

mental constitution, but, in the language of the lamented Thomas Hood, 'dote upon a jest within the limits of becoming mirth.'

The intimate union of the mind and body renders any exaltation of the one beneficial to the other. Viewed in this light, the mission of the Joker is by no means unimportant. A joke that elicits a peal of laughter and puts us in better humour with ourselves, and disposes the mind to a warmer sympathy with humanity. If possessed of the happy knack to suit himself to his hearers, a hearty humorist is an invaluable acquisition in a general company. We have seen the sudden entrance of such a one the signal for welcoming smiles of gaiety, where but a short time previously a drowsy stillness and oppressive languor were beginning to reign. What a contrast to the approach of the stiff solemn man! as he draws near he acts like an east wind upon the mind, chilling, damping, blasting all buoyant mirthfulness. Commend us rather to the joker; of the jovial laughter-loving face and merry twinkling eye. To society, such a one is worth his weight in gold. We believe he contributes more to the preservation of social order and happiness than miles of legislative enactments and shiploads of demerit homilies. When the mind is depressed with cares and anxieties, it is then the rivets that fasten our moral and social obligations are most apt to give way. A witty ally that dispels this depression may often restore the mind to its lost tone, and turn the thoughts into happier channels. The man, who in a twinkling, can transform the sombre hues of melancholy into the sunny tints of Joy, who, by the magic of his voice, can dissipate the darkness, and bid the light break forth, is no common man. Brief the gleam may be, but not valueless; rather, like the fitful gusts of sunny splendour through the cloudy masses of an autumn day, we appreciate it all the more because of the general gloom.

In joking, however, there are some who forget altogether the wise man's observation, that, 'there is a time for everything under the sun.' They possess such an intense perception of the ludicrous that it often manifests itself at times and in circumstances anything but appropriate. The subject of a good joke is presented to such an individual's mind and out it must come. He is like a veteran sportsman, who mechanically places his finger on the trigger of his gun whenever a tempting shot offers; pop goes the gun; the game is down. He must hate his joke, even on the most solemn occasions, not from any paucity of feeling, but from a total want of command over the workings of the bump-risible. Like good hearted, honest Mr John Chick, in 'Dombey & son,' who, totally oblivious of his situation, hurls all manner of staves and catches, even when going to a funeral. John for such untimely developments of his musical genius, procureth unto himself sundry sharp reprimands and angry looks, only to forget them and perpetrate the like indecorums the next minute.

A jocular propensity, unaccompanied by prudence and good nature, is oftentimes a dangerous possession. There is no weapon at once so easy and so difficult of use as ridicule. The weakest may wield it; a wise man only can use it. By a single ridicule-suggesting joke we may create for ourselves animosities that long years will be insufficient to eradicate, till we have reason to exclaim with the poet,

'Unhappy wit, like most mistaking things,  
Atones not for the evil which it brings:  
Whose fame with pains we guard and loose  
With ease,  
Sure some to vex, but never all to please.  
'Tis what the vicious fear, the virtuous  
shun:  
By foot 'tis hated, and by knaves un-  
done!'

Let us never, therefore, for the purpose of raising a smile, wound the feelings of a friend; let no personal bitterness be mixed up with our jocularities; let us ever remember that the sacrifice of truth is but poorly compensated by a laugh; let us beware of thoughtless or revengeful ridicule, let us aim in all our jocular sallies, not to annoy, but to render happier and better those around us. The kindly feelings that thus radiate from our own bosoms to those of others, will return like the dews exhaled from earth to Heaven, in refreshing showers of love and benevolence upon our hearts; and we will then come near realizing the true 'Philosophy of Joking.'

From Jerrold's Magazine.

