch their young. When the young are hatched, the parent bird feeds them with a variety of different insects, particularly such as are injurious in gardens. An intelligent gentleman was at the trouble to observe the number of times a pair of these birds came from their box, and returned with insects for their young. He found that they did this from forty to sixty times in an hour, and in one particular hour, the birds carried food to their young seventy-one times. In this business they were engaged the greater part of the day; say twelve hours. Taking the medium therefore of fifty times in an hour, it appeared that a single pair of these birds took from the cabbage, salad, beans, peas, and other vegetables in the garden, at least 600 insects in the course of one day. This calculation proceeds upon the supposition that the two birds took only a single insect each time. But it is highly probable they often took several at a time.

### GARDEN WORK IN AUGUST.

If any seeds were omitted to be sown last month, finish now. Sow cabbage and all kinds of greens to stand through the winter for plants in spring; also cabbage and Dutch lettuces on warm borders, for winter use. Earth up celery, and plant out more. Clean asparagus beds. If room, plant more brocoli, cabbage, &c. About the middle sow cauliflower and prickly spinnage. Gather onions, garlic, and all sweet herbs. Clip thorn hedges, and pare thrift edgings.

AUGUST 1st.	h.	m.	AUGUST 31st.
Day breaks,.....	1	23	Day breaks,.. . . .
Sun rises,.....	4	18	Sun rises,.....
—sets,.....	7	42	—sets,.....
Twilight ends,.....	10	37	Twilight ends.....8