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Author of Pinnock's Catechisms; Histories of England, Greece,
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"We ought to teach Children that which will be most useful
to them when they become Adults."

AGESILAUS, (*King of Sparta.*)

LONDON:
LONGMAN, REES, ORME, BROWN, AND GREEN,
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PREFACE.

“ Get wisdom, and with all thy getting get understanding.”

ONE of the most honourable characteristics of the present age, is the incessant and anxious exertion which is making towards the fulfilment of this injunction of the sacred writer. Those who have been happy enough to experience the uses and the delights of knowledge, far from wishing to monopolize it, are among the most forward in the glorious work of extending its influence, and facilitating its acquirement. No rank is too mean to be of consequence in the estimation of those philosophical and benevolent persons, who are at once conferring happiness upon individuals, and increased power upon their country. They are well aware of the truth of *Bacon's maxim*, that “KNOWLEDGE IS POWER;” and they are also aware, that a nation can only be

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permanently great in proportion to the intelligence of its population. Impressed with this truth, they have largely provided, and extensively distributed, the means of improvement. Mechanics' Societies, Literary Institutions, Public Libraries, and Periodical and General Publications of every denomination, are working their most beneficial effects on our population.

While we yield all due praise to these meritorious and useful exertions, we must not lose sight of the fact, that the good which is producible by them must *always be partial*, because they contemplate the instruction of **ADULTS only**. We are far, very far from under-rating this *partial* good,—we are only anxious that it shall not be mistaken for a *universal* one. The full object and intent of the philanthropists and patriots above mentioned, cannot be effected with the present generation. Ignorance produces vice, and the latter, by a re-action, becomes the cause of a still greater ignorance, which, in its turn, generates increased and more incurable vice. Minds which have weltered from infancy to youth, and from youth to maturity, in ignorance, are too deeply sunk in its corroding slough, and too

firmly wedded to its base enjoyments, to accept, and much more to profit by, the instruction which the wise would afford them. Whether the child be trained up in the way in which he should go, or in which he should *not* go, it is certain that, "*When he is old he will not depart therefrom.*" HABIT is *second nature*, and it must be obvious to all, who properly reason upon the subject, that when vice and prejudice have long held possession, the words of wisdom will have little chance of being heard. The most efficient mode, therefore, of producing a *universal* diffusion of wisdom, is to sow its seeds in the pure young bosom of the rising generation. They must become the depositories of that wisdom which would be distasteful as well as useless to their fathers, and on them must hereafter devolve the important duty of still more widely diffusing it. It is upon these grounds, and in the humble desire to render some little assistance in preparing the minds of youth for the reception of lighter knowledge in their more mature years, that the author has composed the following pages. Devoted to no particular science, and having for its sole object the blending of instruction with amuse-

ment, this little work consists of a series of articles as varied as excellent, a kind of Literary and Scientific *melange*, eminently calculated, by its pleasing variety, to captivate the ever-active minds of youth, and of such a form as to admit of being carefully perused either for hours or for a few brief minutes. The subjects of this work have been selected, and the articles have been written, with the greatest possible care; the author having sedulously excluded every thing which, in sentiment or expression, might, in the slightest degree, be improper for the perusal of youth.

It is well observed by a certain talented author, that "The pleasures of science or knowledge go hand in hand with the solid benefits derived from it," and that "they tend, unlike other gratifications, not only to make our lives more agreeable, but *better*." Surely, then, no persuasion is necessary, to induce rational parents to furnish their children with the means of procuring that inestimable union of pleasure and gain, without alloy, which wisdom affords, and which, instead of being at the expence of virtue, goes hand in hand with it, graces, strengthens, and supports it. Being well assured that all judicious parents will ap-

prove of the intention of the present *little* work, the author confidently hopes for public patronage. Should he meet with the encouragement he anticipates, these volumes will, at no distant period, be followed by others on a somewhat similar plan, containing a larger store of still more important and interesting knowledge.

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CONTENTS.

	Page
JANUARY - - - - -	1
January 1.—New Year's Day - - - - -	5
Juliet's Tomb - - - - -	11
Useful Maxims - - - - -	18
Newstead Abbey - - - - -	19
Useful Maxims - - - - -	27
The Mount of Olives, from Jerusalem - - - - -	28
Twelfth Day - - - - -	32
The Porcelain Tower of China - - - - -	39
Church of St. Germain's - - - - -	41
February - - - - -	44
Valentine's Day - - - - -	49
Laconics - - - - -	58
Brighton Chain Pier - - - - -	59
Wigan Well - - - - -	63
Laconics - - - - -	65
March - - - - -	66
Clocks and Watches - - - - -	70
Spring - - - - -	74
Howard, the Philanthropist - - - - -	81
The Rath, or Burmese State Carriage - - - - -	92
The Bridge of Sighs at Venice - - - - -	97
April - - - - -	102
April 1.—All Fool's Day - - - - -	107
Automata and Androides - - - - -	111
Mausoleum at Agra - - - - -	118

	Page.
The Providence of God	122
May	123
Polar Expeditions	128
Envy	137
The Voluntary Avenger	138
Locusts	145
Summer	149
Virtue	156
The Employment of Time	157
Order	158
Reading	159
Politeness	162
Dress	164
Decorum	166
Delicacy	168
Inapidity	169
June	172
Oriental Apophthegms	176
Sound	177
Music	179
Drawing	181
Admonitory Apophthegms	185
Dancing	186
July	188
Air Balloons	193
The Portland Vase	199
The Aliconda or Honda	204
The Alps	205
Conscience	208
August	209
Of God	214
Fraternal Love	215
Happiness	216
Filial Duty	217

CONTENTS.

ix

	Page
Autumn	223
A Suttee, or Burning of a Hindoo Widow	231
Holy Sepulchre at Jerusalem	238
Admonitory Apophthegms	242
The Religions, Banian, or Burr Tree	243
September	247
The Dragon	251
The White Wolf of North America	253
October	261
The Wapeti, or North American Elk	266
Execution of a Criminal in the Sandwich Islands.	269
The Royal Humane Society	274
The Curfew	279
Vegetables	281
Glass	283
November	284
Zoology; or the Natural History of Animals	289
Hastings Castle, Sussex	292
Winter	294
History	303
Geography	305
Botany	307
General Department	310
Duty towards Friends	312
Department towards Inferiors	315
Dreams and Apparitions	317
December	320
The Conversion of St. Paul	325
Shrove Tuesday	331
Palm Sunday	336
Maunday Thursday	339

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JANUARY

Is the first month in the year, according to the Christian method of computation, and it is also the coldest of the twelve. It derives its name from the Heathen god *Janus*, to whom the Romans dedicated this portion of the year.

and who was by them represented with two faces ; the one, that of an old man, being typical* of his retrospect of the past ; and the other, a youthful countenance, denoting his prospect of the future.

The Pagan mythology describes Janus as the god of gates and avenues, and all new undertakings ; and he was delineated with a key in one hand, and a staff in the other, the symbols of his opening and governing the year. Sometimes he bore also in one hand the number 300, and in the other 65, being the number of days in a year. On other occasions, his image was made with *four* heads, and erected in a square temple, having a door and three windows in each of its four sides, as emblematical of the four seasons and their twelve months. The zodiacal sign of January is Aquarius (the Water-bearer).

The Saxons called this month *Wolf-monat*, or *Wolf-month*, because the Wolves, which anciently infested the British forests, constrained by hunger at this desolate season, were wont to attack even man himself, which they never did till the inclemency of the weather had destroyed, or put to flight, the inferior animals on which they generally fed.

The Saxons also called January *Æfter-yula* (*after yule*), or, after Christmas. Our ancestors depicted January as a woodman, carrying faggots or an axe, and shivering and blowing his fingers. The inimitable poet Spenser, thus describes him, in his " *Faerie Queene* :"—

* Emblematical, figurative.

“Then came old January, wrapped well
In many weeds, to keep the cold away ;
Yet he quake and quiver like to quell,
And blow his nayles to warm them if he may ;
For they were numb'd with holding all the day
A hatchett keene, with which he felled wood,
And from the trees did lop the needlesse spray.”

In January, the increasing influence of the sun is scarcely felt in our climate. Upon an average, St. Hilary's day (the 14th) has usually been found the coldest of the year. The ordinary appearances of the month are peculiarly interesting. The small rivers and ponds are frozen over, and the gliding streams become, as it were, blocks and slabs of polished marble ;—the snow clothes the ground with its beautiful robe of whiteness ; and the hoar frost dresses the trees with crystals, which sparkle like the most brilliant jewelry. In winter, the feathered race become more immediately dependant on man. Who feels not then the warm glow of pity for the little red-breast that comes to our doors and windows for his crumbs, and whose note is doubly harmonious, from the contrast of its cheerfulness to the dreariness around ? When the earth is intensely hardened by the frost, and the snow conceals the ordinary food of birds, the larks take shelter in the warm stubble ; the blackbirds and thrushes nestle in the hedges ; the fieldfares, that come to our climate from colder countries, seek the neighbourhood of towns ; the little wrens find some snug hole in a thatch or hayrick : and the sparrows and chaffinches fly to the farm yards, to watch for the scanty pittance of the barn door.

Many animals lie in a torpid state during the winter. The frog and the snake become benumbed, and to appearance dead, till the return of warmth. Some sleep uninterruptedly during the inclement season : of this species is the dormouse, which derives its name from its dormant habits : others, having laid up a store of provision for the period of cold, keep close within their retreats ; the squirrel and field-mouse are specimens of this prudent class.

Winter is the season of repose to the vegetable world, and therefore during its continuance the plough and the spade are but little used. The farmer mends his hedges, and spreads manure, and the gardener trains his trees. Towards the end of the month, however, the days imperceptibly lengthen, and the temperature increases. Then the thrush and the blackbird utter their firm and cheering notes ; and the wren, the hedge-sparrow, and the grateful robin, are heard chirping in the leafless trees. The linnets congregate ; and lambs, lovely lambs are brought forth, requiring from the hands of man in this dreary time all the tenderness which is proverbially attributed to a good shepherd.

In January, beware of sudden exposure to *heat* after having remained long in the cold air. Nothing is more dangerous, for cold renders the body more susceptible of impression, and the consequence of coming then suddenly into a warm room is a quickened action of the blood, which frequently causes inflammation. Hence also catarrhs, rheumatisms, and other inflammatory diseases. Running very quickly after having stood shivering in the cold, often

produces the same effects. Chilblains may be prevented by frequent rubbing of the hands or feet, which promotes the circulation of the blood.

In this inclement portion of the year, when all nature seems to be shrunk into herself, fearful of exertion till the revivifying beams of the spring-time sun shall rouse her to her accustomed duties—when every part of the animal creation claims from man more than ordinary care and pity; the tender grateful *robin* hovers timidly about your windows and doors, watching for the proceeds of your bounty, and chirping sweetly in return for the crumbs which you bestow. Then let your heart overflow with gratitude for the numberless blessings *you* possess; let compassion for the less fortunate, but equally deserving, incite you to benevolence, and while you supply the necessities of the little birds, determine also to alleviate the privations and distresses of the *poor* and *needy*.

JANUARY 1.—NEW YEAR'S DAY.

“Again the smoothly circulating year,
 Beneath fair skies serene and clear,
 Completes its gentle round;
 Sweet bells in tuneful sounds express
 Gay thanks for rural happiness,
 And months with plenty crown'd.”

(*Anon.*)

THE birth of a new year, as Elia says, is of an interest

too wide to be pretermitted by king or cobbler. No one ever regarded the First of January with indifference. It is that from which all date their time, and count upon what is left,—it is the nativity of our common father---Adam.

No day is more worthy of being kept as a holiday, for no day is of more general interest---it is the birth-day of the year---the anniversary of the Creation. On it, another year sinks into the lapse of ages, never to return---on it, a new succession of hours, days, weeks, and months, begins to glide away into the same irrecoverable abyss.

Among the Romans, the first day of January was appointed for the entering of the magistrates on their office³ and on this day it was customary for them to wish each other “ Good fortune,” and to send presents to their friends.

We have various authorities to prove that congratulations, presents, and visits, were made by the Romans on this day. The origin of the custom is ascribed to Romulus* and Tatius†, and the usual presents were figs and dates, covered with leaf gold. These were sent by

* The generally supposed founder of ROME, but which opinion appears to rest on no better foundation than mere fabulous tradition. The uncertainty which prevailed on this subject, even in ancient times, is clearly evinced by the numerous and varying accounts of the origin of that city, which are mentioned by Plutarch in the introduction to his life of Romulus, in which, probably, is the best account of the origin of this city ever printed.

† King of *Cures* (a town and people) among the Sabines of Italy. He shared the royal authority with Romulus, with whom he lived in the greatest union. He was murdered B. C. 742.

clients to patrons, accompanied by a piece of money, which was expended to purchase the statues of deities. Many relics of this Roman custom are preserved in the cabinets of the curious. Among them, an amphora, or jar, still exists, having an inscription on it, denoting that it was a new year's present from the potters to their patroness. Also a piece of Roman pottery, with an inscription wishing "a happy new year to you;" another, where a person wishes it to himself and his son; and three medallions, on which are represented the laurel leaf, fig, and date; one being of the emperor Commodus; another of Victory; and the third of Janus, standing in a temple, with an inscription, wishing a new year to the emperor.* New year's gifts were continued under the Roman emperors, until Claudius prohibited the custom. Yet in the early ages of the church, the Christian emperors received them; nor did they wholly cease, although condemned by ecclesiastical councils on account of the pagan ceremonies at their presentation.

Our own ancestors were always accustomed to observe New Year's eve and morn with peculiar honour. Debarred by the state of the weather from most of their amusements and exercises out of doors, they determined to make amends for that privation by giving full vent to their animated and cheerful spirits before their blazing hearths; and from Christmas eve till after Twelfth-day, was one continued scene of revelry and entertainment. At the period of the

* These articles are mentioned by Dr Fosbroke, in his *Encyclopedia of Antiquities*.

decease of the old and the birth of the new year, they drank a farewell to the spirit of "the departed;" and to greet the appearance of the new era, the wassail bowl* was brought in, well filled with wine or ale, in which floated roasted apples, sugared, and stuck with spices. This enlivening composition was called *Lamb's wool*. The tables groaned beneath the weight of the substantial feast. In the centre, a boar's head, decked with rosemary, wreathed with garlands, and having a lemon in its mouth, was seen in kingly pre-eminence; at one end smoked an enormous chine—at the other, a fattened turkey displayed its charms; while around, capons, sweetmeats, and mincepies, put in their several claims to notice. After due homage had been paid to this abundant feast, the youngsters retired to dancing or blindman's buff, or some such innocent diversions; while the wassail-bowl was again and again replenished for the benefit of the elders, and thoroughly broken-in toppers.† Many other ceremonies were also observed, some of which, indeed, would have been "more honoured in the breach than in the observance."

But many of these old customs might still be kept up without detriment to manners or morals. Now, alas! not only have most of the ancient enlivening usages, but even the mutual giving of presents,---a particular custom of this season,---fallen into disuse; although the publica-

* *Wassail* is so called from the Saxon *washal*, signifying *your health*; it also means the liquor so made, as mentioned above, or a drinking bout.

† Those who drink hard, sots, drunkards.

tion of the elegant and beautiful "Souvenirs,"---"Forget-me-nots,"---"Amulets," &c. and the still more *useful* "*Young Lady's Library of Useful and Entertaining Knowledge*," which now issue from the press, gives a chance and a hope of revival of those truly agreeable offerings at the shrine of friendship and of love.

The lively French contrive to make something more of New Year's Day than our English gravity will allow us to do. They think, that as it is the *first*, it should also be the *happiest* day of the year. They occupy it, therefore, in visitings, embracings, congratulations, good wishes, and the presenting of sweetmeats called *bonbons*. Of the latter, Mrs. Plumtre, in her "Residence in France," very pleasingly tells us, that "the shops of the confectioners are dressed up the day before with looking-glasses, intermixed with festoons of silk or muslin, and bunches of ribbands or flowers. The counters are covered over with a nice table-cloth, and set out with cakes, sweetmeats, dried fruits, and *bonbons*, made up into pyramids, castles, columns, or any forms which the taste of the decorator may suggest; and in the evening they are illuminated for the reception of company, who come to buy their *bonbons* for the next day. Endless are the devices for things in which they are to be enclosed: there are little boxes or baskets made of satin, ornamented with gold, silver, or foil: balloons,---books,---fruit, such as apples, pears, oranges;---or vegetables, such as a cauliflower, a root of celery, an onion:---any thing, in short, which can be made with a hollow within to hold the *bonbons*. In these things, the prices of which vary from

one franc to fifty, the *bonbons* are presented by those who choose to be at the expence of them : and by those who do not, they are wrapped in a piece of paper ; but *bonbons* in some way or other must be presented."

Among the Scotch, the vigil (or preceding night) of this day is celebrated with the utmost festivity, accompanied by the most intense anxiety among the juniors to hear the stroke of *twelve*. Careful is every swain to post himself at the door of his sweetheart long before the last stroke "*o'twal,*" lest a rival should anticipate him, for at that hour the *first foot*, or favoured youth of each expecting damsel, is privileged to enter, and prove all the strength of his love by the ardour of the salute with which he greets his blushing fair one. Then all delight themselves in happy converse, and the "*gude new year*" is hailed and toasted by every one, in the cheerful "*het-pint,*" (its contents being composed of warm ale, spirits, sugar, and spices), till the morning light warns them to other occupations.

Formerly, at least one half of the middling and lower ranks in Edinburgh were totally unaccustomed to think of bed upon the new year's vigil ; but, having prepared the *het-pint*, they sallied out as the clock struck twelve, to be the first at the house of a sweetheart or friend. The streets of Auld Reekie were then crowded ; lights flashed from numerous lanterns, and the tumultuous joys of the merry wanderers were uproarious : but of late years, this innocent and good-humoured mirth has been interrupted by riots, and even, sometimes, by murder, and such disastrous

consequences have caused a great decline in this mode of celebrating the New Year in the Northern Metropolis.

