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ALMANAC FOR FEBRUARY, 1888.

MOON'S CHANGES.

Last Quarter 4th day, 3h., 13.3m., a. m., N. (below horizon.)
New Moon 11th day, 7h, 40.0m., p. m., W., (below horizon.)
First Quarter 19th day, 9h., 46.7., p. m., S.W.
Full Moon 27th day, 7h., 45.1m., a. m., W. (be ow horizon.)

D M	DAY OF WEEK	Sun rises	Sun sets	Moon rises	High water	Day's len'h
		h m	h m	aftr n	aftr n	h m
1	Wednesday	7 23	4 59	9 38	1 4	9 31
2	Thursday	27	5 1	10 57	1 42	34
3	Friday	26	3	morn	2 33	37
4	Saturday	24	4	0 9	3 30	40
5	Sunday	22	6	1 23	4 46	43
5	Monday	20	7	2 35	6 12	46
7	Tuesday	19	8	3 40	7 31	49
8	Wednesday	16	9	4 41	8 33	51
9	Thursday	14	11	5 35	9 23	54
10	Friday	12	12	6 22	10 8	57
11	Saturday	11	13	7 0	10 46	10 1
12	Sunday	10	15	7 34	11 22	4
13	Monday	9	16	8 4	11 57	7
14	Tuesday	8	18	8 29	morn	10
15	Wednesday	7	19	8 57	0 28	13
16	Thursday	6	21	9 17	1 2	16
17	Friday	5	22	9 41	1 35	19
18	Saturday	3	24	10 9	2 13	22
19	Sunday	1	26	10 36	2 57	25
20	Monday	6 59	27	11 9	3 49	28
21	Tuesday	58	28	11 48	4 58	31
22	Wednesday	57	30	aft 34	6 15	34
23	Thursday	56	31	1 28	7 28	37
24	Friday	55	33	2 30	8 28	40
25	Saturday	52	34	3 40	9 19	43
26	Sunday	51	36	4 48	10 4	46
27	Monday	49	37	6 9	10 4	49
28	Tuesday	47	38	7 25	11 23	52
29	Wednesday	6 45	5 40	8 42	aft 5	055

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Solicitors.
Ch'town, Dec. 29, 1887.—1i wky 3i

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Charlottetown, Jan. 24, 1888.

THE PIRATE.

By Sir Walter Scott.

CHAPTER XXXII.

(*Continued*)

Bryce Snailsfoot ejaculated once more a repetition of the word "Stole! Now Heaven be gude to us!" but at the same time, conscious that the Captain was likely to be sudden in execution, cast an anxious look to the town, to see the loitering aid of the civil power advance to his rescue.

"I insist on an instant answer," said the Captain, with upraised weapon, "or else I will beat you to a mummy, and throw out all you frippery upon the common!"

Meanwhile, Master John Bunce, who considered the whole affair as an excellent good jest, and not the worse one that it made Cleveland angry, seized hold of the Captain's arm, and, without any idea of ultimately preventing him from executing his threats, interfered just as much as was necessary to protract a discussion so amusing.

"Nay, let the honest man speak," he said, "messmate; he has as fine a cozening face as ever stood on a knavish pair of shoulders, and his are the true flourishes of eloquence, in the course of which men snip the cloth an inch too short. Now, I wish you to consider that you are both of a trade,—he measures bales by the yard, and you by the sword,—and so I will not have have him chopped up till he has had a fair chase."

"You are a fool!" said Cleveland, endeavouring to shake his friend off—"Let me go! for, by Heaven, I will be foul of him!"

"Hold him fast," said the pedlar, "good, dear merry gentlemen, hold him fast."

"Then say something for yourself," said Bunce; "use your gob box, man; patter away, or, by my soul, I will let him loose on you."

"He says I stole these goods," said Bryce, who now saw himself run so close, that pleading to the charge became inevitable. "Now, how could I steal them, when they are mine by fair and lawful purchase."