#### A WORD OR TWO ON CONFIDENCE.

One of the most valuable, powerful yet at the same time fragile bonds which connect together men's interests and actions, is confidence. It is an innate principle in the early-dawning mind of every individual; an inherent and active propensity in the hearts of all who are as happily unsuspecting and ignorant of the world's deteriorating influences. It is a great part of the charm which children exercise over us, and possesses, under whatever aspect it appears, an attraction which the most hardened cannot fully resist. The value of confidence may be ascertained both by its possession and its loss. Have you ever, dear reader felt the full satisfaction, the deep serenity, the rich resource in troublous times, which result from the consciousness of the inmost feelings and interests of the heart resting in the sacred keeping of one we implicitly trust? If you have not, you are as yet unacquainted with the worth of confidence. Have you ever felt the bitter emotions of amazement, grief, indignation, and struggling love arising from the discovery of misplaced trust?—do you

know the feeling of the weary blank, the cynical incredulity, the disposition to question the truth of everything around you?—do you know the feeling of the heart-sick attempts to repair that which is irreparable? If you do not, you cannot yet estimate the preciousness of confidence. Perhaps you may have been the recipient of food and unsuspecting faith—you may have enjoyed the self respect, the high and grateful thought arising from that worth of heart and mind which is implied by the trust reposed in you; if so, you then have a clearer conception of what confidence is—and if it should have been your pitiable condition to have forfeited the future trust of your once confiding friend, your remorseful heart will have learned too late the full value of that slighted treasure. It would be difficult to say which, in such a case, suffers most—the trust breaker or the trust-loster—it depends on circumstances; but in the most instances the latter perhaps bears the heaviest weight and the longest duration of grief. Oh! the agony of that heart, that cannot break the strong ties which bind it to the frail object of its trust—that still clings, albeit despairingly, to the broken reed which has pierced it—where love survives the wreck of faith—where pity and forgiveness linger around the fallen prop, vainly trying to rebuild the repository of affections, hopes, joys and sorrows, which must now lie unshared, unappreciated, and unknown, in the silent depths of an injured, and perhaps corroding heart. Lost health may be restored; lost property may be recovered; lost friendship and affection may even occasionally be regained; but who will undertake to say that lost confidence is ever fully and perfectly restored? A breach of trust may be followed by him who has committed it, with the blither tears of self-reproach—there may be a stronger desire, on his part, to be once more tried and trusted—and many earnest (and perhaps truthful) protestations of future sincerity; but you feel, that in giving him an opportunity of retrieving his lost name, you are merely trying an experiment—you cannot quite rid your heart of its misgivings. Confidence in an unfaithful man, in time of trouble, is like a broken tooth and a foot out of joint. Suppose a mother promises a reward to her child; for something it has done, or is expected to do, and afterwards neglects to fulfil her word, will she ever enjoy that child's confidence again; will he ever forget that she once deceived him?—Perhaps not. She has broken a jewel she can never repair, she has snapped the golden cord by which God had bound him to her heart; she has taught his little mind to question, to doubt, to disbelieve, she has made him a precocious sceptic; she has prematurely quickened his intellect at the expense of his ingenuousness of heart; and, for ought she may know, the evil seed sown by her own hand may swell and grow till it ends in an avowed disbelief and rejection of God's own Word of Truth.

Credulity and incredulity, in either of their extremes, are incompatible with the perfect balance of a sound mind and the workings of a healthy heart. If choice however must be made between the two, the former, perhaps is preferable. The credulous man may be the object of ridicule and contempt—he may have, (and undoubtedly has) a weak mind, but with all this, is he not happier than the man who carries about him the gloom of misanthropy or the callousness of unbelief? Credulity may be a soft soil, but it may, nevertheless nourish many good qualities; there is nothing in its character obstructive of the growth of principles which may endear the possessor to many, and win for him the esteem of a wide circle, indebted to him for many acts of true kindness; but can any generous impulse, any devotedness of heart, any nobility of soul, be expected to thrive in the blighted atmosphere of habitual mistrust? Some people are unreasonable enough to expect the bestowal of confidence without yielding any in return; this most imply either a meanness of disposition which wishes to profit by the trust reposed in it, or unacquaintance with the true nature of its principles. Confidence cannot stand independent of support—its root may lie in one heart, but its tendrils must cling to another. When God saw that it was 'not good for man to be alone,' He created a being perfectly adapted to share, fully and worthily, the heart of our first father, longing in his solitude for something he could not define; and something was, the development of confidence—the exercise of mutual trust and sympathy—principles which were in embryo, unexplored and but partly understood, till the sweet and instructive influences of his confiding, loving, leaning helpmate lighted up the mystery with the electric flash of Nature's truth.