In London, New Year's Day is scarcely thought of as a day to be celebrated. Some few circles of friends, perhaps, meet at each other's tables, and spend the day in hilarity, wishing "A happy New Year" to those around them; but this is the extent of the day's festivities. It is, however, a day fit for serious reflection, and whilst we congratulate ourselves on enjoying another year, we should think with deep commiseration on those poor creatures who are starving and shivering through all the rigours of this inclement season, and, as a token of gratitude to the Almighty for the many comforts he has bestowed on us, we ought to open our hearts and purses to the relief of the poor and destitute.

JULIET'S TOMB.

THE pathetic and affecting tragedy of ROMEO and JULIET, one of the master-pieces of Shakespeare's genius, has its foundation in fact, and the principal incidents which he has so skilfully introduced, and which have so magic an effect, both in the reading and representation, have their origin in nature.

Near the church of San Francesco de Citadella, at Verona,* is a small garden, in which is an old sarco-

* The capital city of the Veronese, in Italy. It is situated on the river Adige, in the territory of Venice.

phagus,* much corroded by time, and mutilated by the veneration of those who wished to possess a fragment of what is, on good authority, considered "the TOMB OF JULIET."

This interesting relic lay in the church of St. Permo Maggiore, and subsequently was removed to its present station. To prevent its total demolition, a heavy penalty is inflicted on those who do farther damage to this venerated monument. It is just six feet long, and wide enough to contain two bodies.

The story, as told by Girolamo della Corte, is briefly as follows:

During the mayoralty of Signor Bartolomeo at Verona, in the year 1303, occurred the death of two unfortunate lovers, who fell victims to the long and bloody feuds between the rival houses of Montecchi and Capuletti.

Strenuous endeavours had long been made by the friends of both parties to put a stop to the cruel encounters which frequently took place between the partisans of these noble families; and they so far succeeded, as to induce the young men to give way to, and to salute, the old of either party, whom they might chance to meet.

At the time of the Carnival, when all animosities are for a time laid aside, M. Antonio Capuletti gave a splendid entertainment, at which was present one of the Montecchi family, named Romeo. This gentleman was remarkably handsome, and well behaved, and apparently about twenty years of age.

* A tomb or sepulchre.

After continuing masked for some time, he uncovered his face, and went and seated himself in a corner, taking no part in the entertainments. This apparent ill-breeding was excused by his enemies on account of his youth; otherwise, it is probable, they would have made it a pretext to pick a quarrel with him.

But, though thus seemingly taking no share in the amusements, he was not unpleasantly employed. A most lovely young woman, among the dancers, had caught his eye, and appeared to return his glances with corresponding admiration. He no longer sat apart from the company, but joined in the sprightly dance, and soon had the happiness of securing the charming Juliet for his partner.

While the entertainment lasted, this interesting couple grew deeply enamoured of each other, and both learnt with concern, that they belonged respectively to houses at deadly enmity with each other, for Juliet was of the family of Capuletti.

Full of hope, however, that this untoward obstacle would ultimately be overcome, they had frequent interviews by moonlight, when they exchanged vows of mutual affection, and determined to brave every danger by a private union.

For the purpose of accomplishing this desirable event, Romeo consulted with one Father Lonardo, who was confessor both to the Montecchi and Capuletti, as well as to many others of the inhabitants of Verona. The good priest favoured their purpose, hoping that it would be a means of reconciling the families.

Accordingly, the marriage was privately solemnized, and Romeo had the happiness of enjoying many interviews with his bride: but an unhappy occurrence interrupted his felicity, for in a furious encounter between the young men of the rival houses, to which Romeo exerted himself to put a stop, he was furiously assaulted by one Tebaldo, whom he was obliged to slay in self-defence.

To avoid the dangerous consequences of this unfortunate occurrence, Romeo fled to Mantua, and Juliet was commanded to wed a person chosen by her parents. In this extremity she consulted Father Lonardo, who advised the following stratagem.

He prepared, by his skill in chemistry, a potion for Juliet, which would cast her into a sleep resembling death. This Juliet readily swallowed, and its effects being exactly as the Father had foretold, Juliet was supposed to be dead, and was laid in the vault of her ancestors.

In the mean time Lonardo sent a messenger to Mantua, to acquaint Romeo with their stratagem, and that his wife would soon join him. Unhappily the news of her death arrived before the friar's courier, and Romeo, overcome with grief, had set out with all speed to visit the tomb of his beloved. Without losing a moment, he hastened to the spot, which was without the church, opened the sarcophagus, and, after shedding a flood of tears over what he supposed her lifeless remains, swallowed poison, laid himself down by her side, and expired just as the friar arrived to remove Juliet from her dismal habitation.

Here, to his horror and amazement, he found Romeo

dead within the tomb, and heard from the weeping attendant, that had accompanied his master from Mantua, the particulars of this melancholy event. At this crisis the unhappy Juliet awoke from her trance, and hearing the dreadful occurrence, overpowered by the shock, fell dead on the body of her faithful Romeo.

So deeply affected were the heads of the two rival families of Montecchi and Capuletti, on hearing of the fate of these tender lovers, that they forgot their mutual animosities, so far as to unite in bestowing on them the most splendid obsequies. Their bodies reposed together in the same tomb, which, says the narrator, I have often seen, close to the well of the poor disciples of St. Francis.

Shakespeare, in dramatising this affecting story, has deviated very little from the incidents here related, and, in general, merely changed the names of the characters; but he has attached to the narrative a high degree of interest by the natural manner in which all are made to perform their part. The fiery Tybalt, the factious Mercutio, the presuming Paris, the gentle yet valiant Romeo, the tender and affectionate Juliet, are pourtrayed with a truth and beauty worthy the pen of the poet of nature.

Although it is interesting to know the true history of those tragic occurrences in private life which, from their peculiar nature and consequences, have become notorious in the world, and afforded a foundation for legendary tales and poetical compositions; yet, in general, the perusal of such events should engender a spirit of caution rather than of admiration in the youthful and impassioned mind.

With this feeling we present to our juvenile readers the above account of the striking incidents which throw a mournful shade of regret over the history of two most unfortunate lovers; whose names have been celebrated as patterns of faithful love, and as martyrs to an unhappy passion: and, in doing this, we feel it our duty to remark, that OBEEDIENCE TO PARENTS is one of the primary and most positive injunctions of the Supreme Being. It is seldom that we find happiness or peace of mind to be the portion of those who disregard the parental dictates; of those who, by disobedience in so important a matter, often bring sorrow and trouble on the declining years of their aged relatives, as well as misery on themselves. The experience of parents must necessarily be pre-eminently calculated to judge of what will conduce to the welfare of their offspring, and those children who undutifully slight their injunctions, and the dictates resulting from their experience, seldom attain to that felicity which their own immature judgment had fondly imagined.

But, in the particular instance above recorded, it may be said, that the youthful lovers were justified in the course they pursued.

It is difficult to determine what extremity of circumstances can justify filial disobedience: but in reference to our unfortunate hero and heroine, we can readily concede that, if in any case such justification may be allowed, they were peculiarly entitled to plead it. Yet, as such extreme cases seldom now occur, we must persist in applying generally the observations we have already made; and in

allowing a justification only when circumstances are especially extraordinary, and arise from an unnatural and improper opposition in the parents.

The history of Romeo and Juliet indeed presents us with a most lamentable illustration of the misery which results from the unbridled indulgence of bad passions. Had not the parents of those youthful sufferers allowed themselves to be carried away by an execrable spirit of hatred to each other, and to their families, the melancholy events which we have recorded would never have occurred. The spirit of family or party feud was in those days carried to a most lamentable extent, in every nation, and that too among people who professed themselves Christians. It is a subject of great congratulation to modern Englishmen, that the wholesome restraint of their laws prevents the open consequences of enmity; but no human regulations could prevent the occurrence of circumstances so private and so fatal in their nature as those we have related. We can only therefore deprecate most unequivocally the indulgence of such horrible passions, which are at all times so likely to be the cause of similar tragical events; and exhort every one who professes himself to be a Christian, to follow practically those peaceable, mild, and philanthropic precepts which Christianity especially inculcates.

One other remark may conclude our reflections on this mournful record. Whatever may have been the trials and sufferings of the unfortunate hero, and however much he might have been justified in his preceding actions, nothing whatever could extenuate the crime of self-murder. Sui-

cide is at all times revolting and criminal. "Thou shalt do no murder," is the express injunction of the Almighty, and whosoever impiously terminates his own existence, is both a contemner of God's commandments, and the most paltry of cowards. He weakly hopes to fly from the pressure and sorrow of earthly calamities, without bestowing a thought on the still more horrible and enduring torments which await the MURDERER in another world!

USEFUL MAXIMS.

HATRED.

THE greatest flood has the soonest ebb; the sorest tempest the most sudden calm; the hottest love the coldest end; and from the deepest desire oftentimes ensues the deadliest hate. A wise man had rather be envied for providence, than pitied for prodigality. Revenge barketh only at the stars, and spite spurns at that she cannot reach.

An envious man waxeth lean with the fatness of his neighbours. Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, or quicksilver which consumeth the flesh, and drieth up the marrow of the bones.—

Socrates.



NEWSTEAD ABBEY.

NEWSTEAD ABBEY has a twofold claim to the attention of the public—for its history, and for its connection with that of one of our most celebrated poets, whose eccentricities have contributed something to the notice which his poems have received.

Newstead Abbey is of venerable antiquity, having been a monastery of black canons of the order of St. Augustine, founded by Henry II. about the year 1170. It was richly endowed with the church and town of Papelwick, and large tracts of land in the forest of Sherwood.

At the dissolution of monasteries, in the reign of Henry VIII. Newstead was granted to sir John Byron, lieutenant

of Sherwood Forest, who fitted up part of the edifice for his own residence, and incorporated the south aisle of the church with the mansion, but suffered the rest to go to decay.

During its days of splendour, it is described as situated in a vale, in the midst of an extensive plain, finely planted. On one side of the house a spacious lake was commenced, and on the other, one already completed, flowed almost up to the mansion. On the banks of this lake were two castles, with cannon mounted on the walls, which formed picturesque objects, and a twenty-gun ship, with several yachts and boats lying at anchor, threw an air of pleasing cheerfulness over the whole scene.

The front of the Abbey Church has a most noble and majestic appearance, being built in the form of the west end of a cathedral, adorned with rich carvings and lofty pinnacles. In the court yard was an antique cross of red stone, but it has been removed by the present proprietor.

Some differences having arisen between William, the fifth lord Byron, and the father of the poet, that nobleman sold every thing belonging to the mansion, and suffered both the house and grounds to go to decay. On the accession of the late lord to the title, he re-furnished many of the apartments in a splendid manner, but, with a most unaccountable negligence, suffered the roof to become so ruinous, as to admit the water in rainy weather. "The paper had rotted on the walls," says an intelligent writer on this subject, "and fell in comfortless sheets upon glowing carpets and canopies, upon beds of crimson and gold,

clogging the wings of glittering eagles, and destroying gorgeous coronets."

The Abbey is now the property of major Wildman, who is restoring it in a style of classical and appropriate magnificence.

Having thus briefly noticed Newstead as a memento of times long past, and as a relic of those magnificent religious edifices which we owe to the piety and superstition of our ancestors, we proceed to a more modern cause of its celebrity,—its connection with the history of the great poet of our day, George Gordon Byron, lord Byron.

The family of Byron is of great antiquity, they are mentioned in Doomsday Book* as considerable landholders in Lancashire, and sir Richard Byron, who died in 1398, acquired possessions in Nottinghamshire, by marrying the heiress of Colewick.

Sir John Byron, one of his descendants, obtained a grant of the Abbey of Newstead, at the dissolution of monasteries, as has already been observed, and the family continued eminent for their loyalty, during the troublesome times that followed. The first peer was created October 24, 1643, by the title of *Lord Byron*, for his eminent services on the side of the king,† during the civil wars.

Although the fortunes of the family were much injured by their adherence to the royal cause, and several members

* A book compiled by order of William the Conqueror, in which was enrolled an account of all the lands of England, their value, and their proprietors. The original still exists, and is preserved in the Tower of London.

† Charles I.

of it fell victims to their loyalty on the field of battle, yet the prudence and economy of Richard lord Byron enabled him to re-purchase part of his ancient patrimony, among which was Newstead Abbey.

By the extravagances of some of his descendants, the property was very much injured, and the family seat permitted to go to decay: this was particularly the case while it was in the possession of the uncle of the poet, as has already been observed.

Lord Byron was descended from royalty, his mother being Miss Gordon, of Bight, who reckoned among her ancestors James II. of Scotland. Her marriage proving unhappy, she, soon after the birth of her son, which took place in London, January 22, 1788, retired with him to Aberdeen, where she had to struggle with the inconveniences of a narrow income.

From infaney Byron was of a delicate constitution, but of a bold and determined spirit. At the age of seven he was sent to the grammar school, where he was among the boldest of his fellow students, though compelled, by ill health, to occasional absence from his studies.

During his residence in Scotland, he is supposed to have imbibed that spirit of freedom which has always characterised him, and that attachment to Scotland of which he speaks in his Don Juan :

“ I rail’d at Scots, to shew my wrath and wit,
 Which must be own’d was sensitive and surly,
 Yet ’tis in vain such sallies to permit,
 They cannot quench young feelings fresh and early:
 I “ *scotch’d* not kill’d” the Scotchman in my blood,
 And love the land of mountain and of flood.”

By the death of his father and uncle, he succeeded to the titles and estates of the family, at the early age of ten years. He was now removed to Harrow School, and from thence to Trinity College, Cambridge. In his nineteenth year he quitted the university, and took up his residence at Newstead.

Here he composed his poem denominated "Hours of Idleness," which was roughly handled by the Edinburgh Reviewers: by their strictures, however, they drew on themselves the lash of his lordship's satire in another poem, called "English Bards and Scotch Reviewers."

At the proper age he took his seat in the House of Lords, and distinguished himself, during his short parliamentary career, as a warm and zealous advocate in the cause of freedom.

On setting out on his travels, in company with his friend Hobhouse, he wrote a farewell to Newstead, which, as descriptive of its then state, and as a specimen of his juvenile productions, may be thought deserving of insertion:—

"Thro' thy battlements, Newstead, the hollow winds whistle,
 Thou, the hall of my fathers, art gone to decay;
 In thy once smiling garden, the hemlock and thistle
 Have chok'd up the rose which late bloom'd in the way.

Of the mail-cover'd barons, who proudly to battle
 Led their vassals from Europe to Palestine's plain,
 The escutcheon and shield, which with ev'ry blast rattle,
 Are the only sad vestiges now that remain.

No more doth old Robert, with harp-stringing numbers,
 Raise a flame in the breast, for the war-lanrell'd wreath;
 Near Askelon's towers, John of Horiston slumbers,
 Unnerv'd is the hand of his Minstrel, by death.

Paul and Hubert, too, sleep in the valley of Cressy,
 For the safety of Edward and England they fell;
 My fathers! the tears of your country redress you,
 How you fought! how you died! still her annals can tell.

On Marston, with Rupert, 'gainst traitors contending,
 Four brothers enrich'd, with their blood, the bleak field,
 For the rights of a monarch, their country defending,
 Till death their attachment to royalty seal'd.

Shades of heroes, farewell! your descendant departing
 From the seats of your ancestors, bids you adieu!
 Abroad or at home, your remembrance imparting
 New courage, he'll think upon glory and you.

Though a tear dim his eyes at this sad separation,
 'Tis nature, not fear, that excites his regret;
 Far distant he goes, with the same emulation,
 The fame of his fathers he ne'er can forget.

That fame, and that memory, still will he cherish,
 He vows, that he ne'er will disgrace your renown;
 Like you will he live, or like you will he perish;
 When decay'd, may he mingle his dust with your own."

He visited Spain, Portugal, and Greece, and, soon after his return to England, in 1811, published several of those pieces which rank him among the first poets of the age.

In 1815, he married the only daughter of Sir Ralph Noel Milbanke, but the union was by no means a happy one. Unfitted for domestic scenes, his irregularities occasioned a separation, soon after the birth of his daughter, and his lordship left England for ever.

He first took up his residence on the borders of the lake of Geneva,* and afterwards lived some time at Venice and Pisa.† From these places he transmitted the productions of his muse to London, where they were published, and read with avidity.

Having realized large sums by his works, he now determined to advocate the cause of the Greeks, who were nobly struggling for freedom, and to devote to it his fortune, his pen, and his sword. Accordingly he embarked at Leghorn,‡ and arrived at Cephalonia|| in August 1823, where he remained some time, endeavouring to discover where his exertions could most successfully be made.

At length he sailed for Missolonghi,§ and narrowly escaped falling into the hands of the Turks, who had a squadron of fifty ships in those seas. On his arrival, his ardour was in some measure damped, on perceiving the dissention and selfishness of the leaders, the disorganisation of the forces, and the inhumanity with which the contest was carried on.

These evils he exerted himself to remedy, but with little success, and it is supposed that disappointment, and the

* In Switzerland. † Cities of Italy. ‡ An Italian Port. || One of the Ionian Islands, in the Mediterranean Sea. § A city of Greece.

effects of the climate, preyed on his bodily and mental powers, and reduced him to a state of exhaustion, which threatened serious consequences.

The arrival of Mr. Barry to co-operate with him in rendering service to the Greeks, gave him great pleasure, and proved exhilarating to his spirits. Private letters likewise, containing favourable accounts of his sister and daughter, added to his cheerfulness, and hopes were entertained that his health would be restored.

But these hopes soon vanished. Being exposed to a heavy rain in one of his rides, he was seized, soon after his return, with a shuddering, succeeded by fever and rheumatic pains. It is supposed that, had copious bleeding been early resorted to, the fever might have been subdued.