"Purchase! you beggarly vagrant!" said Cleveland; "from whom did you dare to buy my clothes? or who had the impudence to sell them?"

"Just that worthy professor, Mrs. Swertha, the housekeeper at Jarlshof, who acted as your executor," said the pedlar; "and a grieved heart she had."

"And so she was resolved to make a heavy pocket of it, I suppose," the captain; "but how did she dare to sell the things left in her charge?"

"Why, she acted all for the best, good woman!" said the pedler, anxious to protract the discussion until the arrival of succors: "and, if you will but hear reason, I am ready to account with you for the chest and all that it holds."

"Speak out, then, and let us have none of thy damnable evasions," said Captain Cleveland; "if you show ever so little purpose of being somewhat honest for once in thy life, I will not beat thee."

"Why, you see, noble Captain,' said the pedlar,—and then muttered to himself, "plague on Pate Paterson's cripple knee, they will be waiting for him, hirpling, useless body!" then resumed aloud—"The country, ye see, is in great perplexity,—great perplexity, indeed,—much perplexity, truly. There was your honor missing, that was loved by great and small—clean missing—nowhere to be heard of—a lost man—umquhile—dead—defunct!"

"You shall find me alive to your cost, you scoundrel!" said the irritated Captain.

"Weel, but take patience,—ye will not hear a body speak," said the Jagger.——"Then there was the lad Mordaunt Mertoun——"

"Ha!" said the Captain, "what of him?"

"Cannot be heard of," said the pedlar; "clean and clear tint,—a gone youth;—fallen, it is thought, from the craig into the sea—he was aye venturous. I have had dealings with him for furs and feathers, whilk he swapped against powder and shot, and the like; and now he has worn out among us—clean retired—utterly vanished, like the last puff of an auld wife's tobacco pipe."

"But what is all this to the Captain's clothes, my dear friend?" said Bunce; "I must presently beat you myself unless you come to the point."

"Weel, weel,—patience, patience," said Bryce, waving his hand; "you will get all time enough. Weel, there are two folks gane, as I said, forbye the distress at Burgh-Westra about Mistress Minna's sad ailment——"

"Bring not *her* into your buffoonery, sirrah," said Cleveland, in a tone of anger, not so loud, but far deeper and more concentrated than he had hitherto used; "for, if you name her with less than reverence, I will crop the ears out of your head, and make you swallow them on the spot!"

"He, he, he!" faintly laughted the Jagger; "that were a pleasant jest! you are pleased to be witty. But, to say naething of Burgh-Westra, there is the carle at Jarlshof, he that was the auld Mertoun, Mordaunt's father, whom men thought as fast bound to the place he dwelt in as the Sumburgh-head itsell, naething maun serve him but he is lost as weel as the lave about whom I have spoken. And there's Magnus Troil, (wi' favour be he named) taking horse; and there is pleasant Maister Claud Halcro taking boat, whilk he steers worst of any man in Zetland, his head running on rumbling rhymes; and the Factor body is on the stir—the Scots Factor,—him that is aye speaking of dikes and delving, and such unprofitable wark, which has naething of of merchandise in it, and he is on the lang trot, too; so that ye might say, upon a manner, the tar half of the Mainland of Zetland is lost, and the other is running to and fro seeking it—awfu' times!"

Captain Cleveland had subdued his passion, and listened to this tirade of the worthy man of merchandise, with impatience indeed, yet not without the hope of hearing something that might concern him. But his compasion was now became impatient in his turn:—"The clothes!" he exclaimed, "the clothes, the clothes, the clothes,!" accompanying each repetition of the words with a flourish of his cane, the dexterity of which consisted in coming mighty near the Jagger's ears without actually touching them.

(*To be continued.*)

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LETTERS TO THE EDITOR.

Condemned and Forbidden by God.