We frequently make the remark, 'What a different world this would be if men had entire confidence in each other!' but it would be almost impossible to follow, in our imaginations, the progress of such an unexpected traveller through its highways and bye-ways. Great changes are always accompanied by events which had previously eluded the penetration of the most far-sighted; nor could we perhaps, even with the most powerful mental telescope, trace the course of such a principle through all its ramifications, up to its remotest limits. The influence it would have upon commerce—what effect it would produce on the artificial distinctions of state, rank, and wealth—how it would bear on the usages of society—how many, and what class of people would be 'thrown out of employ,' by such an innovation—how it would effect the physical condition of mankind—what difference would exist in the statistics of crime and mortality—these and many other similar

propositions must be left to the ingenuity of those speculative minds which love to inhabit the theoretical edifices of their own building. One thing, however may be safely asserted—that a principle so pure, so Heaven-born and Heaven-sent, could nor possible work amiss—that all its rays must be concentrated into the one bright focus of universal Good. There is an old maxim which advises us to 'suspect all men;' it is a pity that such a pandered, one eyed, cynical old adage did nor die in its early infancy. The world justly abounds with characters justly calculated to excite our mistrust, but we have the privilege of knowing that it also abounds with those who are worthy of our deepest confidence and attachment—those who possess high honor, warm hearts rich intellects, and who are imbued with the true spirit of Christianity—those for whose sake, it may be, God spares and blesses a guilty land, as he was willing to have done in olden time, with the city of the Plain. Nor can we help feeling a presentiment, as we look with prophetic eye into the vista of the future, that brighter days are near—that energies are working, and events combining together for the ultimate production of glorious results. Frequency of intercourse and communication will soften prejudices, allay animosities, quench the spirit of selfishness, violence, and war, and will give men a more perfect knowledge, and a more just appreciation of each other, which will be the basis of a more widely extended trust. Yes, steam engines are puffing, printing presses are groaning, pens, laden with rich and fruitful thoughts, are speeding to communicate their treasures, and ships are deviding the waters of every clime; all directly or indirectly, assisting in the accomplishment of the same great design.

There is another kind of confidence, which may be regarded as an off-set of the great principle—it is self confidence, the over redundancy of which has laid many in the dust, and the deficiency of which has prevented many from ever rising out of it. It is, when justly founded on accurate self knowledge, the main spring of our energies, and the principal cause of success in undertakings, which have appeared hopeless in the eyes of the timid and doubtful. But when it exceeds its just limits, and swells into conceit, its virtue ceases, and it becomes one of the most disagreeable qualities which a man can perhaps possess; it deprives the most brilliant talents of their greatest charm, and when we hear it said of a man, 'he is very clever, and he knows it,' we are disposed to think that his mental gifts are exercised more for the sake of exacting praise than conferring delight and instruction. Seest thou a wise man in his own conceit, there is more hope of a fool than of him. He may have amassed much knowledge, he may be deeply imbued with scientific lore, he may have read a multitude of books, but he has neglected the study of the most interesting, wonderful and important book of all—himself!

A just confidence in our own resources is valuable—the reciprocal faith of tried and true friends is sweet and encouraging—but confidence in the truth of God is the grand summit of its highest powers. The structure that may be reared from such a foundation, surpasses conception. The teachings and miracles of our Divine Saviour all tended to the one design of eliciting man's belief. Our right and title to better hopes and richer expectations, is only secure when held in the strong grasp of confidence; and the character of the Heavenly inheritance expressed in the word—believe and Live.

#### THE NATURAL ADVANTAGES OF THE SABBATH.

The ordinary exertions of a man run down the animal machine almost every day of his life; and the first law by which God prevents man from destroying himself in the alternation of day and night; so that repose may succeed to action. But although the night apparently equalizes the circulation well, yet it does not restore its balance sufficiently for the attainment at least of long life—and hence one day in seven is thrown in as a day of compensation to perfect by its repose what sleep alone could not do. Take the horse and work him every day of the week and he will droop, but give him rest one day in seven, and you will soon perceive by his superior vigour that even his system has been calculated for the Sabbath. Possessing a higher nature, man is borne along by the vigour of his mind, so that the injury of uninterrupted excitement on his animal system is not so immediately apparent as in the case of the brute, but in the long run he breaks down more suddenly, or he has no vigour in old age. I consider, therefore, that the Sabbath is to be numbered among the natural duties, if the preservation of life be a duty, and its premature destruction a suicidal act. This is said simply as a physician.—Dr. Farre.

