CALENDAR FOR 1846.

	Sunday,	Monday,	Tuesday	Wednesday,	Thursday,	Friday,	Saturday,
JANUARY,					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
FEBRUARY,	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
MARCH,	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	8
	29	30	31				
APRIL,				1	2	3	4
	5	6	7	8	9	10	1
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAY,						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
JUNE,		1	2	3	4	5	
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				
JULY,				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
AUGUST,							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
SEPTEMBER,			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			
OCTOBER,					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
NOVEMBER,	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
DECEMBER,			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		

TEMPTATION.

The man of ten thousand a year confessedly does not steal;—he has no possible temptation.—Again, the man of a thousand a-year does not. The lawyer, in the full career of his profession, does not violate the law in this respect, nor the merchant in a large way of business. They do not want the money; or they can get it in a much easier and more reputable way. But the man who has not a penny in his purse, nor any means of getting a farthing, steals to save himself from starving. Theft is not, in the first instance, a voluntary or a malicious crime; and therefore should be distinguished from those that are. It is not a vice of general inclination, or of inherent depravity, but of particular circumstances. Place a thief in circumstances of a gentleman, and he will no longer be a thief—though he may carry all his other bad propensities into his new character.

Take the common case of the lapse into this offence, and consider with what feelings it would be just or natural to view it. What, then, is the meaning of the outcry against the lawless depravity of the lower classes in this country? A man is a laborer or a mechanic; he has a wife and children to support; he works night and day; he denies himself almost every thing; still he finds it difficult to live. He is taken sick, or is thrown out of employ; he is reduced to the utmost extremity; he still holds out and clings to the last chance of hope and honesty; but in vain: his patience and his principle will last no longer—and he steals! Why? Not from want of industry; he had the greatest—not from want of economy; he observed the strictest—not from want of abstinence; he almost starved himself to death—not from want of fortitude; he bore every sort of distress and hardship without repining—not even from want of honesty; for the first departure from it almost broke his heart. Yet he and his class are accused of a total want of decency and moral principle, from his not having an heroic degree of these virtues, not one of which the higher classes are so much as ever called upon to practice, or to make the smallest sacrifice to. To argue, therefore, against the good disposition of the lower classes generally, because they alone are subject to those temptations which produce a particular violation of the law, when the truth is, that by far the greater part of them are continually holding out to the last extremity of despair, of sickness, and often of life itself in struggling against those temptations, is most base and unmanly.—*Edinburgh Review.*

WASHINGTON'S GRAVE.—A gentleman who has recently visited the grave of Washington, at Mount Vernon, says:—

"It grieved me to the soul to witness the utter neglect which is visible around this consecrated spot. The rankest and foulest weeds are permitted to grow and flourish above and around it.—A few scattering cedars in all the wilderness of uncultivated nature, are the only trees to be seen in the vicinity of the grave; while around in every direction the eye rests upon the dilapidated rail fences, broken rails and scattered brush wood.—The roads leading to it are washed into impracticable ravines covered with filth and presenting naught that is agreeable, but every thing that is offensive to the eye and uncongenial to the hallowed spot."