Be this as it may, his lordship grew rapidly worse, and delirium with inflammation of the brain succeeded. This was followed by a state of insensibility which continued twenty-four hours, when he expired without a struggle, April 19, 1824.

Lord Byron has left behind him a mixed character, by no means fit to be recommended as a model for youth. He possessed the fine qualities of generosity and benevolence, but these were more than counterbalanced by his libertinism and sensuality. His writings show that he entertained but a mean opinion of mankind, and supposed that female chastity existed only in name; yet his own integrity of purpose, though warped by circumstances, was unquestionable. It is probable that many of his erroneous opinions, and deviations from the path of virtue, were

owing to his being wholly deprived of the salutary restraints of paternal authority.

Lord Byron was naturally of a weak constitution, and had a slight mal-formation in one of his feet. But his countenance was noble, and expressive of that genius which his writings so eminently display. His features were peculiarly pleasing to the ladies, and his successful amours inspired him with that light opinion of female reputation for which he has been so justly censured.

USEFUL MAXIMS.

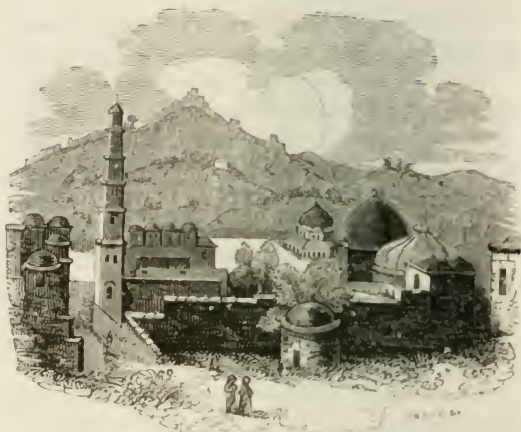
VIRTUE.

VIRTUE is the queen of labourers: Opinion the mistress of fools: Vanity the pride of Nature; and Contention the overthrow of families.

Virtue is not obtained in seeking strange countries, but by mending old errors.

Pythagoras compares Virtue to the letter Y, which is small at the foot, and broad at the head; meaning, that to attain Virtue is very painful, but its possession very pleasant.

Real Virtue may always continue unharmed: it is its own sufficient guard; for, if it *be real*, it hath such an indomitable awe and reverence in its appearance, as will always effectually daunt the dastard front of Vice.



THE MOUNT OF OLIVES, FROM JERUSALEM.

ONE of the most astonishing changes that have taken place on the surface of this globe, is found in the country of Judea, once so fertile, flowing with milk and honey,—producing grapes, the clusters of which required to be borne on a staff, betwixt two persons—a country of olive-yards and vine-yards—of flocks and herds—of pomegranates, citrons, dates, and figs.

In consequence of the sins of the inhabitants, which were of no common atrocity, this once fruitful land is become a desert. The country is uncivilised, overrun with barbarous hordes of Arabs, and under the dominion of tyrants, who contribute to its desolation by every species of exaction and oppression.

Yet this once happy land possesses great attractions both for the Jew and the Christian; and though the former is almost prohibited from setting foot in it, he still lives in hope that one day he shall be restored to the land of his fathers,---that his nation will again become the favoured of God; that the Messiah will appear, and reign in Jerusalem over all the kingdoms of the earth.

The interest that the Christian feels in this hallowed land is entirely connected with the past. He reverences it as having been the birth-place of prophets, and the seat of true religion,---the scene of our Saviour's miracles, sufferings, death, resurrection and ascension,—of the preaching of the apostles, and of the fulfilment of prophecies.

Jerusalem having been partially destroyed by Titus,* and its destruction completed by succeeding princes, little dependence can be placed on the accounts of those who pretend to point out the precise spots rendered memorable by extraordinary events. Even the exact site of ancient Jerusalem is not positively known.

But the case is different in the country: a few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam: the gardens of Gethsemene show marks of a slovenly cultivation; the olive is still found growing spontaneously, in patches, at the foot of the mount to which it has given its name.

From the convent of St. Salvador, the mount of Olives appears as in the engraving, and to a pious mind must awaken reminiscences of a most interesting nature. Who

can look on it, and recal to mind that its summit had been often visited by the Son of God,—that on the road to Bethany, which still winds round its base, the Saviour of the world had often travelled,—but must feel a degree of sacred enthusiasm, calculated to raise his mind above sublunary things, and fix it upon heaven, whither that exalted personage is gone before, to prepare a place for his people?

Whilst from Jerusalem a fine view of the mount of Olives can be obtained, so from the summit of that hill Jerusalem can be contemplated to the best advantage. It commands the whole circumference of the town, and many of its most striking objects, as the church of the Holy Sepulchre, the castle of the Pisans, the Armenian convent, the mosque of Omar in the centre of a beautiful garden, the mosque El Aksa, St. Stephen's Gate, near which is the Turkish burial-ground, the Christian burial-ground, and the tomb of David—the last two are in the uninclosed part of mount Zion.

Jerusalem, in its most flourishing state, was divided into four parts, each inclosed by its own walls: first, the city of Jebus, on mount Zion, afterwards called the city of David; second, the lower city, where were many magnificent edifices, built by Solomon, the Maccabees, Herod, and others; third, the new city, inhabited chiefly by tradesmen, artificers, and merchants; and fourth, mount Moriah, on which stood the Temple.

Sad indeed is the change that has taken place. Although the empress Helena, mother of Constantine the Great,

formed the design of restoring it to its pristine lustre, and for this purpose caused all those places, supposed to have been the scenes of our Saviour's sufferings and death, to be cleared of the rubbish in which they had long been buried, and built a magnificent church on the spot, Jerusalem is now little better than a mean village, standing on a barren rock, and inhabited by a sordid and ignorant race, a disgrace to the sacred spot now trodden by their unhallowed feet.

The church erected by the empress Helena is still standing, and is kept in repair by the offerings of pilgrims and the contributions of some Christian princes. It is supposed to inclose Mount Calvary, on which is said to be the very hole in the rock in which the cross was fixed, the sepulchre of Christ hewn out of the rock, and many other places where the most remarkable circumstances of our Saviour's passion were transacted.

The most interesting antiquities in the neighbourhood of Jerusalem are, the pools of Bethesda and Siloam, the former now dry; the tombs of Jehoshaphat, Zechariah, and the Virgin Mary; and the royal sepulchres hewn out of the rock.

TWELFTH DAY.

THERE is a difference of opinion as to the origin of *Twelfth-day*. Brand says, "that though its customs vary in different countries, yet they concur in the same end, that is, to do honour to the Eastern Magi."*

Twelfth-day, however, is in fact the feast of the *Epiphany*, as it is called in the church ritual.† The word *Epiphany* signifies *appearance* or *manifestation*; and this festival is so styled, because it is kept to commemorate the *manifestation* of the Saviour of mankind to the Gentiles.‡ This festival appears to have been first observed as a separate feast in the year 813. The primitive Christians celebrated the feast of the Nativity, or *Christmas*, for twelve days, observing the *first* and *last* days with the greatest solemnity. From the circumstance of this festival being twelve days after Christmas, it is vulgarly called "*Twelfth-day*."

This day is now only commemorated as an annual day of pleasure for the juvenile branches of families, of whom large parties are usually congregated together at their friends' houses on Twelfth-day evening, to eat "*Twelfth-cake*," and "*draw characters*," as they are called. The Twelfth cake is a very rich and superior sort of cake, made only at this time, and covered with sugar frost, and deco-

* Philosophers, or wise men of the East.

† The book containing the rites or ceremonies of Divine worship.

‡ The persons who worship idols, or false Gods.

rated with all kinds of figures, made of confectionery. How to *eat* it requires no recipe, but how to provide it and draw the characters, is thus directed in Rachel Revel's "Winter Evening Pastimes." "First, buy your cake. Then, before your visitors arrive, buy your characters, each of which should have a pleasant verse beneath. Next, look at your invitation list, and count the number of ladies you expect; and afterwards, the number of gentlemen. Then take as many female characters as you have invited ladies; fold them up, exactly of the same size, and number each on the back; taking care to make the king No. 1, and the queen No. 2. Then prepare and number the gentlemen's characters. Cause tea and coffee to be handed to your visitors as they drop in. When all are assembled, and tea over, put as many ladies' characters into a reticule as there are ladies present; next put the gentlemen's characters in a hat. Then call on a gentleman to carry the reticule to the ladies as they sit, from which each lady is to draw one ticket, and to preserve it unopened. Select a lady to bear the hat to the gentlemen for the same purpose. There will be one ticket left in the reticule and another in the hat, which the lady and gentleman who carried each is to interchange, as having fallen to each. Next, arrange your visitors according to their numbers; the king No. 1, the queen No. 2, and so on. The king is then to recite the verse on his ticket; then the queen the verse on her's; and so the characters are to proceed in numerical order. This done, let the cake and refreshments go round, and hey! for merriment!"

According to the old rules of Twelfth-day merriment, each person was obliged to support or represent their character till midnight. This custom, however, partly from the gross and ridiculous description of characters now sold by the pastrycooks, and partly from the inability of the young folks to personate them, has long been obsolete; and the mere drawing for king and queen, as it is called, is the only part of the ceremony in use. But the loss of this part of the amusement is amply compensated by the merriment which is visible among the youngsters, when the huge slices of cake, dark with citron and plums, and edged with sweet frost, and the bumpers of sweet wine, are unsparingly handed round among them; and every merry little face glistens with delight while the large knife divides the great cake, and shrill laughter convulses all when they find the said slices in their hands. Young folks anticipate Twelfth night with hopes and joyfulness long before it arrives, and when it does come, they give a loose to the glee of their innocent hearts. It is a cheering sight to see them congregated round the great table in the middle of the drawing room, eyeing and partaking of the good things before them, and spicing all with many a joke and jest, while a roaring fire makes every thing look as cheerful as the season ought to be.

In Cumberland, among the rustics, Twelfth-night finishes their Christmas holidays; and then they all meet in a large room, and dance from seven o'clock till twelve; after which they sit down to eat *lobscouse* and drink *ponsondic*. *Lobscouse* is made of beef, potatoes and onions, fried to-

gether: *ponsondie* is the ancient *nassail* or *lamb's wool* which we described in the article on *New Year's Day*. This feast is paid for by subscription, which is thus collected. A woman puts two wooden bowls partly one within the other, so as to leave room between them for money to be slipped into the under one, and then goes round with another woman, to the female part of the assembly in succession, who put money into the *upper* bowl, which is then immediately taken out, and slipped into the under one by the attendant collectress. All are expected to contribute something, but not more than a shilling, and the greatest giver is most esteemed. The men then act in the same manner with the male part of the company, but as the men are not thought to be quite so fair in their dealings as the women, one of the two collectors is furnished with pen, ink, and paper, to set down the subscriptions as soon as received.

Formerly the Twelfth-cake was made with a *bean* in it for the king, and a *pea* for the queen; and at other times with a *pennypiece* for the king. Whoever had the slice containing either of these marks, was then proclaimed king or queen accordingly. It was also anciently composed of flour, honey, ginger, and pepper; and the maker thrust in, at random, a small coin as she was kneading it. When baked, it was divided into as many parts as there were persons in the family, and each had his share. Portions of it were also assigned to Christ, the Virgin, and the three Magi, and were given in alms.

In France, the cake is made plain, with a bean in it; and the person drawing the slice containing the bean becomes king or queen. All then drink to the sovereign, who also receives homage from all, and reigns during the evening.

In Germany, the people and the students of the academies choose a king with great ceremony, and sumptuous feasting.

In Normandy, a child is placed under the table, which is covered with a cloth so that he cannot see; and when the cake is divided, one of the company takes up the first piece, and cries out, "Fabe Domini pour qui?" The child answers, "Pour le bon Dieu;" and in this manner all the pieces are allotted to the company. If the bean is found in the piece "Pour le bon Dieu," the king is chosen by drawing long or short straws. If the bean is in any other piece, then the person who gets it, chooses the king or queen, according as it happens to be a male or female. Formerly, Twelfth-day was kept at the French court, by choosing one of the courtiers for king, and the other nobles attended him as such at an entertainment provided for that purpose; but in 1792, during the revolution, *La Fête de Rois* was abolished, and Twelfth-day was ordered to be called *La Fête de Sans Culottes*; the old feast was declared anti-civic, and any priest keeping it was deemed a royalist. At the *Fête de Rois*, it was the custom of the French monarch and his nobles to wait on the Twelfth-day kings; but the custom was not renewed on the return of the Bourbons, who instituted, instead of it, a practice for the royal family to wash the feet of some people, and to give them alms.

The practice of choosing "king" on Twelfth-day is derived from a similar custom among the Greeks and Romans, who, in the festival days of Saturn, about this season of the year, drew lots for kingdoms, and, like kings, exercised their temporary authority. They also elected the king of Saturnalia by *beans*, and from thence came our more modern custom of electing king and queen.

The preparation for Twelfth-day is a wonderful busy time among the London pastry-cooks. There every shop which can at any time offer a penny bun to the passenger's notice, must now of necessity present its twelfth-cakes to the longing eye. The pastry cooks are engaged for a long time before the day in making these delicious cakes; and, on the morning of the eventful day, they get up earlier than usual in order to "dress the window," which is, with them, an important business. Every thing which is usually seen there must now be removed, and the whole space occupied by rows and piles of large and luscious cakes, made of the richest materials, and covered with baked sugar and confectionery of snow-white hue, and decorated with the semblance of all kinds of things, animate or inanimate, in various colours, and glittering with the sparkling "*frost*" which is profusely scattered over them. At the approach of evening's dusk, the shops are illuminated by gas lights and lamps of many kinds, tastefully arranged so as to give a brilliant effect to the whole. Every purse and station is considered at this time, for twelfth-cakes may be bought from ten guineas to the humble price of a penny, and he is a luckless wight indeed who cannot boast of having had a taste of some

kind of twelfth cake on the proper day. Now also many scenes of fun and laughter occur round the windows of the pastry cook's shops, among the swarms of people who assemble there to gaze at the good things within. It is a common practice with the mischievous boys to get needles and thread, and busily occupy themselves in sewing the coat tails and cloaks of the bystanders together, and loud and uproarious is the din of laughter when two unlucky people find themselves thus involuntarily attached to each other. Perhaps too, many a one who loudly laughs at the perplexities of another, may the next moment find himself "sewn up," and then the grin and chatter are as loudly levelled at himself. Some boys of more determined purpose than the rest, will glide in among the busy crowd, well provided with small nails and a little hammer, and with a single blow nail a coat tail, or a gown or pelisse, to the edge of the window, and great is the mirth of the mischievous urchins when the feat is accomplished. Then of course, it is impossible for the lady or gentleman to get away, without leaving a part of the garment attached to the window, or extracting the nail. This cannot possibly be done without a proper instrument, and when the sufferer offers *money*, to be relieved from such an awkward plight, then some little grinning fellow is sure to *happen* to have a hammer in his pocket, by which he releases the prisoner, and pockets the price of his own mischief. But if no disposition to *give* is observed in the unlucky object of such a delimita, he is then of course left to extricate himself in the best manner he can, and he generally must be content to leave a part of his coat behind him for the gratification of having

stared into a pastry cook's window on 'Twelfth-day. Such are some of the humours and scenes of this merry day : a day now no longer kept as a sacred festival, but dedicated to innocent mirth and revelry among the juvenile part of society. And long may they enjoy it as such, for a more harmless or happy merriment they cannot participate in, and we love dearly to see a host of shining little countenances congregated on Twelfth-day round a huge mountain of frosty covered cake, and their little eyes glistening at the sight of the heavy slices, and the bumpers of sweet currant wine which are dispensed among them.

THE PORCELAIN TOWER OF CHINA.

It has been asserted, that China contains few *natural* curiosities : but when we consider the jealous vigilance with which the government prevents foreigners from traversing this vast empire, it is not unlikely that many exist, of which we have no knowledge.

The artificial curiosities of China are, generally, upon a stupendous scale. The frequently-described wall, which extends fifteen hundred miles, and passes over mountains, vallies, rocks, and rivers ; the imperial palaces and gardens, the triumphal arches, the chain bridges, and many other public works, are upon a scale of magnificence worthy of the great nation to which they belong. The style of architecture in China differs greatly from that of Europe, and appears to men of taste of the latter country irregular, and fantastical ; but the Porcelain tower of Nankin is a

beautiful exception, it being a very elegant and commodious edifice, of the most perfect regularity.

This superb tower, which Europeans term a *pagoda*, is two hundred feet in height, and consists of ten stories gradually decreasing in size, each story having a projecting roof, the corners of which are ornamented with dragons and bells. It is called the Porcelain tower, because its outer surface is coated with porcelain tiles.

The jealousy with which strangers are watched, is evident from an occurrence related in Mr. Ellis's journal of the embassy to China. That gentleman, in company with three others, and attended by some Chinese soldiers, set out to visit this celebrated building. They were suffered to proceed through the *uninhabited* part of Nankin, but when they attempted to pass through the *streets*, the soldiers made so many objections, that they were compelled to desist, and to content themselves with viewing it from a temple on a neighbouring hill, from whence it appeared a very magnificent object.

The policy of the Chinese, in thus preventing the visits of strangers, and in avoiding intercourse with other countries, may well be questioned. It is supposed to originate in their fears, lest, on getting a footing in their empire, foreigners should by degrees become masters of it, as has been the case in Hindostan. But their vigilance would probably be ineffectual, should any European power seriously meditate the conquest of China; and it effectually prevents the Chinese from keeping pace with the western nations in arts and arms, by which alone they might successfully resist invasion.



CHURCH OF ST. GERMAIN'S.

CORNWALL is remarkable for the number and inconsiderable size of its borough towns. Among them is St. Germain's, containing not more than about five hundred inhabitants; yet it sends two members to parliament.