#### THE BLESSINGS OF THE BIBLE.

What an illustrious book is the Bible! It rises like a stream in the desert land—its source in the skies, and its fountain in the valleys of the earth. It has rolled on, century after century, enriching every land with verdure and beauty, reflecting all the glowing sky above it, diffusing whatsoever things are pure, whatsoever things are lovely; whatsoever things are of good report; around it. It shines into the casement of the widow, like the light of the morning sun, and makes her heart sing with joy, it enables her orphan to lift his eyes to the wide shore of the eternal

sea, and to say Immensity is my home, eternity is my life time; the mighty God that built the universe is my Father, my Portion, my Friend. It plants in man's heart the hope of joy the halo of glory and of immortality. It erects in man's conscience the rule of right and wrong. It is emphatically the standard of Christianity. Wherever that standard is unrolled, there freedom finds its noblest footing.

#### OCCUPATION FOR CHILDREN.

The habits of children prove that occupation is of necessity which most of them. They love to be busy, even about nothing, still more to be usefully employed. With some children it is a strongly developed physical necessity, and if not turned to good account will be productive of positive evil, thus verifying the old adage that 'Idleness is the mother of mischief.' Children should be encouraged, for, if indolently disinclined to it, should be disciplined in performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make a good use of prosperity; and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.—Hints on the Formation of Character.

#### THE HUMANIZING INFLUENCE OF CLEANLINESS.

A neat, clean, fresh aired, sweet, cheerful, well arranged, and well suited house, exercises a moral as well as a physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other; the connection is obvious between the state of mind the produced and habits of respect for others and for those higher duties and obligations to which no law can enforce. On the contrary, a filthy noxious dwelling, rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other; the constant indulgence of such passions render them reckless and brutal, and the transition is natural to propensities and habits incompatible with a respect for the property of others or for the laws.

#### MONEY WILL NOT DO ALL.

The making of a fortune enables a man to cross the chasm which separates the gentle from the handier classes. But the newly enriched man stores the future with mortification for himself, who fancies his mere wealth will gain him distinction in the circles of gentlemen. The tone of good society is equality, birth, wealth beauty, talents, may constitute eligibility for society; but to be distinguished in it, persons must be admired for admirable, and liked for agreeable qualities. Interiority of manners would cause Plutus to be cut; and Cerebus to be sent to Coventry. There are very rich people who are never asked anywhere. There are many people of the oldest families, who are never asked into the best houses of their own class, in their own country. Clever men and beautiful women there are hundreds who are courted everywhere. Success in society depends on nothing so much as agreeableness. It is recorded that, at a country house in Roxburghshire, one of the richest women in England, and enjoying the rank of a duchess, was received by the lady guests with the 'cold shoulder.' To the interference of the son of an Edinburgh attorney—a poet and novelist—insolvent at the time she owed it, if she obtained civility and courtesy. The parties were the duchess of Saint Albans and Sir Walter Scott.—Tailor Mag.

#### FLOWERS.

When summer's delightful season arrives, there is nothing more grateful than a profusion of choice flowers around and within our dwellings. The humblest apartments ornamented with these beautiful productions of nature have, in our view, a more delightful effect than the proudest saloons with gilded ceilings and hangings of Genoa velvet; the richness of the latter, indeed, would be heightened, and their elegance increased, by the judicious introduction of flowers and foliage into them. The odours of flowers, the cool appearance of the dark green leaves of some species, and the beautiful tints and varied forms of others are singularly grateful to the sight, and refreshing at the same time. Vases of Erucean mould containing plants of the commonest kind, offers those lines of beauty which the eye delights in following; and variform leaves hanging festooned over them, and shading them, if they be of a light colour, with soft grateful hue, add much to their pleasing effect. These decorations are simple and cheap.

#### NAMES.

Emma is from the German, and signifies a nurse; Caroline from the latin noble minded; George, from the Greek, a farmer; Martha, from Hebrew, bitterness; the beautiful though common name, Mary is Hebrew, and means a drop of salt water, a tear; Sophia, from Greek, wisdom; Susan, from Hebrew, a lily; Thomas, from Hebrew, a twin; Robert from the German, famous in council.

#### EVERY DAY SUNDAY.

By different nations, every day of the week