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A Bold Preacher.—When Samuel Davies was President of Princeton College, he visited England for the purpose of obtaining donations for the institution. George the Second had a curiosity to hear a preacher from "the wilds of America." He accordingly attended, and was so much struck with the commanding eloquence of the preacher, that he expressed his astonishment loud enough to be heard half way over the church, in such terms as these:—"He is a wonderful man! Why, he beats my bishops!" Davies observing that the King was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following rebuke:—"When the Lord speaketh, let the kings of the earth keep silence." The King instantly shrunk back in his seat, and remained quiet during the remainder of his sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers:—"He is an honest man—an honest man."

Is the Sun Inhabited?—Sir David Brewster states that so strong has been the belief that the sun cannot be a habitable world, that a scientific gentleman was pronounced by his medical attendant insane, because he had sent a paper to the Royal Society, in which he maintained that the light of the sun proceeded from a dense and universal aura, which may afford ample light to the inhabitants beneath, and yet be at such a distance as not to be among them; that there may be water and dry land there, hills and dales, rain and fair weather, and that as the light and the seasons must be eternal, the sun may easily be considered to be by far the most blissful habitation of the whole system. In less than ten years after this apparently extravagant notion was considered as a proof of his insanity, it was maintained by Sir William Herschel as a rational and probable opinion which might be deducible from his own observations on the structure of the sun.

Methodist Shouting.—We find the following in an exchange paper:—"Surely we have come to strange times when shouting is treated as a grave offence in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shouting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, the Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother, confessed to the shouting, but maintained that under the extenuations of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of this church to the Troy Conference."

Early Marriages.—A traveler in the East writes as follows:—"On making a call, the other day, at the house of an American missionary in Jerusalem, I saw a little boy, in the Turkish costume, sitting on a sofa. My first thought was, 'What an enormous turban the boy has on!' and my second, 'How very small he is!' Judge of my surprise when I found he was a husband, being little more than ten years old, and his wife named 'Truly,' this is beginning life young. And this reminds me that a friend of ours saw an Arabian lady in Alexandria who, although but twenty-six years of age, was a grandmother. This goes quite beyond the early marriages in the United States."

Influence of a Smile.—A beautiful smile is to the female countenance what the sunshine is to the landscape. It establishes an interior face, and redeems an ugly one. A smile, however, should not become habitual, or insipidity is the result; nor should the mouth break into a smile at one side, the other remaining passive and unmoved, for this imports an air of deceit and grotesqueness to the face. A disagreeable smile distorts the lines of beauty, and is more repulsive than a frown. There are many kinds of smiles, each having a distinct character; some announce goodness and sweetness, others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness, others brighten by their spiritual vivacity. Gazing and pouting, before a mirror, cannot aid in acquiring beautiful smiles half so well as to turn the gaze inward, to watch that the heart keeps unobscured from the reflection of evil, and is illuminated and beautified by all sweet thoughts.

For the Patriot.
The Lover's Lament.
I'm sad, O sad to-night, love,
From thee so far away;
My heart would be more light, love,
Were I with thee, so gay.
But I must pine alone, love,
Drag out a life in chains,
An object bent and worn, love,
By cold and dreary rains.
O! could I see again, love,
Thy face, so fair and bright,
And tell thee of my pain, love,
This child and cloudy night—
'T would give my mind relief, love,
Beset with many cares,
Remove this constant grief, love,
And dry these hurried tears.

Alas! the tyrant's clasp, love,
Holds me upon this shore;
I cannot flee his grasp, love,
Nor hope to see thee more.
O! think not that I've changed, love,
Woe by another fair,
And wish to live estranged, love,
And royal honors share.

Thou art my every thought, love,
And O! what anguish now,
It gives to think that night, love,
Should make me seem untrue.
But hard I draw my breath, love,
Thou soon shalt welcome me—
Behold!—one comes—his death, love,
He sets the captive free. Hymn.

From the London Times.—(Dorothy Jerrold.)
Mrs. Stowe and the English.
This lady, as is well known, has received on her second visit to England, distinguished attention from nobility and gentry. Her merit, in the estimation of the English, consists in her restless efforts to render her own country contemptible in the eyes of foreigners, and in writing fulsome flattery of Englishmen and English customs under the title of "Sunny Memories." The public nature of the attentions which she has received prevents her even if ever so sensitive, from seeing things in their true light, and qualifying her for making a just report. When she goes abroad, she takes to exhibit to her sunny side of things, in hope that she may be guided into writing more "Sunny Memories." But there is at least one honest man in England, who warns her of her danger; and that man is Douglas Jerrold, one of the best writers in England. In a letter which he addressed to her while the guest of the Duke of Sutherland, he alludes to her well known weakness of being too easily beguiled by the attentions of persons of high rank, with whom she has been so unexpectedly brought into contact. The noble Duke, and Mrs. Stowe's friend and patron the Duchess, have been driving the poor of Scotland from their homes, to turn the lands into hunting grounds for people of quality, would do well to remember that "charity begins at home." Mr. Jerrold writes to Mrs. Stowe:—"It is also stated, that during your stay the annual exhibition of the industrial product is to take place, and that more than usual effort is to be made to get the females of the district to turn out in their best, adorned with more than ordinary smiles, and that farmers and factors, with their families and their dependants, are to swell the gathering, so as to make its proportions and appearances look before you as largely and respectably as possible."