But, while thus insignificant in itself, it contains an object of great interest to the antiquary: its Priory Church, once a cathedral, and even now venerable in decay. It is dedicated to St. Germanus, bishop of Auxerre, who came over to Britain in the year 429, and to whose memory king Athelstan founded a priory, of which the church is the only remain.

At the dissolution of monasteries, this priory was surrendered by Robert Seymour, its last superior, into the hands

of the persons appointed to receive possession, and its site was granted to one John Champernounc, who is said to have obtained it by the following stratagem.

At the time when the abbeys with their lands were bestowed in profusion on the king's servants and courtiers, two or three, on a particular occasion, waited at the door of his majesty's apartment to prefer a petition. John Champernounc, a facetious gentleman, who followed the court, and for his entertaining qualities was in some favour with the king,* inquired their business, but received no satisfactory reply ; he therefore waited the result.

On the coming forth of the king, the suitors kneeled down, and presented their petition: Champernounc kneeled also: the suit was granted, and the petitioners returned their humble thanks. Champernounc did the same. When the king was departed, Champernounc asked for his share of the grant, but they denied that he was entitled to any : he appealed to the king, and his majesty affirmed that he meant to each an equal share of his bounty. On this the disappointed courtiers allotted to him the priory.

The church was, originally, much more extensive than it is at present, consisting of two aisles, a nave, and a chancel, † but in 1592 the chancel, from long neglect, fell to the ground, soon after the celebration of divine service.

* Henry VIII.

† The *aisles* are the side waiks, or passages running parallel to the greater, in the centre, called the *nave*, in which respect they somewhat resemble the wings of a building, erected on each side of the centre. The *nave* includes also the *chancel*.

The west front is an interesting specimen of Saxon architecture, having two lofty embattled towers, one of which is octagonal,* the upper part of the other square, though they were originally alike. The north tower is nearly covered with ivy.

Between these towers is the principal entrance, which is a fine receding circular arch, twenty feet wide, supported by four pillars on each side, which are contained in semi-circular arches. The entrance door for the parishioners is on the south side of the building.

The site of the ancient priory is now occupied by a modern mansion, the seat of lord Eliot, and a branch of the river Tidi is expanded into a fine lake before the north front of the house. In the apartments are many fine pictures.

* Having eight sides.



FEBRUARY

Is the second month in the year, and one of the most unpleasant; as in this month the frozen waters and marshes become thawed or melted, and a mixture of cold and moisture prevails, which is by far the most unpleasant of wintry sensations. In this month the sun enters the zodiacal sign of *Pisces* (or the fishes), which is typical of the clammy dampness of the season.

February derives its name from the Roman title of the month *Februarius*, which was itself taken from the Latin word *februo*, to purify; because at this time it was a custom of the Romans (who copied the usage from the Greeks) to celebrate certain rites of *purification*, which, they imagined, cleansed them from all sin.

Numa, the second king of Rome, placed February as the second month in the calendar, and dedicated it to Neptune, the fabulous god of the seas and waters.

The Romans were accustomed to celebrate several festivals in this month.

The 3rd of the Ides* (or the 11th day) of February, was dedicated to the *Feralia*, or feast in honour of the ghosts. On this occasion it was usual for the people to carry offerings to the graves of their deceased friends.

The day after this festival was called *Charistia*, or the festival of love, when all the relations in each family met together and feasted.

On the 15th of February the feast of the *Lupercalia* was held, in honour of *Pan*, the god of hunters, shepherds, and country people. He was also called *Lupercus*, from the Latin word *Lupus*, a wolf; because he guarded the sheep-folds from wolves, and for this reason the festival to his honour was called *Lupercalia*, as were the priests who celebrated it, *Luperci*.

It was at this feast that the purifications before mentioned were performed; and then water, and any other thing by which such purification was supposed to be effected, was called *Februa*. The people not only purged themselves, but also the tombs of such as had been inurned without having had a dirge or funeral hymn chanted over their ashes, falsely supposing that such purgations cleansed themselves or the dead from all guilt.

* From the Latin *idus*, a term in the Roman Calendar.

The ceremony of the *Lupercalia* was very strange. First, goats and a dog were sacrificed by the *Luperci*, some of whom then stained the foreheads of two children, noblemen's sons, with the bloody knife, and others wiped it off with locks of wool dipped in milk. The goats and the dog were sacrificed to Pan, because they were the natural property of shepherds, over whom he presided. The staining with blood, and then cleansing of the children's foreheads, signified the sin which the people before possessed, and the purging of it by this ceremony. The children were always instructed to laugh after their foreheads were wiped. This represented the joy of the guilty on being purified. After this ceremony was concluded, the *Luperci* cut the skins of the goats into thongs, and ran about the streets naked to the waist, and lashed all they met in their way. On the 22nd or 23rd of February, the *Terminalia*, or feast in honour of *Terminus*, the guardian of boundaries or land-marks, were celebrated. On this occasion the Romans offered to him cakes and fruits, and sometimes sheep and wine.

The *Kalends of March*, (or the last days of *February*), were kept by the Roman matrons, in honour of *Mars*. This festival was called *Matronalia*.

Our Saxon ancestors called February *sprout-kele*, because in this month the *kele-wurt*, or *cole-wurt*, sprouted. This *kele-wurt* was greatly used by them as a pot herb, and from it they made broth called *kele*. Indeed *kele*, in the Saxon language, signifies *broth* or *potage*, and *wurt*, a *herb*; and as this pottage herb was the chief sustenance of the hus-

bandmen in winter, and also the first herb which yielded young sprouts in this month, it was of great importance to them, and they therefore gave its name to the month. The same herb is now also called *kale*, and grows most plentifully in Scotland. But the pagan Saxons called February *Solmonat*, or *pancake* month, because they then offered cakes to the sun. The Saxon word *sol*, or *soul*, signified also *food* or *cakes*.

In our own calendar, February contains several holy days. The 2nd day of the month is entitled the *Purification of the Virgin Mary*, and is kept in remembrance of her submitting to the injunction of the law under which she lived, and presenting the infant Jesus in the temple, as related in the New Testament. This solemn festival was formerly called "*Candlemas-day*," as well as the *Day of Purification*, because it was celebrated in Christian churches with an abundance of wax tapers.

St. Valentine's day, Shrove Tuesday, and Ash Wednesday, are also days of note in February. Of these and other festival and fast days, a more particular account will be given in distinct articles.

Winter generally continues during this month. Frost, snow, chilling rains and sleet, are frequent, and render this period of the season more uncomfortable than the harder severities of January. Yet, occasionally, a few fine days present great brilliancy and clearness, and relieve the general gloom. The days also visibly lengthen, and thus betoken the approach of Spring. The sun too has sometimes considerable power, and sudden thaws often fill the beds of rivers, and overflow the low grounds. On the

whole, however, February is a very changeable and unhealthy month; yet the signs of reviving nature are generally regular. The alder trees put forth their flower-buds;—the hazel produces its long flowers;—and about the end of the month the currant and gooseberry bushes begin to show their leaves. The brightly gleaming yellow crocus, and the pure white snow-drop, appear in plenty to cheer our gladdened senses; and polyanthuses* and hepaticas† enliven our gardens; while the modest but welcome daisy abounds in sheltered meadows.

The farmer now delights in the visible approach of Spring. He resumes the plough; sows spring wheat, rye, beans and peas; repairs his hedges; drains marshy lands; and plants willows and alders, and other such trees as flourish in moist places.

All Nature, at the end of February, thus seems to feel the cheering influence of an approaching milder season; and this delightful prospect expands the hearts of the good and virtuous with grateful feelings; consoles and re-assures the humble peasant, who has endured the hardships of the winter; and re-animates the pleasing exertions of the industrious farmer.

But the generally damp state of the atmosphere in this month renders careful preservation of the health very important. This dampness very often checks the perspiration which exertion has caused. It is therefore necessary to wear flannel next the skin, in order to assist the regular temperature of the body, and to prevent the pores of the skin

* A kind of primrose.

† The liver-wort.

from being suddenly closed after active exertion. The bowels should also be well regulated, and all sudden changes of heat and cold particularly avoided. Croup is very prevalent in children in this month; but parents should be careful to administer no remedies without proper advice. Indeed, in all cases during the continuance of this season of the year, every one should refrain from taking medicines without first consulting medical skill, which, in these times, is very abundant, and easy of attainment.

VALENTINE'S DAY.

THE present custom on this day of fun and merriment, is doubtless pretty well known to most of our readers; yet so important an epoch in their annual round of pleasures and occupations must not be passed over without an attempt to describe some of the past as well as the modern usages on St. Valentine's Day. And first, the origin of the custom, so long established, may be properly investigated.

St. Valentine was an ancient presbyter, or teacher, in the Christian church, and was persecuted, with others of his religion, by the Roman Emperor Claudius II. Being condemned to die, he was consigned to the custody of a man named Asterius, who had a daughter afflicted with blindness. Valentine restored her sight; and on witnessing this miracle, the whole family became converts to Christi-

anity, for which they afterwards suffered martyrdom. After an imprisonment in Rome of one year, Valentine was beaten with clubs, and then beheaded. This event took place in the year 270, in the street of Rome called the *Via Flaminia*, or *Flaminian Way*. The Catholic Synod* ordered the 14th of February to be dedicated to his memory. This is the principal record we have of St. Valentine: the manner in which the present custom of sending love letters to acquaintances became established on his day will presently be perceived. We have already mentioned the Roman games called *Lupercalia*, which were celebrated on the 15th of February. Among the various ceremonies during those games, it was the custom to put the names of several young females into a box, from which the young men drew them at random, and, during the remainder of the festival, the youths thus paired associated in couples accordingly. When the Christian religion became that of the Roman emperors, who ordained that it should be also that of the people, it was found that the latter were so addicted by long custom to their heathenish rites and ceremonies, that it would have been highly imprudent and dangerous to attempt their total abolition. In order, therefore, to accommodate matters as conscientiously as possible, the names and intentions of many Pagan festivals were changed, while the ceremonies observed on them remained nearly the same; and they were then dedicated to Christian purposes, and to Christian saints instead of Heathen gods. The feast of the *Luper-*

* An assembly for consultation: especially of ecclesiastics.

calia, among others, was retained in substance, and as it happened so closely to St. Valentine's Day, it was changed from the 15th to the 14th of February, and thenceforward observed in commemoration of that Saint. Among other ceremonies, that of choosing partners particularly remained, and from the day the parties took the name of *Valentines*; which usage, although its origin had for ages been forgotten, still descended through successive centuries, and now forms a general but very ridiculous custom amongst young people of both sexes.

Some authors suppose that the origin of Valentines is to be attributed to Madame Royale, the daughter of Henry IV. king of France, of whom it is related that, having built a palace near Turin,* she called it *The Valentine*, in honour of the Saint; and that, at the first entertainment which she gave in it, she was pleased to order that the ladies should receive their lovers for the year by lots, reserving to herself the privilege of being independent of chance, and of choosing her own partner. It is further recorded, that at the various balls which this princess gave during the year, it was directed that each lady should receive a nosegay from her lover, and that, at every tournament† the knight's trappings for his horse should be furnished by his allotted mistress, with this

* The capital city of Piedmont, in Italy. It is an archbishop's see; has a strong citadel, and a university.

† A martial sport or exercise, formerly performed on horseback by knights and cavaliers, to show their bravery and address. The word *Tournament* is derived from the French verb *Tourner*, to turn round; because in these exercises much expertness and agility in the movements of both man and horse were requisite.

proviso, that the prize obtained should be her's. This custom, says M. Menage, a French author, occasioned the parties to be called "*Valentines*." But it is very evident that both the usage and the name of "*Valentines*" had existed for centuries before the time of *Madame Royale*, and that the whole custom was originally derived from the remnants of the *Lupercalia*, observed on St. Valentine's Day by the early Roman Christians.

But enough of the origin of the day. We know, and our young readers know, that it is one of the happiest, funniest, most mischievous, paper-wasting days in the whole year. More nonsense, and more folly, are dedicated in one day to St. Valentine, and we may without much hazard aver, more cash, than to any saint, sinner, or sovereign in Europe or its calendars; for, as Mr. Hone very wittily remarks (in his amusing *Table Book*),

“ Now each fond youth who e'er essay'd
 An effort in the tinkling trade,
 Resumes to-day; and writes and blots
 About true-love, and true-love's knots;
 And opens veins in ladies' hearts;
 (Or *steels* 'em) with two cris-cross darts,—
 (There must be two)
 Stuck through (and through)
 His own: and then to s'cure 'em better,
 He doubles up his single letter—
 Type of his state,
 (Perchance a hostage
 To double fate)
 For single postage:
 Emblem of his and my *cupidity*;
 With p'rhaps like happy end—*stupidity*.”

It is now that in London extra twopenny postmen are engaged for the important duty of delivering the immense number of *Valentines* which on that day is added to the general average of letters. In the year 1821, *two hundred thousand* extra letters passed the two-penny post-office on St. Valentine's Day : this number, at *twopence* each, would produce to the government a sum of £1666. 13s. 4d. ; but as at least *one fourth* of the number were charged *threepence* each, the product would be £1875 sterling. This large sum is the contribution of the *Cocknies only* to the expences of the state, on this day of folly. But when we consider the prevalence of the custom through the whole united kingdom, we cannot, at the most moderate calculation, compute less than the sum of £33,640. 12s. 6d. !! as the free subscription of Folly and her votaries in *one* day to the public revenues. This is an astonishing fact, but fact it is ; and it is a convincing proof of the universality of the usage of sending love letters to each other on the 14th of February, amongst the youths and maidens of Great Britain. It is, however, an innocent folly. Most of the contents of these ephemeral epistles consist of little Cupids, fat and frowsy, enveloped in roses as large and as red as pickling cabbages ; flaming hearts, skewered with barbed arrows ; blazing torches of a size unnatural and unearthly ; true-lovers' knots, utterly inexplicable to the uninitiated ; jingling rhymes, full of the proper sacrifice to the *real* goddess or patron of the day, *Nonsensia* ; with sighs and protestations, and beseechings and asseverations, as varied as simple, and well calculated to produce lots of fun and

merriment to the delighted receivers. There is little mischief and much mirth in this almost harmless practice, and we do not therefore care to see the fun abated.

It would seem that the love-making custom on St. Valentine's Day was not confined to human breasts; since it has long been recorded as a rural tradition, that on this day the very birds choose their mates, and warble their love lays to their downy companions. St. Valentine indeed is a bishop of mighty power and attributes. Although dead and gone from his former see, he now holds undisputed sway over all Britain and its inhabitants; nay, as an old poet, little known, but well worthy to be studied, sweetly remarks,—

“ All the air is his diocese,
And all the chirping choristers,
And other birds, are his parishioners;
He marries every year
The *lyrique* lark, and the grave whispering dove,
The sparrow, *that neglects his life for love*;
The household bird *with the red stomacher*;
He makes the blackbird speed as soon
As doth the goldfinch or the halcyon.”

Some curious customs were formerly in use on this important day. Damsels gathered five bay-leaves, of which they pinned four to the four corners of the pillow, and one in the middle, when they went to bed. If, after so doing, they dreamt of their sweetheart, they confidently expected to be married before the end of the year. Another usage was, to boil an egg very hard, take out the

yolk, and fill up the shell with salt: the person, on retiring to bed, eat the shell and salt, and was careful not to speak a word or drink after so doing; and the effect of this ceremony was expected to be the same as that of the bay-leaves.

It was the common practice also, for youth of both sexes to write their lovers' names on small pieces of paper, then roll them up in clay, and put them in water: the person whose name first rose to the surface, was to be the Valentine of the party making the experiment.

So also, when the country damsels went forth on St. Valentine's morn to milk their kine, the first young man they met was to become their Valentine.

A celebrated traveller, who visited England rather more than a century ago, thus describes the custom then in vogue:—"On the eve of the 14th of February, St. Valentine's Day, the young folks in England and Scotland, by a very ancient custom, celebrate a little festival. An equal number of maids and bachelors get together, each writes their true or some feigned name upon separate billets, which they roll up, and draw by way of lots, the maids taking the men's billets, and the men the maids'; so that each of the young men lights upon a girl that he calls his Valentine, and each of the girls upon a young man whom she calls her's. By this means each has two Valentines; but the man sticks faster to the Valentine that is fallen to him, than to the Valentine to whom he is fallen. Fortune having thus divided the company into so many couples, the Valentines give balls and treats to their mistresses'

wear their billets several days upon their bosoms or sleeves, and this little sport often ends in love. This ceremony is practised differently in different counties, and according to the freedom or severity of Madam Valentine. There is another kind of Valentine, which is, the first young man or woman that chance throws in your way in the street, or elsewhere, on that day."

In London, at the present time, and in some other places, it is customary for the young men to consider as their Valentine the first lass they may chance to see in the morning, provided she is not an inmate of the same house; and by the same rule the lasses so consider the first youth they may see. This practice is very ancient, and is noted by *Shakspeare*, in his tragedy of *Hamlet*, where he makes the unfortunate *Ophelia* sing—

" Good morrow! 'Tis St Valentine's day,
All in the morning betime,
And I a maid at your window,
To be your Valentine!"

In all these customs, it was usual for Valentines to make each other presents. Such presents generally were, and in some places still are, reciprocal. But it is always at least expected, that in these merry disportings the gentlemen should bestow some little love token on the fair object of their attentions. Gloves are a common article for this purpose, and the gift is generally accompanied with a kiss.

While the custom of Valentine-choosing, and of Valentine-inditing, continues so innocent an amusement as it now is, affording such genuine delight to youthful hearts,

and is the means of contributing so considerable a sum to the revenues of government, far be it from us to indulge any cynical wish for its abolishment; yet, in order to prevent the abuse of a usage harmless in itself, we cannot do wrong in transcribing here Mrs. Robinson's beautiful lines on the subject, and in warmly recommending our young female readers to impress on their memory the laudable advice contained in them:—

A VALENTINE.