SIR,—"Shall not the Judge of all the earth do right?" Gen. 18:25. God forbids and condemns Spiritualism in the following passage of Deut. 18:9-12:—"There shall not be found among you any one that maketh his son or his daughter (1) to pass through the fire, (2) or that useth divinations, (3) or an observer of times, (4) or an enchanter, (5) or a witch, (6) or a charmer, (7) or a consulter with familiar spirits, (8) or a wizard, (9) or a necromancer." The following are the original Hebrew meanings:—1. "Passing through the fire" includes the ordeal of consecration so as to make or become a medium, as by gazing fixedly at fire, bright metal plate, or crystal; or being stared at or fascinated to become mesmerized, breathing mephitic vapor as the Delphic oracle, taking poisonous drugs as the Chaldeans, whirling in a dance as the Dervishes, or long fasting or watching as the Ojibbeway Indians. 2. *Kosem*, "diviner," one who professes to discover the hidden things of the past, present or future by supernatural means, spirit-communications, mediums. 3. *Meonen*, close observer, user of or fascinator with the eyes, mesmerizer, or one throwing another into a magnetic sleep. 4. *Menahesh*, a quick discerner or diviner of signs and tokens, or of sights and sounds. 5. *Mekhasheph*, a prayer or asker of spirits, or user of magical formulæ, an enquirer or asker of the table or of the professed disembodied spirit in the medium. 6. *Hover hever*, a binder of a band or spell, fabricator of material charms and amulets, or one who by incantation and spells professes to bring spirits into association with himself so as to obtain aid and information. It is a common practice with Spiritualists, to open a seance by chanting or singing hymns to invoke the presence of spirits. 7. *Sel ov*, a familiar chum or consulter of, or intimate communer with mediums. 8. *Yidoni*, a knowing one, one professing to be able to supply required information by means of spirits with whom he is associated. 9. *Dorish hammethim*, a seeker unto the dead, *necro*-mancer, consulter of the dead for information or advice. The familiar spirit was supposed to summon or personate the spirit of the dead just as in modern Spiritualism.

The above, God, in the context, verses 9, 12-14, calls "abominations," and He shows that the Canaanites (whom He is about to extirpate to make room for His people) and the other neighboring nations, are acquainted with and practice Spiritualism, which is "an abomination to the Lord." "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. For these nations which thou shalt possess, hearkened unto observers of times (*meonenim*, mesmerists) and unto diviners (*kosemim*, mediums); but as for thee, the Lord thy God hath not *suffered* thee to do so."—Deut. 18: 9, 12-14.

There are other proofs corroborative of the above facts. Mesmerism was practiced in Egypt from the earliest times, as can be seen by the pictures of priests making passes, and of patients under manipulation, which are found among temple paintings. "What if I stroke him to put him asleep?"—mesmerism.—*Plant Amphytryon*, I., i., 160. Herodotus, ii., 122, refers to a mesmeric trance of Rhampsinitus, the predecessor of Cheops, and to Spiritualism, ii., 58, 59, 60, 61; as does Diodorus Siculus to it, i., 25. The proper food for ancient Egyptian mesmerists and clairvoyants is referred to by Clement of Alexandria, Strom. vii., 6. Strabo, xvii., i, alludes to the magnetic cures and prescriptions by clairvoyants at the shrines of Isis and Serapis. It was by mesmerism or charming that the "wise men" (*hakhamim*, wizards, wise in mediumship) and the sorcerers (*mekhashephim*, enquirers of spirits), the magicians (*hartummim*, sacred scribes, writing mediums.) Exod. 7: 11, at the time of Moses, operated on snakes, as is now done in India; and in Joseph's time the dream-interpreting mediums, Gen. 44: 5; 41: 8, who poured something into a cup, and gazed fixedly into it till mesmerized. Herodotus, i., 181, 182, refers to phenomena of Spiritualism in the upper chamber of the ancient tower of Belus, Babylon, as recounted by the Chaldean priests. Discoveries of ancient records at Nineveh by Layard, prove that the Chaldeans were well acquainted with and practiced Spiritualism. Teraphim, begun in Egypt, and then in Chaldea, was analogous to consulting the dead by medium spirits, and was for the unlawful purpose of divination. The land of Canaan also teemed with mediums up till the suppression and extirpation of the wicked inhabitants by God's people.