"Thus, my dear, with the former handful of best be thrown in your eyes, who the view to obtain from your penultimate testimony, to the operation of that system of civilization which is struggling in this country. You will see decent, well-dressed Highland girls kindly spoken to by the titled party visiting Dunbar; you will be pointed to nicely white washed cottages houses shivering the highway of the Eastern District, and you will be told that these are the habitations of those whom a portion of the press has represented as being down-trodden and oppressed."

"So far so well. But, my dear, every landscape has a background; every picture has its shade. You see but little of Sutherland when you travel from the Nile to the Nile. You see but little of the druggists and stockholders and plottings of the Sutherland families in their rooms opposite the Goshpits. These are the daily trappings of the country; these are but more mercenary adornments, misdirected appendages, superficial gewgaws. They merely resemble the countenance of a man, that are occasionally to be seen on the worst slave estates of the Carolinas, and are no more fair specimens of Sutherland than is little Eva's father of the average character of the slaveholding fraternity. Madam, I implore you not to be again fascinated and hoodwinked by the obsequious attentions paid you, or by the gotten-up-for-the-occasion display, which you will witness at the exhibition room, nor by the eternal polish and air of cleanly comfort which the white washed cottages of Eastern Sutherland exhibit. If you found on these your opinion of Sutherland as it is, you will leave it with an impression as false and incorrect as if you had looked upon the worst of George Sand's novels as the embodiment of morality, from having read one of its most moral pages."

"Is I beg of you to take a solitary tour to the West of Sutherland? Keep aloof from factors or commissioners; have your eyes and ears open, and with the feelings of the authorities at home and abroad, to enlighten the people to the present and past condition of the general

body of the inhabitants. Go to Armadale and inquire for one Angus Sutherland; go to Tubog Skerry, and ask for a look at the site where the house of one William McKay once stood; inquire into the history of the treatment of these and thousands of other men, native, able, and willing to work, but with their wives and little ones cast out. You are a mother, Mrs. Stowe; you have given proof that you can in a large measure sympathize with a mother in her maternal yearning after her little ones. Will you, therefore, kindly ask the wife of Angus Sutherland how she felt when, less than three months ago, she and her little ones—then ill of the measles—were thrown out of their humble home? Will you get the wife of William McKay to narrate to you how, only last year, a few days after suffering the pangs and going through the pangs of maternity, she, with her newborn white babe, and other little ones, were mercilessly carried out in a sheet, and left to bivouac on a bare hill, without home or shelter?"

"Will you ask the oldest inhabitants of the bare rock sides along the bleak and rugged shores of the West, how it happens that they starve out a drizzling existence on these unproductive wastes while for scores of miles ten thousand times ten thousand available acres lie in bleak and barren desolation? Will you ask them to tell you how it happens that whole armies and fleets, once vaned with the merry laugh of hundreds of happy cottagers' children, now cello might save the bleating of sheep, or the humming of the loom, or the sports of the fish? Will you inquire how it happens that the population of Ireland is only a third of what it could have been in 1801; how Lath has diminished a third; Kilkenny by three-fourths; Cavan by half; and other parishes to less extent, so that the whole country of Sutherland has not increased seven per cent, during the whole of the last fifty years."

Will you ask if it be true that the country which obtained a distinguished place in the annals of this country for the number and progress of its industry, cannot now get half a dozen of its sons to recruit it even for the militia, or to act as volunteers in being merely trained for the defense of the country? Will you ask if it be true that the commencement of the present century more than fifteen thousand of the original inhabitants of Sutherland have been thrust out from the land which their ancestors from traditional ages occupied, and thrust out, not because convicted of crime, not because guilty of laziness, not because of errors of rent, not because of immoral conduct, but to convert their holdings into monster sheep walks and grease grounds; if it be true that the result of this system of clearances has been a serious loss to the noble proprietor, and that the whole issue has been shame and confusion of face to the promoters of the Loch policy, which has been shown to have been in its intention selfish and heartless, in its development merciless and inhuman, in its operation unparliamentary and unnecessary, and in its general results a mockery, a delusion, and a snare?"

"Gleaning, by personal inquiry, irrespective of the chapter in your 'Sunny Memories,' the facts of the case, and coming into personal contact with the inhabitants, you will venture to assure you have abundant materials for a work which will read even Uncle Tom's Cabin, and which will give chapter on chapter of plots and incidents, scenes and situations, patient endurance and Christian resignation, and other manifold heart-string stories, which will prove to the world that the gifted author of Uncle Tom's Cabin is too far-sighted, too much sustained by Christian principles, and too independent in sentiment and in feeling to be betrayed by mere conventional hospitality into an endorsement of such a policy; and that not even a new emancipator, trained in all the subtleties of the bar, will succeed in such a campaign to proclaim his and his father's policy as an enlightened attempt to aid the struggles of modern civilization; but that you will undoubtedly brand it as one of the most reckless and unchristianlike of the rights and liberties of our unfeeling people, and will prove to the world that the gifted author of Uncle Tom's Cabin is too far-sighted, too much sustained by Christian principles, and too independent in sentiment and in feeling to be betrayed by mere conventional hospitality into an endorsement of such a policy; 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