“ No tales of love to you I send,
 No hidden flame discover,
 I glory in the name of friend,
 Disclaiming that of lover.
 And now, while each fond sighing youth
 Repeats the vows of love and truth,
 Attend to this advice of mine—
 With caution choose a VALENTINE.

Heed not the fop, who loves himself,
 Nor let the rake your love obtain;
 Choose not the miser for his pelf;
 The drunkard heed with cold disdain;
 The profligate with caution slun,
 His race of ruin soon is run:
 To none of these your heart incline,
 Nor choose from them a VALENTINE.

But should some generous youth appear,
 Whose honest mind is void of art,
 Who shall his Maker's laws revere,
 And serve him with a willing heart;

Who owns fair Virtue for his guide,
Nor from her precepts turns aside;
To him at once your heart resign,
And bless your faithful VALENTINE.

Though in this wilderness below,

You still imperfect bliss shall find,
Yet such a friend will share each woe,
And bid you be to Heaven resign'd:
While Faith unfolds the radiant prize,
And hope still points beyond the skies,
At life's dark storms you'll not repine,
But bless the day of VALENTINE."

LACONICS.

THE region of passion is a land of despotism, where reason exercises but a mock jurisdiction; and is continually forced to submit to an arbitrary tyrant, who, rejecting her fixed and temperate laws, is guided only by the dangerous impulse of his own violent and uncontrollable wishes.



BRIGHTON CHAIN PIER.

BRIGHTON, or BRIGHTELMSTONE, is, like Liverpool, an instance of the rapid rise of some towns in this wealthy island, to distinction and consequence, though from a different cause: the latter owing its vast extension to commerce, the former to fashion.

Although of considerable antiquity, and once surrounded with fortifications, Brighton was but of little note, until about the middle of the eighteenth century, when it began to be frequented as a commodious sea-bathing town; and the circumstance of its having been chosen by his present majesty, when prince of Wales, for his occasional summer residence, contributed most materially to the advance of its prosperity.

Brighton has to boast, not only its commodious beach, but its vicinity to a range of hills called the South Downs, where its visitors can enjoy salubrious air and wholesome exercise; and its fashionable promenade called the Steyne evinces its attractions by the crowds of fashionable pedestrians with which it is thronged on a fine summer evening.

The Pavilion, which, though built in an eccentric style of architecture, is a magnificent building, and a great ornament to the place, is at present deserted by his majesty, and report states, that it is about to pass into other hands. Different reasons are given for the absence of the king from his once favourite abode, none of which approximate to the truth: some attribute his absence to the advice of his physicians; others, to the disrespectful conduct of some of the inhabitants.

Next in interest to this splendid palace, is the noble Chain Pier and Esplanade, * represented in the engraving. Although it is not on so stupendous a scale as the chain bridge in China, described in "The Young Gentleman's Library, &c." it far surpasses it in the elegance of its construction, and the neatness of its execution.

The difficulties which presented itself to the accomplishment of this undertaking, were of a most formidable description: the S. W. gales and heavy seas †, which pre-

* *Esplanade*, is a military terra belonging to fortifications. *Here*, and in coast towns in general, it is applied to the *principal broad road and walk*, as well as to the row of houses, which face the sea.

† A very great swell of the waves is technically called a *heavy sea*. In the same manner, sailors call a large wave a *sea*, and when wave dashes over the deck of a vessel, she is said to *ship a sea*.

vail occasionally on this coast, rendered it doubtful whether a pier could be constructed sufficiently strong to resist them.

But there are few obstacles which British wealth, skill, and perseverance, cannot overcome. Oak piles of large dimensions were driven into the ground, for the foundation of the pier, and an excavation was made quite through the rock, across the Marine Parade, fifty-four feet beneath the carriage way, for the reception of the ponderous chains by which the fabric was to be suspended.

To the end of each chain is attached a large iron plate weighing upwards of 2500 lbs. : when the chains were fixed in their places, the excavations were closed with well-cemented bricks, so that, in consequence of the before-mentioned plates, they would rather break than draw from their fastening.

Upon each cluster of piles, two iron towers of a pyramidal form are placed, connected at the top by an arch. These, while they serve to support the ponderous chains on which the pier hangs, are fitted up as shops for the sale of refreshments, reading rooms, &c.

The platform, about twelve feet wide, is bounded on each side by a neat iron railing, running the whole length of the pier ; the chains of which are of wrought iron, and are carried over the tops of the towers. The south-west face of the pier is defended from being injured by vessels striking against it, by a boom * chain, which passes from the head of the pier to the shore, where it is made fast by anchors.

* A *boom* is a cable stretched across any harbour, river, or other place, to prevent the approach of vessels.

The Esplanade, commencing at the end of the Old Steyne, is raised several feet above high-water mark, and is defended against the waves in stormy weather by a substantial wall, along the top of which is a neat wooden railing.

The church, which is dedicated to St. Nicholas, is a neat structure, containing nothing remarkable, if we except a font, said to have been brought from Normandy, in the reign of William I. It is adorned with basso-relievos representing some scriptural or legendary story; but its high antiquity is questionable, as the freshness of its appearance gives reason to suppose that it is but a copy of an ancient one.

The Dissenting places of worship are numerous and respectable. Here are likewise a Roman Catholic chapel, and a Jews' synagogue.

The intercourse between Brighton and London is proverbially easy and speedy. In no part of England, perhaps, is the superiority of our stage coach establishments over those of other countries so apparent. Any one may leave London early in the morning, breakfast, dine, and tea in Brighton, and sup in the metropolis, though the distance thither and back is 100 miles.

About five miles from Brighton, on the edge of the South Downs, is a tremendous chasm, called the Devil's Dyke. From Dyke-hill is a fine and extensive view over Sussex, part of Hampshire, Surrey, and Kent.

WIGAN WELL.

AT a short distance from WIGAN, in *Lancashire*, there is a spring, the surface of the water of which is as inflammable as oil, and by the application of a lighted torch to it, a large flame may be instantly produced. A vessel of water being taken up at the flaming part will not ignite,* although the water in that part boils in the same manner as if it were in a pot on the fire, nor is any heat perceptible on introducing the hand. It is even more remarkable, that on making a dam,† and preventing the approach of other water to the ignited part, at the same time draining away that which was previously there, if a burning candle be applied to the earth at the point where the water before seemingly burned, the fumes will ignite, and burn very brilliantly, with a flame rising to the height of a foot and a half from the ground. It is not discoloured, like the flame arising from sulphureous matters, neither has it any smell; nor do the fumes in their ascent diffuse any sensible heat. These fumes undoubtedly consist of *hydrogen gas*,‡ and it is

* Take fire.

† A bank.

‡ GAS is a term applied to all aerial fluids, except the common air which we breathe. The word is derived from the German *gascht*, or *gast*, signifying an irruption of wind, or the ebullition attending the expulsion of elastic fluids from substances in a state of fermentation or effervescence. HYDROGEN GAS is *inflammable air*, which is produced in abundance from all putrid and animal sub-

worthy of remark, that the country for several miles round *Wigan* is underlaid with coal. In the present case, the gas accompanying the water to the surface of the earth is perfectly harmless, but when pent up in a narrow subterranean space it is productive of terrible explosions, and is at

stances, and is especially found in subterranean places, in ditches, in burying grounds, *over the surface of putrid waters*, and wherever putrid animal or vegetable matters are accumulated. Being much lighter than common air, it always rises to the top of those places where it is generated; so that it cannot be confined, except in some vaulted place, but always strives to ascend and mix with the atmosphere. Of itself, it will destroy life, but mixed with atmospherical air, it may be breathed without so fatal a result. It often accumulates in great quantities in the subterranean excavations of coal mines, where it is exceedingly dangerous, as, being confined, the slightest ignition will cause it to explode in a most terrific manner. Its curious effects at the *Well of Wigan*, although apparently very mysterious, are nevertheless easily explained. The surrounding country being strongly impregnated with strata of *coal*, which is a bituminous inflammable substance, it is thence that this *hydrogen gas* is generated. As *water* eagerly absorbs and expels it, and as it is of so much lighter a nature than that fluid, it finds a natural vent through the spring, and, from its nature, may of course be easily ignited on the surface of the water, where it is not sufficiently blended with the atmospheric air to lose its inflammatory properties. Of course, if a vessel of water is drawn from the spring, *that* will not ignite, because it is the *gas* which *passes through* the water, and not that fluid itself, which is inflammable, and the water, being taken away from the place where the process of evaporation is going on, has lost the gas which there impregnated it. But, if the *water* be drained out from its reservoir, and the spot which it covered be

once the dread and destruction of miners, who give it the name of *fire-damp*.

kept dry, still the inflammable property remains there, because the *evaporation of the gas from the earth* still proceeds, and the only difference is, that it then escapes immediately from the earth to the atmosphere, instead of, as before, passing through the water. The *gas*, therefore, remains the same, and is as inflammable as before.

LACONICS.

AVARICE is a passion as despicable as it is hateful. It chooses the most insidious means for the attainment of its ends; it dares not pursue its means with the bold impetuosity of the soaring eagle, but skims the ground in narrow circles, like the swallow.

The human heart rises against oppression, and is soothed by gentleness, as the wave of the ocean rises in proportion to the violence of the winds, and sinks with the breeze into mildness and serenity.

In cases of doubtful morality, it is usual to say—Is there any harm in doing this? The best method of answering this question by the genuine dictates of the conscience, is to ask yourself another, viz.—Is there any harm in letting it alone?—or,—Is it good and proper to be done?



MARCH

WAS anciently the first month of the Roman year, according to the calendar of *Romulus*, and was dedicated by him to *Mars*, the god of War. The Romans then reckoned only ten months to the year, to which *Numa*, their second king, afterwards added two others, which he named January and February. These two months he placed in the calendar *before* March, which till then had been the first; thus this month became the third in the year, and so it has ever since remained. *Minerva* was also the patroness of March.

Our Saxon ancestors called March *Lenct-monat*. *Lenct* or *Lent* signifies *Spring*; hence this was the *Spring-month*. But the original word being afterwards corrupted into *Length*

month, different authors supposed that it was so named because the days began to lengthen and exceed the nights in March. When the Saxons received Christianity among them, they also observed the ancient Christian custom of fasting; and, as most part of this season of fasting usually fell in the *Lenct-monat*, they called it the fast of *Lenct*. This word became, in the course of time, corrupted to *Lent*, and hence we still retain the name of *Lent* for that particular portion of time, although the old name of the month has been long since disused, and the word *March* substituted for it. The pagan Saxons also sometimes called this month *Rhedmonath*, because sacrifices were at this time offered to *Rheda*, one of their deities. They also termed it *Hlyd-monath*, from *hlyd*, which means *stormy*; because March is often a stormy month.

The Romans in this month celebrated several festivals; the principal of which was the feast in honour of Minerva, the goddess of Wisdom, which commenced on the 19th day of the month, and lasted five days. On this occasion it was customary for boys and girls to pray to Minerva for wisdom and learning. The boys also carried to their masters a fee, or present, called *Minerval*.

The modern English calendar contains many days of observance in March. The principal of them are, St. David's* day on the 1st, St. Patrick's† on the 17th, and the Annunciation of the Blessed Virgin Mary, called also Quarter-day, on the 25th.

* Patron of Wales.

+ Patron of Ireland.

At the commencement of March,

“ WINTER flies!

And see, the source of life and light uprising!
 A height'ning arch o'er southern hills he bends;
 Warm on the cheek the slanting beam descends,
 And gives the reeking mead a brighter hue,
 And draws the modest *primrose* bud to view;
 Yet frosts succeed, and winds impetuous rush,
 And hail-stones rattle through the budding bush.”

March is usually, at its beginning, cold, with keen winds. These winds are earnestly desired by the farmer, as they serve to dry the superabundant moisture of the earth, and to bring gradually on the process of vegetation. Those trees which budded in February now put forth their leaves. But late springs are most favourable, because when the young buds appear so soon, they are liable to be cut off by the chilling blasts which now prevail. The air during this month is generally clear and healthy. Every thing seems to assist the revivifying of Nature's bounties.

“ Again the daisies peep, the violets blow;
 Again the vocal tenants of the grove,
 (Forgot the pattering hail, the driving snow),
 Renew the lay to melody and love.”

Towards the end of the month, two of the most lovely and fragrant of flowers appear in the hedges. The early violet, commonly called the March violet, diffuses the most delightful of perfumes through the wafting air; while the delicate primroses peep forth from their green leaves, profusely scattered over their grassy banks. The pilewort, and the

red deadnettle, also abound in the fields ; and apricot and peach blossoms disclose their delicate colours on the garden walls. In the garden also the pretty heart's-ease, the great scented jonquil, the richly-coloured wallflower, the crown imperial, and the narcissus, are developed in their full splendour of variegated beauties ; while the early sulphur butterfly, and the red butterfly, spread their wings in the occasional sunshine, and roam among the flowers.

Lambs are mostly yeaned in March, and their appearance is one of the most particular and delightful indications of the change of season. The sportive skipping and playing of these pretty little creatures in sunshiny days is truly amusing, and affords a pleasing evidence of Nature's reanimation. The increase of warmth also brings the industrious bees from their hives to wander in search of sweetness amongst the newly-opened flowers.

The melody of birds now gradually delights the ear. The sweetly-toned throstle, from his lofty perch on the leafless bough of a tree, charms us with his varied lays ; and the golden-crowned wren begins his spring-time song. Those birds which have passed the winter in England, now fly away to more northerly regions. The fieldfares also begin to wing their flight towards Russia, Sweden, and Norway, and the red-wing woodcocks follow their example. Domestic poultry lay eggs and sit ; and the wild pigeon cooes in the woods. The rooks are noisily and busily employed in building and repairing their nests ; and the crows are equally active. Every thing in nature assumes an animated appearance, and the gratified farmer follows the

example of all around him, and hastens to sow his barley and oats. He also dresses and rolls his meadows; spreads ant-hills; plants quicksets, osiers, &c.; sows flax seed, artificial grasses, beans, peas, &c. A dry season is of the utmost importance to him, to enable him to get the seeds early into the ground.

In March, because of the general dryness of the atmosphere, it is very usual for parents to send their children out in the cold, with a false view of *hardening* them. Nothing can be more false than this notion, and its practice is highly injudicious; as the bleak north-east winds which prevail in this month, dry up the surface of the body, and are extremely injurious to young children when they are so exposed.

CLOCKS AND WATCHES.

IN the manufacture of clock-work the Germans have exceeded all other nations, in contriving variety of motion. The clocks of *Strasburg** and *Prague*,† (the former of

* *Strasburg* is a city of *France*, near the Rhine, which divides *France* from *Germany*. This city is also noted as the burial-place of the famous MARSHAL SAXE, and for having given birth to KLEBER, the French general, who was assassinated by the Turks, in 1800, at Cairo, where he had been appointed by BONAPARTE, as his successor when he left Egypt.

† The capital of Bohemia, in Germany. TYCHO BRAHE, the famous astronomer, died here in 1601.

which is described in "The Young Gentleman's Library, &c.") not only show the course of the hours, but also of the sun, moon, and stars, besides containing many other peculiar movements.

CLOCK-MAKERS first established themselves in England in 1368, when Edward II. granted leave to three Dutchmen of that trade, then called *orlogiers*, to settle in this country.

In the year 1577, pocket-watches were first introduced from Germany. The emperor Charles V. had a watch in his ring; and in the elector of Hanover's stables there is still to be seen a saddle with a clock in the pommel. King Charles I. had a ring dial made by DELAMAINE, the mathematician. So much value did his majesty attach to this ring, that on the morning of his execution, he ordered it to be given to the *Duke of York*, together with a book explaining the manner of using it.

ALBERTUS MAGNUS* constructed a piece of mechanism which emitted distinct vocal sounds. THOMAS AQUINAS†

* A learned *dominican*,* born in *Suabia*, in the beginning of the thirteenth century. He was the author of many mathematical works, but he is not distinguished for any important discoveries or improvements.

† A celebrated divine. He was a native of Naples, and was born A. D. 1224. After a short time he was sent to Cologne, where he became a student under *Albertus Magnus*.

* The religious order of the DOMINICANS, called in *France* JACOBINS, and in *England* BLACK FRIARS, or PREACHING FRIARS, was founded by ST. DOMINIC, a native of *Spain*, approved of by Pope Innocent III, in 1215, and confirmed by a Bull of HONORIUS III, in 1216.

was so much terrified on hearing it, that he struck it with a stick, and utterly annihilated the product of thirty years assiduous and unremitting labour.

CLOCKS are of a much more ancient invention than WATCHES. The *former* were first made at the commencement of the fourteenth century. Before that period, time was measured by *hour glasses*, and by *wax tapers* marked with circular lines, at such distances as that the burning of the taper from mark to mark should distinguish the hours. By this method king Alfred regulated his time. At some time near 1322, the first clock ever used in England was set up in Palace Yard at Westminster, for the benefit of the courts of law. The clock-house which contained it remained till the year 1715.

About the year 1325, Peter Lightfoot, a monk of Glastonbury, constructed the famous clock which for more than two hundred years afterwards was the pride of that renowned abbey, and which is now equally admired in its present situation, in Wells Cathedral. It denotes the hours, the changes of the moon, the solar, lunar, and other astronomical motions; it tolls the hours on the great bell in one of the towers of the cathedral, whilst the quarters are struck by two automata, representing armed knights, on two small bells, on the *outside* of the north wall of the edifice; and at the striking of each hour, eight armed knights on horseback come forth on the top of the clock, and pursue each other in a circular course. This famous piece of machinery was removed from Glastonbury abbey at the Reformation, and placed in its present station.

Although now more than 500 years old, its various complicated movements are perfect and regular.

In the year 1632, Charles I. incorporated the fraternity of *Clock-Makers* by the name of "The master, wardens, and society of the art of Clock-Makers of the city of London." It is a livery company, and is governed by a master, wardens, and twenty-eight assistants.

WATCHES were not much known before the reign of Elizabeth. A watch was found upon the person of Guy Fawkes, on his seizure, which Perey had bought for him on the previous day, in order to calculate the necessary time for the burning of touch-wood.