Another important fact worthy of note is that ancient Spiritualism originated all the heathen systems and idolatry due to their erroneous spiritualistic belief in disembodied spirits through mesmerism. The gods and goddesses were supposed to be men and women who first lived on earth, and in course of time died and became disembodied spirits. The images were manufactured bodies for these spirits to return to and sojourn in. The priests and priestesses were mediums for these supposed deities to speak through as pythonesses, sybils, nymphs, augurs, oracles and soothsaying (soothing to sleep by drugs, &c.,) men and women. Like modern spiritualists, these heathen divided the heavens into houses for the convenience of their consultations and prognostications. The skies were divided or mapped into portions supposed to be presided over by these deities, and named after them, as were also sun, moon, planets and stars, and watched and studied by astronomical mediums called astrologers. "The spirit of Egypt shall fail. I will destroy the counsel thereof: they shall seek to the *idols and to charms*, familiar spirits, wizards. Their princes have become fools and are deceived"—Isa 19:3, 13. "Stand now with thine enchantments, and with the multitude of thy sorcerers, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy *counsels*. Let now the astrologers (*hovre shamayim*, dividers of the heavens), the star gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee"—Isa. 47:12, 13. God declares that the heathen gods are demons, mediums, in Levit. 17:7, and 2 Chron. 11:15, "devils"—*seirim*, demons, mediums; and Deut. 32:17 and Ps. 106:37, "devils"—*shedim*, demons, mediums. God declares that these professed disembodied spirit-medium gods have no existence except in the duped imaginations of those who believe in them:—"All the gods of the heathen are (*elilim*, nothing)—Ps. 96:5; "vanity, nothing"—Isa. 41:29; "vanity,"—2 Kings, 17:15. "An idol is nothing in the world, though there be what are called gods"—1 Cor. 8:4, 5; "What shall I say then? That an idol is anything! But I say that the things which the heathen sacrifice, they sacrifice to devils (*diamonia*, demons, mediums)"—1 Cor. 10:19, 20. All that is professed to be told by them that we don't know already is lies:—"For the idols (*teraphim*, mediums,) have spoken vanity, and the diviners have seen a lie, and have told false dreams"—Zech. 10:2.

No wonder, therefore, God is against Spiritualism. "They sacrifice unto demons not to God, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not"—Deut. 32:17. "Thou shalt not suffer a witch (*mekhashepphah*, an enquirer of the table or of supposed spirits) to live"—Exod. 22.18. "A man also or woman that hath a familiar spirit (*Ov*, a conjurer who professes to call up the dead to give response to doubtful or future things) or that is a wizard (*yidoni*, one professing to be associated with spirits) shall surely be put to death: the shall stone them with stones: their blood shall be upon them"—Levit. 20:27.

Now, why does God forbid and condemn Spiritualism? For two good reasons: 1st. "They have Moses and the Prophets; let them hear them. If they hear not them, neither will they be persuaded though one rose from the dead"—Luke 16:29-31. 2nd. They never gave a new idea to the world, because *they* don't and can't call up the dead. "I shall go the way whence I shall not return"—Job 16.22. "He shall not return to me"—David in 2 Sam. 12:23. Objection—"What about Samuel and the Witch of Endor?" We'll see. It was God who called up Samuel, who declared to him it was to reprove him for his sin: "Therefore *hath the Lord* done *this* thing unto thee *this day*"—1 Sam. 28:18. The witch was a fraud only pretending like others of her class to call up the dead. "And when the woman saw Samuel, she cried with a loud voice . . . Saul said: "Be not afraid, for what sawest thou." The woman said: "I saw the gods ascending out of the earth"—Verses 12, 13. It was not finding out the enquirer was Saul that frightened her, because she had previously got his most solemn oath he would not punish her (see Verse 11.) I trust our friends of Charlottetown will give up ancient heathenism.

S. G. LAWSON.

Ch'town, Feb. 16, 1888.

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