REPEATING WATCHES were first invented in the reign of *Charles II.* about the year 1658. The honour of this invention is disputed, being claimed by the Dutch for their countryman *Huyghens*, and by the English for *Dr. Hooke*. A double balance watch was presented to king Charles II. with an inscription, purporting that "*Robt. Hooke* invented it, 1658, and *T. Tompion* made it, 1675." This new invention became so popular, that the Dauphin of France sent for two watches, and it is said that Charles himself presented one to Louis XIV. In 1698, the English had gained such reputation in the art of watch-making, that an act was passed to oblige the makers to put their names on their watches, lest others of less merit should be sold abroad as of English manufacture.



SPRING.

Ah! why, unfeeling WINTER! why
Still flags thy torpid wing!
Fly, melancholy season, fly,
And yield the year to SPRING.

J. MONTGOMERY.

OF all the seasons, SPRING is fraught with sensations the most delightful and unalloyed. The pleasure arising from its approach, progress, and completion, is supreme, yet indescribable. Its indications are doubly grateful to the sensitive heart, because they are placed in contrast to the unpleasant associations formed in the mind when contemplating the discomfort of the preceding season.

The dreariness and gloom of the wintry months—the

sterility and inactivity of nature—the inclemency of the atmosphere, combine to create feelings of privation and discontent: the enjoyment of domestic comforts does not satisfy the active disposition, which pants for the pleasures of seasonable exercise, and the privilege of roaming among the beauties of nature.

These circumstances and feelings engender in the human breast an ardent desire for the approach of Spring, when we may fearlessly participate in the privileges of the rest of animal kind; and the appearance of this interesting season is therefore hailed with delight proportionate to its welcome.

Spring is considered to commence on the 20th of March, when the sun appears to enter the constellation *Aries*, or the Ram, which is the zodiacal sign. Its duration is estimated to be ninety-three days.

In the early part of this season, the superabundant moisture which winter has left upon the earth is dried up by the fierce winds of March; and although at first the sharp east winds of that month often prevent the flowers which they have dried, from blowing, yet the refreshing showers, and more genial temperature of April, materially assist vegetation, and clothe the earth with freshness and beauty.

All nature rejoices at the return of Spring, because it is the harbinger and the cause of a general revivifying of her animal and vegetable components.

The earth is relieved of its oppressive load of snows and saturating vapours—its generative powers are refreshed and

invigorated—its operations re-commence with energy—and its inhabitants of every species and denomination joyously return to activity and seasonable exertion.

A modern fair authoress beautifully observes, that “ the young and joyous spirit of Spring sheds its sweet influence upon every thing: the streams sparkle and ripple in the noon-day sun, and the birds carol tipseyly their merriest ditties. It is surely the loveliest season of the year.”

How delightfully has the fair writer expressed the exhilarating joy of Nature on the return of her most welcome season!

In the Spring time (on the 28th of April, and five following days), the ancient Romans celebrated certain festivities, which they called *Ludi Florales*, or the *Floral Games*. These games were annually held in honour of *Flora*, the fabulous goddess of flowers, and of vegetation. At their celebration, the Romans prayed to the goddess for beneficent influences on the flowers, trees, grass, and other products of the earth, during the year. It was also customary among the Greeks to invoke festivity at the approach of Spring, accompanied with many ceremonies.

All nations have indeed been accustomed to hail the appearance of Spring with intense satisfaction and delight; since it is in fact the natural commencement of the year, (although astronomers have erroneously placed it as the third month), and the cheering restorer of Nature's beauty, after the devastation of the wintry storms.

Among others, the Germans commemorated its welcome arrival with great ceremony and display of allegorical

character. They denominated the festival *Der Sommersgewinn*, or *the acquisition of summer*. About thirty years since, the inhabitants of Eisenach, in Saxony, celebrated it in the following manner:—They divided themselves into two parties, one of which carried a figure of straw, shaped like a man, to represent *Winter*, out of the town, as if to banish him from their district; while the other party, being assembled at a distance from the town, and having a figure formed like a youth, which tipler called *Spring*, or, more vulgarly, *Summer*, bedecked it with cypress and flowering hawthorn, and marched with it with great solemnity, to meet their friends, the expellers of *Winter*. At the same time the rustics paraded the meads in processions, imploring the blessing of a fruitful summer, and gaily chaunting national ballads, which celebrated the delights of the genial seasons; after which, the merry crowds escorted their favourite figure in triumph home.

But time, which transforms all things, also effected alterations in this ceremonial. The personifications of the two seasons, which were before represented by inanimate figures, came to be performed by living persons. These actors, the one being attired as *Spring*, and the other as *Winter*, entertained the spectators with a mock encounter, wherein *Winter* was of course vanquished, and stripped of his emblematical array; and *Spring*, being proclaimed victorious, was triumphantly led, amidst the plaudits and rejoicings of the assembled crowds, into the town.

The day on which the Germans celebrated this festival,

they denominated *Der Todten Sonntag, the dead Sunday*; in allusion to the resemblance which the still repose of Winter allegorically bears to the sleep of death. Indeed, in a ballad which was in use on this occasion, occurs the following distich:

" Now we've vanquished *Death*,
 And Summer's return insured,
 Were *Death* still unsubdued,
 Ho has ach had we endur'd!"

But latterly this celebration, like many other customs of former times, has declined; and at present a mere shadow of the original festival is retained by the inhabitants of Eisenach. Yet, although these particular ceremonies have fallen into disuse, the gratitude of the people for the cheering return of Spring is still evinced by mutual offerings of nosegays and evergreens, and other little emblems of the welcome season. The Rev. Mr. Hutton, in his *Book of Nature*, beautifully observes, "In the opening of Spring, and subsequent renovation of nature, how very sensibly is the human soul exhilarated by that sense of pleasure which inspires the birds with melody, and the whole creation with joy. In this season, when we contemplate the smiling scenes around, those secret overflowings of gladness are diffused over the soul, which compose what Milton expressively calls 'vernal delight,' and which is often denominated, with no less beauty and propriety, 'the smile of Nature.' What an exquisite sense of this does the virtuous philosopher experience! The creation, particularly in this

lovely season, is a perpetual feast to the mind of a good man. From all that he beholds, he receives instruction and delight. But when, to the delightful satisfaction which rural objects afford, we add an occasional attention to the studies of natural philosophy, our relish for the beauties of creation is quickened, and rendered not only pleasing to the imagination, but to the understanding; and it is an unquestionable truth, that the man who extends his inquiries into the works of nature, multiplies, in some degree, the inlets to happiness.

“With what a generous satisfaction too will humanity reflect on the restorative effects of Spring! The convalescents so lately wretched, so long oppressed by the heavy load of pain and languor, and disease, now feel as it were a new creation; and sweet are the cheering sensations, sweet the unwonted joys, that now recal them to the exertions of strength, and the happiness of health.”

The zodiacal sign *Aries*, or the *Ram*, which is entered by the sun on the 20th of March,* the commencing day of the *Vernal* or *Spring* season, is supposed by some authors to have been derived by the Greeks from the golden fleece brought by Jason from Colchis, about 1263 years before Christ; but it must be of considerably greater antiquity than that event, as it is found to have been used as a hieroglyphical character on ancient Egyptian monuments.

* This day is in fact the first day of the natural year, it being the commencement of the first season, and the period when the sun appears to enter the first of the twelve signs of the zodiac.

It is symbolical of the yearning of lambs, which always takes place in this season. History records that the inhabitants of the city of Thebes, in Egypt, slew a *ram* in honour of their fabulous god, Jupiter Ammon, who personifies the sun in the sign Aries, and who is represented on ancient coins and sculpture with the horns of a ram on his head.

The Hebrews, or Jews, sacrifice a *lamb* at the commencement of Spring, in commemoration of their deliverance from the Egyptian bondage. *Aries*, or the ram, was the ensign of *Gad*, one of their twelve princes, and leader of the tribe of Gad.

The ancients allegorically represented this first and most agreeable season by the figure of a young girl crowned with myrtles, having various flowers in one hand, and a garland of roses in the other, with some animals at play by her side.

Her youth represented the fruitful aptitude of the earth at this season, from which spring fruits, flowers, herbs and trees. The myrtle, the flowers, and the animals at play, are all emblematical of the natural appearances of Spring.

Spring was also represented as a youth with a coronet of flowers on his head, and a basket of flowers in his hand. *Ver* (*Spring*) was often depicted as infantile and tender; as *Æstas* (*Summer*) was young and sprightly; *Autumnus* (*Autumn*) mature and manly; and *Hyems* (*Winter*) old and decrepid.

HOWARD, THE PHILANTHROPIST.

OF all the foundations on which a superstructure of never-dying fame may be built, that laid by HOWARD must be one of the most pleasing in the sight of God, most gratifying on recollection, and most beneficial to the world.

The deeds of the hero may be useful to his country, his cause may be a just and righteous one, he may be humane in victory, careful to curb the licentiousness of war—yet, with all these alleviating circumstances, the foundation of his fame is laid in tears and blood.

The historian raises for himself an unperishable name, by recording the rise and fall of empires, the actions of heroes and legislators, and the progress or decay of learning and refinement, if he treat his subject in a masterly manner: but his motives for doing this are not always perfectly pure; he may have written to serve the purposes of party, for the sake of emolument, or to gratify vanity; his statements may be partial, his inferences drawn from wrong premises, or he may unintentionally mislead his readers, from not having access to authentic sources of information.

The poet, the painter, the architect, and a thousand others, eminent in some profession or art, may become the idols of the circle in which they move; their names may be handed down to posterity with *eclât**:—yet the foundation

* Lustre, splendour, acclamation, applause.

of their fame may not be laid in usefulness either to the bodies or souls of men, nor their motives for extraordinary exertion be unquestionably disinterested and pure.

But, to devote an affluent fortune to the purposes of benevolence—to visit dismal dungeons and the abodes of misery, with the design of bringing hardened wretches to repentance, and administering consolation to the contrite—to spend many anxious days, months, and years, in devising plans for the improvement of prisons and hospitals—to extend his benevolent attentions to foreign countries—to relinquish the comforts and enjoyments which his fortune might have commanded, and devote himself to voluntary hardships and dangerous contact with the abodes of infection—to start at no difficulties, and be deterred by no hazards from pursuing the path of the most disinterested philanthropy,—must surely raise HOWARD above the common benefactors of mankind, and give him a high rank among those who have sacrificed every thing on the altar of humanity.

The native place of this illustrious man is differently stated by different biographers; Enfield and Hackney having been named as candidates for this honour. But Lower Clapton is undoubtedly the village where he first saw the light, about the year 1727.

The father of HOWARD kept a carpet warehouse in Long Lane, Smithfield, but dying while his son was yet young, he was apprenticed by his guardians to a grocer. Not being fond of trade, and finding the business to which he had been destined too laborious for his weak constitu-

tion, he purchased his indentures and visited France and Italy.

On his return from this tour, he lodged at Stoke Newington, in the house of a widow lady, who nursed him with so much care and attention during a severe illness, that, though many years older than himself, he married her. The union proved a happy one, and he deplored her loss in 1755, with all the sincerity of undiminished affection.

The greater part of Lisbon* having been, a little before, destroyed by an earthquake, HOWARD set out to view the scene of devastation; but the vessel in which he embarked was taken by a French privateer, and the hardships he endured as a prisoner of war, first suggested the idea of attempting to ameliorate the condition of the captive.

But the time was not yet arrived for putting his plans into execution. Domestic life had still charms for him, and, on his return to England, he settled at Cardington, in Bedfordshire, occupying himself in relieving distress and poverty within the circle of the immediate vicinity.

In 1758, he again entered into the marriage state, his second wife being the daughter of Edward Leeds, esq. of Croxton, in Cambridgeshire. For some time after his nuptials he resided at a seat he had purchased in the New Forest, Hampshire, but returning to Cardington, he from thenceforth made it the place of his fixed abode.

Here, in the bosom of domestic enjoyment, he spent his time in promoting the comfort and happiness of all around him. He built a number of neat cottages, to which were

* The metropolis of Portugal.

attached considerable gardens, for the accommodation of his poor tenants and neighbours. He established a school, where children of both sexes were taught, at his expence, whatever was most likely to be useful to persons in their station. His charities likewise were extensive but unostentatious.

In his own family, order and regularity were eminently conspicuous, and while he exercised, in a prudent manner, the duties of hospitality to those he esteemed, he never admitted to his table the profligate, however distinguished for rank or riches. His principal relaxations from the multiplicity of duties to which he attended, were philosophical experiments, and ornamental gardening.

In 1765, his domestic happiness was irreparably injured by the loss of his beloved wife, who died in giving birth to their first child: but resignation to the will of Providence, the care of his son, attention to the various institutions he had formed, and the duties of sheriff, to which office he was appointed for Bedford, took off his attention in a great degree from his loss, and helped to tranquillize his mind.

Conscientious in every thing, he determined to fulfil the duties of this office with the most scrupulous exactness—he therefore visited the prisons within his jurisdiction, made diligent enquiries as to their state, their management, and their inmates, which discovered to him abuses and calamities of which before he had no idea.

These discoveries induced him to attempt a reform on a more extended scale, and for this purpose he visited nearly all the gaols in England. The result of his enquiries was

a large mass of important information, which he laid before parliament, in 1774, and received the thanks of the House of Commons.

The result of this information was, that two bills were passed, one "for the Relief of Acquitted Prisoners in the Matter of Fees;" the other "for Preserving the Health of the Prisoners."

That he might qualify himself to give advice for the improvement of prisons, he determined to visit the continent. He accordingly travelled through France, Flanders, Holland, Germany, and Switzerland, and visited the capitals of Denmark, Sweden, Russia, and Poland, and some cities in Spain and Portugal, for the sole purpose of acquiring information on this important subject.

On his return, in 1777, he published the result of his laborious researches, in a quarto volume, dedicated to the House of Commons: the work was so favourably received, and that House entered so warmly into his views, that at the request of its leading members he began a new tour in 1778.

In this journey he travelled through the Prussian and Austrian dominions, and the free cities of Germany, extended his tour to the farthest parts of Italy, made another visit to all the principal towns in the United Kingdoms of Great Britain and Ireland, and published the remarks he made in an Appendix to his former work.

In 1780, he continued his indefatigable labours on the continent, going over nearly the same ground as before; and to render the result of his travels as generally useful as

possible, he published an account of them, splendidly embellished with plates, but at a price which rendered the work of easy acquisition by almost every description of persons, and left him a considerable loser.

Wishing to extend his usefulness, he now commenced an examination of the state of hospitals. In his inspection of prisons he had exposed himself to the danger of infection from the contagious diseases generated in those abodes, from foul air, dirt, bad provisions, and want of exercise: but in this new pursuit the hazard was increased tenfold; yet it did not deter him from his benevolent purpose.

One of the most tremendous scourges with which the Almighty chastises nations, next engaged his attention, and, without hesitation or fear of the consequences, he inspected the principal lazarettos* in France and Italy, proceeded to Smyrna and Constantinople, and on arriving at Venice, in an infected ship, performed quarantine † in that city.

* Hospitals for the poor, and those afflicted with contagious distempers. In some places they are used for the performance of *quarantine*, in which case, all who are suspected to have come from places infected with the plague, are confined in them till the time of quarantine is expired.

† *Quarantine* is a period of purification which all ships must undergo, which are supposed to contain any pestilential infection, or to have come from any suspected place. The *time* of quarantine is generally six weeks, or forty days, during which space they are allowed no communication with the shore, or with other vessels, except for necessary provisions, which are conveyed to them with the greatest possible precaution. At the expiration of the term, if there is no appearance of infection, they are allowed to come into port, and land their lading.

From Venice he repaired to Vienna,* in 1786, where he had a private conference with the Emperor Joseph II.: then returning through Germany and Holland, he arrived safely in England, in 1787, where he was met with the melancholy intelligence, that his only son had become incurably insane.

On making another tour for the inspection of prisons, he made inquiries respecting certain abuses in the Protestant Charter Schools in Ireland, of which he had received some intimation on his former visit.

He now gave to the world the result of the last continental journey, under the title of "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague; together with farther Observations on some foreign Prisons and Hospitals, and additional Remarks on the present State of those in Great Britain and Ireland;" with a number of curious plates.

Not yet satisfied with the result of his labours, and determined to leave nothing undone which was in his power to accomplish for the amelioration of the condition of mankind, he determined to travel in Russia, Turkey, and other countries in the East. He was well aware of the dangers attending such an undertaking, but he trusted firmly in the protection of an all-wise Providence, which had already preserved him amidst dangers and difficulties.

But this journey was destined to terminate his useful labours. Proceeding through European Russia, to the shores of the Black Sea, he took up his abode for a time at

* The capital of Austria.

Cherson.* While here, he was requested to visit a lady who resided about twenty-four miles from that place, and was ill of a contagious disease.

On one of these visits which he made on horseback, the weather was cold and tempestuous, and the rain fell in torrents. Whether the fatigue of his journey and his wet clothes brought on a fever, or he received infection from the lady, who died soon after, is not known, but he became indisposed, and was quickly sensible that his end was approaching.

While in this situation he was visited by admiral Priestman, an English officer in the Russian service, to whom he communicated his opinion respecting his approaching dissolution, and his wishes as to the place of his burial, and the manner of his funeral, which he desired should be private and plain. "Death has no terrors for me," said he, "it is an event I always look to with cheerfulness, if not with pleasure."

A short time before his death, when nearly insensible to every thing around, a letter was brought him from England, which his servant read aloud; it informed him that his son's health was greatly improved, and that there was

* The capital of New Russia, in the government of Catharinen-slaf. It was built by Catharine II, Empress of Russia, and is situated on the North bank of the river Dnieper, 10 miles below the mouth of the Ingulec, and 50 miles East of Pezakow. Here Catharine intended to be crowned Queen of Taurica, and Empress of the East, but her design was not effected, and she contented herself with inscribing on one of the gates of the town, "*Through this gate lies the road to BYZANTIUM,*" (*Constantinople.*)

reason to hope he would recover from his present disorder. When he had concluded, Mr. HOWARD turned his head towards him, and said, "Is not this comfort for a dying father?"

He was buried near the village of Dauphigny, in the spot he had himself chosen, and a small brick pyramid was erected over his remains.

Thus fell the benevolent HOWARD under the stroke of death, January 20, 1790, at the age of 63. His whole life had been devoted to the service of his fellow-creatures, with a disinterestedness which proved the purity of his motives and the philanthropy of his disposition. By accustoming himself to the greatest regularity and temperance with respect to food and sleep, he was enabled, though of a feeble constitution, to endure the greatest hardships and privations without injury.

So sensible were the public in general of the meritorious nature of his services, that a subscription was proposed, and rapidly filled, for erecting a statue to his honour. This, however, he so strongly opposed, that the intention was relinquished during his life, but it has been since carried into effect, and the statue placed in St. Paul's Cathedral.

The following panegyric on this good man, by the celebrated Edmund Burke, will be, perhaps, as correct a summary of his character, as is necessary, after a recital of his principal patriotic actions.

"I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes

and hearts of mankind. He has visited all Europe; not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale for the curiosity of modern art; nor to collect medals, nor to collate manuscripts; but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, oppression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men, in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity; already the benefit of his labours is felt, more or less, in every country; I hope he will participate in his final reward, by seeing all its effects fully realized in his own. He will receive, not by retail, but by gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, but little room to merit by such acts of benevolence hereafter."

In person, Mr. Howard was rather below the middle size, his features were prominent and strongly marked, his eye was penetrating, and his manner lively and active. He accustomed himself to the strictest temperance, so that, when he travelled, which he usually did in his own chaise, in countries where this was practicable, he took with him some bread, a tea kettle, and some cups, the only provision, except a little milk, that he needed.

The great object which engrossed all his attention, namely, the doing good on an extensive scale to the wretched, gave him an appearance of unsociality of disposition, as he resolutely refused all intercourse with society, which would have occupied that time he had devoted to better purposes ; but to esteemed friends he behaved with the greatest hospitality and kindness, and his conduct to all, particularly to the ladies, was that of a finished gentleman.

HOWARD belonged to that denomination of Dissenters called Baptists, but his sentiments were liberal, and his conduct the same towards all denominations, if their religion was sincere, and their lives virtuous. Most justly has he been characterized as one of the noblest of the HOWARDS, and his exertions have been celebrated by the sublimest strains of poetry and eloquence.

With one specimen of the former, by Dr. Aikin, we shall close this article, hoping that Providence will raise many more such active instruments, to alleviate human misery, of which there is a vast mass still in existence.

“ HOWARD, thy task is done ! thy Master calls,
And summons thee from Cherson's distant walls.
Come, well approved ! my faithful servant, come !
No more a wanderer, seek thy destin'd home.
Long have I mark'd thee with o'er-ruling eye,
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and thro' snares to guide

My minister of good. I've sped thy way,
 And shot through dangerous glooms a leading ray,
 To cheer, by thee, with kind, unhop'd relief,
 My creatures lost and whelm'd in guilt and grief.
 I've led thee ardent on, thro' wondering climes,
 To combat human woes and human crimes.
 But 'tis enough; thy great commission's o'er,
 I prove thy faith, thy love, thy zeal no more:
 Nor droop, that far from country, kindred, friends,
 Thy life, to duty long devoted, ends:
 What boots it where the high reward is given,
 Or once the soul, triumphant, springs to heav'n!"

THE RATH, OR BURMESE STATE CARRIAGE.

It has been well observed, and history confirms the fact, that a too great extension of dominion weakens rather than strengthens the power of any nation. The Persian monarchy owes its ruin to its wealth and vast extent. The unwieldy empire left by Alexander, fell to pieces soon after his death, and the wide dominions of the Romans rendered it impossible to guard the frontiers from the incursions of the Barbarians.

It is probable that considerations of this kind would have inclined the East-India Company to restrain the career of conquest, and to limit their territories to a moderate compass, had not circumstances almost irresistibly impelled them to go forward. The establishment of

a foreign dominion in the bosom of India, excited the jealousy of the native princes, and induced them to embrace every opportunity of endeavouring to expel the intruders from their coasts.

These attempts, although successfully repelled, afforded no permanent security while these princes were permitted to retain their dominions, and to continue independent: fresh aggressions called forth fresh armaments, and it was found necessary at length to annex the territories of these troublesome sovereigns to those already acquired. Thus province was added to province, and British India grew to the extent which it now possesses.

When the fame and the successes of the British arms had insured peace in Hindostan, the Birmans, a people inhabiting a country to the east, began to assume a hostile position. Having in 1795 made an inroad into the British territories, under pretence of securing three criminals who had taken shelter there, and this breach of the law of nations having been unpunished, they probably construed this magnanimity into fear of their power.

Peace, however, was maintained, and an ambassador sent to the Birman court, until at length their insolence arose to such a pitch as to require chastisement, lest too great forbearance should encourage some of the native princes to rebel.

Had not this been absolutely necessary, war with the Birmans would have been highly impolitic. Of a totally different character from the Hindoos, the Birmans are active and warlike: their country, covered with forests and

jungle, affords them every facility for fighting in ambush,* which is their favourite method. and, when compelled to retreat, they carry off or destroy every thing that can be of service to the invader.

Such a contest therefore, doubtful as to the result, and sure to cost much blood and treasure, would have been carefully avoided, had not the national honour, and the safety of our East Indian territories, imperiously demanded it. Happily, British military skill and intrepidity have overcome all obstacles, taught the haughty enemy the danger of rousing the sleeping lion, and removed his position farther off, by depriving him of part of his territories.

One trophy of this eventful war is the Burmese state carriage, which was captured by colonel Miles, in August 1824, and was lately exhibited at the Egyptian Hall, Piccadilly. It is ornamented with above 20,000 jewels, and the whole cost of its construction is estimated at a lac of rupees,† or £12,500 sterling.

The whole of this superb carriage is thirteen feet and a half in length, six feet nine inches in breadth, and nineteen feet in height to the top of the Tee or spire, which is the emblem of sovereignty. The body is five feet seven inches by four feet six inches, and five feet eight inches high within. The wheels are of one uniform height, with the pokes richly silvered. The extremity of the pole is surmounted with the head and fore part of a dragon, finely gilt and ornamented.

The body of the carriage is composed of twelve pannels,

* Concealment, treacherously lying in wait.

† A *rupee* is an Indian coin, worth about 2s. 6d. English.

three on each face or front, and these are subdivided into small squares of transparent rhinoceros and buffalo horn, set in broad gilt frames, studded at every angle with raised silvered glass mirrors. Many other mirrors are so placed as to reflect in the most advantageous manner the different ornaments of the interior. The upper part of each face of the body is composed of glasses set in broad gilt frames, which slide up and down in the European fashion.

The body of this carriage is hung on springs of iron, which render it particularly easy and agreeable. The steps do not fold up, but are carried by an attendant. On a gilt bar in front of the carriage stand the figures of two Japanese peacocks, and behind are two others.

On the fore part of the frame, mounted on a silver pedestal, is the figure of a man in a kneeling posture, called the Tee bearer, richly dressed and adorned with jewels, and holding in his hand a golden wand, surmounted by a small tree: behind are two other figures, having their lower limbs curiously tattooed.

The roof is formed of seven stages, diminishing in the most elegant proportions, until they terminate in the Tee or small ornamented spire; the design and carving of the rich borders which embellish each stage are admirable, and they are studded with gems of extreme beauty and rarity.

The seat or throne for the inside is moveable, so that when audience is given, it can be taken out and used for the purpose. It is made of cane work richly gilt, has a velvet cushion, and the front is studded with a great variety of precious stones. Small statues of gods and of a lion, the bodies covered with gems, are in niches at each end of

the throne: their eyes are rubies, their ear-rings cornelian, and their hair the light feathers of the peacock.

Two artificial elephants are yoked to this carriage, and the whole is a fine specimen of barbaric splendor.

Although the Birmans have not been able to withstand the armies of England, and have been compelled to submit and yield up part of their territories, as a protection to the Indian frontier, it is not probable that any voluntary attempt will be made on our part to hold them in subjection: their national character would render them rebellious vassals, ever ready to revolt, and to recover their independence.

It is remarkable, that two nations, separated by a very narrow boundary, should differ so completely in character and disposition, as do the Birmans and Hindoos. The latter are in general mild, gentle, timid, and indolent; patient of injuries, and superstitious. The former are lively, brave, easily provoked, fond of war; skilful in many of the elegant arts, and possess a high opinion of themselves.

The present imperial family of Birmah are descended from a man named Alompia, of low extraction, who by his skill and valour rescued his country from the attacks of the people of Pegu,* and recovered Ava, the capital, which had fallen into their hands. By his bravery and constant successes he paved his way to the throne about 1754, which his descendants have occupied ever since.

* A very considerable kingdom of Asia, beyond the Ganges; about 350 miles in length from North to South; and of nearly the same breadth from West to East.



THE BRIDGE OF SIGHS AT VENICE.

PROVIDENCE appears to have designed for every thing in this sublunary* world a beginning, a maturity, and a decay. This is true, not only as it respects the natural productions of the earth, but likewise states and empires; some, whose foundations appeared, at one time, so firmly laid, that nothing seemed likely to shake them, have experienced the common lot---old age and decay have visited them, and they now survive only in name.

Venice† is a remarkable example of the soundness of this observation. Her beginning was indeed small, her progress rapid, her meridian splendor dazzling, but her sun

* Literally, *Under the moon.* † A maritime city of Austrian Italy.

of prosperity is setting, and she will probably soon become as insignificant as she has been powerful and glorious.

When Attila, with his savage followers the Huns, ravaged the north of Italy, numbers took refuge from the horrors of war among the islands and marshes of the Adriatic, and from this humble beginning rose the proud city of Venice, which for a time covered the sea with her fleets, engrossed the whole lucrative trade to the East Indies, and conquered and kept in subjection many important cities and towns on the main land.

Venice was formerly governed by an elective magistrate called the *Doge*, and by different councils of the nobles. These latter possessed the chief power, the *Doge* being little better than a pageant* of state, incapable of acting in matters of importance without their consent, and liable to have his most private concerns investigated, at the pleasure of the haughty aristocracy.

The inhabitants of Venice, in general, may be considered as having been mere slaves to these tyrants. No discussion of political matters was allowed; the measures of government they dared not call in question, and anonymous accusations were received, and acted upon, against the most respectable inhabitants of the republic.

An anecdote is related, which serves to show the despotic nature of the Venetian government in a strong light. An English gentleman one day entered into conversation with a Neapolitan, at one of the taverns of the city, and the discourse happening to turn on the Venetian government,

* A dumb show. Formerly any splendid exhibition or procession was called a *pageant*.

the Neapolitan greatly condemned, while the Englishman as warmly commended, some of its institutions.

In the middle of the night the Englishman was aroused by a loud knocking at the door of his hotel, and presently after the officers of justice entered his apartment, and commanded him to rise. As soon as he was dressed, a handkerchief was bound over his eyes, and he was put on board a gondola.*

After being rowed for some time, he was landed and led through long passages, until he reached a large hall, where his eyes were unbound, and he was desired to notice what he saw. The Neapolitan was suspended from a beam by the neck.

Shocked at the sight, he inquired its meaning, and was informed that he was thus punished for the free animadversions he had made on the Venetian government; and that, although the Englishman had refuted his arguments, the republic was displeased with him for entering on such a topic, as it needed no advocates, and commanded him to quit its territories in twenty-four hours on pain of death.

His eyes were again covered, and he was taken back to his hotel, where he lost no time in preparing for his departure, having no wish to remain in a city where political discussion was attended with such danger.

* A long and narrow flat-bottomed kind of boat, chiefly used at Venice, to navigate the canals which intersect that city. Passage boats of six and eight oars, used on other parts of the Italian coast, are also called *gondolas*.

Of the different tribunals of Venice, that of the state inquisition was the most terrific. It consisted of only three members, who were completely despotic in their proceedings, and had the power of deciding, without any appeal, on the life of any citizen belonging to the Venetian state, whatever might be his rank, the Doge himself not being excepted. They had keys to every apartment of his palace, and could thus penetrate into the very bed-chamber of the prince, open his cabinet, and ransack all his papers.

This dreadful state of things almost put an end to social intercourse, every man being fearful even of his most intimate friend ; yet amidst all the horrors occasioned by this tyranny, Venice flourished, wealth poured into her coffers, and her name was respected at home and abroad.

The palace of the State Inquisitors contained the prisons of that tribunal, terrible in themselves, and still more so from the tortures and severities exercised upon its inmates. State prisoners were confined in cells immediately under the leaden roof, where the excessive heat of the sun in summer, acting on the metal, occasioned them to be almost insupportable to their wretched inmates. No wonder then that the bridge across the canal *del Orfano*, represented in our engraving, which led to these horrid abodes, was denominated *Ponte de' Sospiri*, or "the Bridge of Sighs." Yet, probably, many of those who were led over it to execution, found it "a bridge of deliverance" from the more dreadful punishment of incarceration in that frightful prison.

Yet, terrible as such a government must have been, so great is the strength of our attachment to long-established forms and customs, that the Venetians, for a considerable time after their subjection to the Austrian dominion, regretted the exchange. Indeed, it had towards the latter days of the republic abated of its rigour, and suffered some of its powers to lie dormant.

Venice, though greatly fallen from its high estate, is still one of the most magnificent cities in Europe. Like Amsterdam,* the foundations of many of its principal edifices are built on piles driven into the ground, and the communications between the different parts of the city are carried on by means of canals, on which certain boats called *gondolas* ply, as hackney coaches do in the streets of London.

Among the principal buildings of Venice may be numbered the ducal palace, a vast and magnificent Gothic edifice, the arsenal,† large and commodious, the churches of St. Mark, St. Zeminiano, and the greater St. George: the Rialto, a bridge of one arch over the great canal, has been much admired, but its span is inferior to that of one of the arches of Waterloo Bridge, London.

The low and watery situation of Venice renders it unhealthy; it is therefore seldom the abode of foreigners: during its carnival, great numbers repair thither, but at other times few are to be met with. It still has considerable manufactories of plate glass, mirrors, scarlet cloth, wrought silk, embroidered articles, gold and silver stuffs, &c.

* In Holland.

† A depositary for military stores.



APRIL.

Is now the fourth month of the year, but before the time of Numa it was the second. It derives its name from the Latin word *Aperio*, to open; because in this month the surface of the earth is again opened to receive seeds and to produce vegetables, by the refreshing showers and mild sunshine which prevail; and because now also, the beauties of the woods and gardens open their buds and flowers. Our Saxon ancestors called April *Oster* or *Estermonath*, because in this month the feast of the Goddess *Eastre*, *Easter*, *Eoster* or *Oster*, who was supposed to be the guardian of the East wind, was celebrated. The name of Easter is still retained by us, to denote the feast of the paschal lamb, (or the passover), which was the last evening

meal of which our Saviour partook with his twelve Apostles, before his death. Thus this and several other sacred Christian anniversaries, still bear the ancient Pagan titles which our forefathers gave to other feasts in honour of false gods.

The Romans dedicated April to *Venus*, the goddess of beauty, the mother of love, the queen of laughter, the mistress of the graces; and many suppose that its Roman name *Aprilis* is derived from the Greek word *Aphrodite*, one of her numerous epithets; but this is improbable.

The principal festivals kept by the Romans in this month were---the *Cerealia*, or feast in honour of *Ceres*, the goddess of corn and of harvest, which commenced on the 19th day of the month, and lasted eight days; in this solemnity the chief actors were women:---the *Palilia*, or feast of *Pales*, goddess of shepherds, on the 21st:---the *Robigalia*, a feast of the goddess *Robigo*, or the god *Robigus*, who was supposed to preserve the corn and fruit from the blast and mildew, on the 25th:---and the *Floralia*, in honour of *Flora*, the goddess of flowers, which commenced on the 28th, and lasted six days. The 21st of April was also celebrated by them as the anniversary of the founding of the city of Rome.

The only fixed festivals of any note in our own calendar in April, are St. George's Day on the 23rd, in honour of St. George, an ancient Greek martyr, and pretended patron saint of England; and the feast of St. Mark the Evangelist, on the 25th, which is celebrated in the reformed church in commemoration of the benefits which the Chris-

tian religion has received from the exertions of this Apostle.

The other holy days which usually fall in April are moveable feasts, that is, they are dependant on Easter day, which falls on various days of the month. But the 1st of April is generally denominated "*All fools day*," from a silly custom which has long existed amongst children and the common people, of making fools of each other on that day. Of this day an account will be found in a separate article.

In this month the business of creation seems resumed :---

"Advancing Spring profusely spreads abroad
Flowers of all hues, with sweetest fragrance stored ;
Where'er she treads, love gladdens every plain,
Delight, on tiptoe, bears her lucid train ;
Sweet Hope, with conscious brow before her flies,
Anticipating wealth from summer skies."

Spring is indeed characterised as the season of the renovation of nature ; for then animals and vegetables, excited by the kindly influence of returning warmth, rouse from their wintry torpor, and prepare for active increase of their species. In this progress the vegetable tribes are the most forward. The fickleness of the days of April, the light clouds pouring out their refreshing showers, and then passing away to disclose the invigorating sunshine, are the cause of this sudden renewal of freshness and beauty.

The opening blossoms and flowers soon attract from

their winter retreats those innumerable insects which exist upon their juices ; and as the rays of the sun become more potent, the various species of the feathered race find a friendly concealment in the large vegetables, trees, and shrubs, which now unfold their leaves. The singing of birds is now general, for the spring is a season of gladness, and it is not in want of an echo of the universal joy. The solitary cuckoo in this month first startles and pleases the rambler in the woods ; and that sweet warbler the nightingale re-appears ;

“Within the grove’s

Thick foliage perch’d, she pours her echoing voice,

Now deep, now clear, still varying the strain.”

This charming songster regularly visits England in the beginning of April, and leaves it in the month of August. But although the nightingale during that period is common in some parts of this country, yet it is never found in the northern parts of our island, and seldom visits the western counties of Devonshire and Cornwall. It is a solitary bird, never uniting in flocks as many of the smaller birds do, but hides itself in the thick bushes, and sings principally in the night. From this seeming melancholiness of disposition, the poet *Milton* thus beautifully describes it :

“Sweet bird, that *shunn’st the noise of folly,*

Most musical, most melancholy ;

Thee, chantress, oft the woods among,

I woo to hear thy evening song.”

But the nightingale is in fact a cheerful bird; she sings by day as well as by night, and is usually the most talkative of all our singing birds.

Towards the end of this month the swallow tribe return to us; and the other birds of passage,---the martin, the swift, the black-cap, the redstart, and the yellow willow wren, either arrive with the swallow, or come soon after.

The meadows now begin to assume the most delightful and variegated appearance. The humble daisies are still bright, and the cowslip, the crowfoot, and the harebell, are sprinkled over the green turf. Those less favoured, but not less beautiful or curious flowers, the lady's smock, the wood-anemones, the dandelion, the wood sorrel, and the wild yellow tulip, are now also found in profusion.

Dry weather is still acceptable to the farmer, who occupies himself in sowing various kinds of grain, and seeds for fodder. The young corn and springing grass are, however, much benefitted by occasional showers.

In this month, it has been long a custom to take physic, and this custom is reasonable: for at this season the influence of spring is felt upon the animal frame as it is upon the vegetable, although in a less degree; and inflammatory diseases and eruptions of the skin show themselves, if the habit of the body be not moderated and well regulated. For those who are in good health, and wish to keep themselves so, the best spring physic is our grandmother's never-failing dose, sulphur and cream of tartar, although modern refinement is too apt to despise this vulgar but exceedingly useful tonic.

APRIL 1.—ALL FOOLS' DAY.

FOLLY has in all ages, and at all seasons, received, and while the world exists, doubtless will receive, the willing homage of numberless votaries. Her reign has been prosperous and uninterrupted from the remotest eras, and every nation and people have zealously added to the institutions in her honour. Nay, so universal is her sway, that every human individual has at some period of life, and in some degree, been subject to her dominion, and has paid voluntary tribute at her shrine. This has been, and ever will be, the case, while mankind are endowed with such passions and inclinations as they now possess; and, although the increasing influence of the spirit of wisdom may gradually destroy the most visible, the most glaring of the celebrations in her honour, although the diffusion of the light of knowledge may lay bare, and finally extirpate, those ridiculous customs among men, wherein she most conspicuously appears; yet it is morally impossible that her reign should cease upon earth, until the world itself shall "dissolve with fervent heat." MEN may become too enlightened to relish the follies wherein their ancestors delighted—but YOUTH must ever remain the natural votaries of the tinselled goddess, until reason is matured within them, and the fruitful tree of wisdom implanted in their minds. The gravity of age cannot be instilled into the young and tender—nor should it be: it is unnatural. Youth must have its full and appropriate season of light-hearted enjoy-

ment: its time of innocent merriment must be allowed; *la gaieté de cœur*, tempered with moderation, must be indulged in early years, lest the mental faculties, from too precocious and too rigid an exercise, like a bow kept tightly strung, be strained beyond their bent, and fail ere their natural period of decay. On this principle we advocate the continuance of childish customs and childish sports among *children*: but let them be confined to such. It is degrading to see those of mature age, those whose minds should delight in nobler things—engaging with eagerness and gratification in absurdities which can only be tolerated in the young, for whom they are naturally designed. This hint may be well applied to many, very many who annually display the folly of their little minds in practising the silly custom of *All Fool's Day*. In the opinion of sensible persons, it is to *them* that the designation of the day undoubtedly applies, far more appropriately than to the simple objects of their abortive wit. With children the case is otherwise: they have a right to enjoy the fun arising from the indulgence of a childish joke: but, as it is well to blend instruction with their amusements, and as from the most trivial matter information may be drawn, we subjoin, for their perusal, a brief notice of the customs of the *First of April*.

The primary origin of this annual folly is lost in obscurity: its establishment in our own country is by many supposed to have been derived from the French, who term the dupes of the day *Poissons d'Avril*, (*April Fish*,) meaning thereby, literally, silly mackarel, for suffering

themselves, like those fish, to be caught in this month; but as with us mackarel are not in season in April, we have substituted the more appropriate word "*fools*" for "*fish*."

The custom of making April fools prevails generally throughout the continent, and is observed by young and old: even the Swedes practise it. In Scotland the usage is principally exercised by sending some silly person from place to place with a letter which contains only these two lines:—

"On the first day of April
Hunt the *gowk* another mile."

Accordingly the person who receives the letter instantly re-closes it, addresses it to another at a considerable distance, and dispatches the simple bearer on his fruitless and still increasing errand; and thus he is sent mile after mile, until he discovers the trick which has been put upon him. This is termed "hunting the *gowk*," and the bearer of the "fools' errand," is called an "April *gowk*." The Scotch word *gowk*, and the old English *geck*, both of which signify a *simpleton*, a *foolish person*, *one easily imposed upon*, are derived from the Saxon *geac*, a *cuckoo*, and are thus metaphorically applied, because that bird is considered one of the silliest of the feathered race.

It seems that the fool-making custom is not confined to Europe, and from the analogy between the European and Asiatic usage, a curious speculation might be indulged as to

the antiquity, origin, and universality of the practice. The *Hindoos*,* in their festival called *Huli*, observe a general holiday on the 31st of March, and on that occasion they divert themselves by sending persons on fruitless errands, and expeditions which are sure to end in disappointment, when they enjoy a laugh at the expence of their dupes.

In Provence† the First of April is still further marked, by a custom, which is observed universally by rich and poor, of having a sort of *peas*, peculiar to the country, called *pois chiches*, for dinner. They are dressed in a variety of modes, according to fancy, and the circumstances of the parties.

The Romans, on this day, abstained from pleading causes in the courts of law; and the Roman ladies performed ablutions under myrtle trees, crowned themselves with the leaves of myrtle, and offered sacrifices to Venus.

The above are brief, but not uninteresting notices, of a few of the usages of other nations on *All Fools' Day*. The common practice of the young, and of the silly among those of mature age, on this day, in our own country, requires no description. In allusion to some of the practices above recorded, the following shrewd, though doggrel, lines of Poor Robin, in his Almanac of 1760, may well serve to corroborate a suggestion which we ventured in our introductory remarks:

* The Natives of East India.

† A province or department of France.

“ But 'tis a thing to be disputed,
Which is the greatest fool reputed, -
The man that innocently went,
Or he that him designedly sent ?”

AUTOMATA AND ANDROIDES.

MAN is an imitative animal, and aspires to accomplish things which at first appear almost impossible. Not content with forming the image of animals in wood and stone, of representing both inanimate and animated nature with the correctness of truth, and in all its proper lights, shades, and colours, he has aspired to imitate the actions of both rational and irrational creatures, and, in many instances, with astonishing success.

Yet every effort of this kind, however admirably executed, ought to humble man in his own estimation, and exalt the Deity; for the most admirable productions of man's ingenuity fall infinitely short of the meanest of those of the God of Nature. How greatly does the mechanism of the most ingenious machine ever invented, suffer in comparison with the vilest worm that crawls the earth, if we examine the structure and the performances of each with a philosophic eye!

But while we thus depreciate the performances of men, as compared with those of the Creator, taken abstractedly

they evince the vast superiority of man over every other part of the creation. What animal, besides man, however extraordinary his display of instinctive wisdom may be, ever attempted to produce a representation of any thing that existed around him,—much less to imitate not only the figure, but the actions of his own or any other species?

Machines which move by the help of wheels, levers, pulleys, &c. without any external impulse, are called by the general name of AUTOMATA; but the appellation is more particularly applied to the figures of animals which, by internal and concealed mechanism, perform many of the functions of living beings, in an easy and natural manner. Figures of this kind, which resemble human beings, are denominated ANDROIDES.

The construction of AUTOMATA is of very early origin. Archytes of Tarentum,* who lived 400 years before Christ, made a wooden pigeon, that, when its internal machinery was set in motion, performed various excursive flights. Dædalus † is said to have constructed ANDROIDES, or statues, that would walk; and though this is generally treated as a fiction, it is perhaps improperly so, as it is probable that we are apt to under-rate the mechanical knowledge of the ancients. There is little doubt that the

* A sea-port town of the kingdom of Naples, in Italy. It is now called *Taranto*.

† An Athenian, who invented the *sails of ships*, the *wedge*, and many other mechanical instruments. He was the most ingenious artist of his time. He lived 1400 years before the Christian era.— See the notes to the article on *Air-balloons*.

idea of the golden statues, said by the poets to have been made by Vulcan,* capable of walking, and even of assisting him in his labours, was suggested by some ingenious piece of mechanism of this kind.

Of modern *Automata*, perhaps the *duck* of M. Vaucanson has never been surpassed: it could with difficulty be distinguished from a living one; for, not only were its form and appearance exactly correct, but it ate and drank, and its food underwent a process in the stomach resembling that of digestion. Its manner of eating exactly imitated that of the living one, and it muddled the water with its bill in the most natural manner.

M. le Droz, a German, executed some very curious pieces of mechanism, one of which was a clock, presented to his Spanish majesty, that had, besides other curiosities, a sheep that bleated like the natural one, and a dog watching a basket of fruit. If any one touched the basket, the dog showed his teeth and barked; and if it was actually taken away, he never ceased barking until it was restored.

The writer of this article once saw a pair of artificial canaries, in superb cages, which had been captured in a French ship: these birds were not only exactly in external appearance like living ones, but hopped from perch to perch, fluttered their wings, and poured forth their songs with the most natural motions of the bill and throat.

The ANDROIDES are, however, as much superior to the

* The fabulous God of subterranean fire and metals, son of Jupiter and Juno, and husband to Venus, the goddess of beauty.

other *Automata*, as the actions of men are superior to those of irrational animals. Indeed, some of them perform feats which would be incredible, were they not too well attested to be doubted.

When Louis XIV. was a child, M. Camus constructed for his amusement a wonderful toy: it was a small coach, drawn by two horses, in which was a lady, with a coachman on the box, and a footman and page behind. When placed on a table made purposely for its exhibition, the coachman smacked his whip, and the horses set off, moving their legs in a natural manner.

When the carriage reached the edge of the table, it turned at a right angle,* and proceeded along that edge. On arriving opposite where the young king was seated, it stopped, and the page getting down opened the door: the lady then alighted, having in her hand a petition, which she presented with a curtsy.

After waiting some time she again curtsied, and re-entered the carriage: the page then resumed his place, the coachman whipped his horses, which began to move, and the footman, running after the carriage, jumped up behind it.

M. Vaucanson, the maker of the artificial duck, constructed likewise the figure of a man, which performed several tunes with great precision on the German flute.

* In geometry a right angle is formed by the meeting of a perpendicular and horizontal line; therefore to *turn at a right angle* is to turn *sharply*, so as to describe the corner formed by the meeting of a square.

To estimate the difficulty of constructing this machine, we must recollect the necessity there is of the lips being more or less compressed, to produce the high and low notes: this, with the complicated motion of the fingers, required to form a tune, makes the performance truly wonderful.

M. de Kempelen, a gentleman of Presburgh, in Hungary, carried the art still farther, for he gave to his figure the appearance of thought and reasoning. He constructed an *Automaton*, which, by means that have never been explained, played at chess with such skill as to gain the victory over almost every antagonist.

This figure was as large as life, in a Turkish dress, sitting at a table of a peculiar construction. The *Androides* leaned its right arm on the table, and in its left hand held a pipe: with this hand it played, after the pipe was removed. Before it, on the table, was a chess board of 18 inches square; and inclosed beneath the table were the wheels, levers, &c. by which the motions were produced. The body of the image was likewise full of similar wheels and levers, all of which were publicly displayed.

When the curiosity of the company was satisfied with a sight of the mechanism, every thing was shut up, and the figure was prepared to play. It took the first move, and at every motion the wheels were heard. Before displacing a piece it moved its head, and seemed to be surveying the board. When it checked the queen it shook its head twice, and thrice on giving check to the king.

When its adversary made a false move it likewise shook its head, and strictly enforcing the rules of the game

replaced the piece on the square from whence it was taken, and made its own move. This figure was seen and examined by many scientific men and chess-players at Petersburg, Vienna, Paris, and London, yet the secret by which it was managed was never discovered.

It is probable that the numerous wheels and levers inclosed in the table and in the body of the automaton, were not all necessary to the performance of the motions, but that they were placed there to amuse the curious, and prevent their too narrowly examining the interior: this conjecture is strengthened by the observation of M. de Kempelen himself, who described it as "*une bagatelle qui n'est pas sans merite du coté du mecanisme; mais les effets n'en paroissent si merveilleux que par la hardiesse de l'idée et par l'heureux choix des moyens employés pour faire illusion.*" "A trifle which is not without merit on the score of mechanism; but the effects appear so marvellous only in consequence of the boldness of the idea, and of the happy choice of the means employed to produce the illusion."

It is now well known that the movements of this figure did not depend on the mechanism alone, but that a little boy, concealed under the chess board, moved the arms according to signals given him by his master.

M. Maillardet, a Swiss artist, constructed the figure of a lady, which by internal mechanism played eighteen tunes on the piano-forte by the actual pressure of her fingers on the keys. It is true that her fingers touched the natural notes only, but the flats and sharps she played with her

feet, by means of pedals. So admirably is the illusion kept up, that, before commencing a tune the lady bows her head to the company; she then appears intent on the notes, her bosom heaves, and at a distance, no one, unless in the secret, would suspect that it was not a living being.

The same artist formed the figure of a magician, seated at the foot of a wall, with a long wand in one hand and a book in the other. Twenty enamelled counters, each inscribed with some question, are put into the hand of one of the company, who is desired to place one or more of them in a drawer, which shuts with a spring.

On this being done, the figure arises with a solemn air, bows his head, draws a circle or two with his hand, consults his book, and lifts it towards his face, as if for closer inspection. He then strikes with his wand on the wall above his head, when two folding doors open and display an appropriate answer.

His next Automaton was the writing boy; he is exhibited kneeling on one knee, and an attendant having furnished him with a pencil, and set paper before him, he executes drawings, and writes sentences in French and English very beautifully; the motions of the fingers, elbow, eyes, &c. appear extremely natural.

The whole of these *Androides* were some time since exhibited in the Haymarket, London, where they attracted the attention and admiration of the curious and scientific.



MAUSOLEUM AT AGRA.

It may not be improper to preface our remarks on this splendid edifice, consecrated to the memory of the illustrious dead, by observing, that magnificent tombs or temples erected over the remains of the departed great are denominated *Mausolea* from MAUSOLEUS, king of Caria,* in honour of whom, his queen ARTEMISIA built a tomb, which was reckoned one of the seven wonders of the world. No vestige of it now remains.

Almost all the architects of Europe confine themselves to the Greek, Roman, and Gothic styles, but the natives of Southern Asia have invented for themselves a style totally

* In Asia Minor.

different, and although it would not perhaps be consistent with true taste to adopt it in a climate so greatly the reverse of theirs, yet we cannot but admire some of those stately structures which the magnificent monarchs of the East have erected for various purposes.

The city of Agra, capital of the province of that name, which forms part of the British dominions in India, is of considerable extent, and has the river Jumna running through it. The situation is considered a healthy one, and the place was once magnificent, but great part of it is now in ruins.

The houses of Agra are lofty, consisting of several stories, and the streets are remarkably narrow: this is the case in most cities in hot climates, as thereby a brisk current of air and shade are obtained.

In June, the river Jumna at Agra is about half a mile broad, and is not fordable at any season. The Fort, in which is the Imperial Palace, is of great extent. But the most remarkable edifice in modern Agra, is the splendid Mausoleum called Tanje Mahal, erected by emperor Shah Jehan, for the celebrated Noor Jehan Begum, or Moomtaz i Zamanée, his favourite wife.

This noble pile stands on a terrace on the southern bank of the Jumna, and about three miles from the fort of Agra. It is composed entirely of white marble, and employed twenty thousand persons constantly for seventeen years in its erection. The ground plan is about 190 yards square, and it stands in a square enclosure paved with black and white marble, each side of which is 300 yards in length.

On gaining the terrace the eye of the spectator is confounded by the grandeur and beauty of the building before him; the lofty minarets,* and still more lofty dome, which latter rises to the height of two hundred and fifty feet, give it an air of inexpressible grandeur.

On descending to the details of the architecture, there is equal reason for admiration; the minarets are of exquisite proportion and beauty; each of them contains an interior staircase, by which there is an easy ascent to the three galleries that surround it. On the top of each is an open pavilion crowned with a dome.

In the centre of the four principal sides of the building are lofty pointed arches, of a shape peculiarly beautiful, and adorned with sculpture, so as greatly to resemble some that are met with in the celebrated cathedrals of Europe. Around the top and sides of these arches are texts from the Koran,† inlaid with black marble in Arabic characters. The beautiful manner in which these characters are executed, and the contrast occasioned by the black and white marble, produce a pleasing effect.

On each side of the principal arches, as well as on the smaller arches, are two stories of pointed arches with recesses, and a long balustrade in front; the spandrils‡ above the arches are enriched with flowers of various coloured stones inlaid, the heads of the arches within the recesses are ornamented in the same manner as those within the several

* Spires.

† The Mahometan Scriptures.

‡ *Spandrils* are the solid work on each haunch of an arch, to keep it from spreading.

arches running round. The interior of the building is lighted by windows formed of open fretwork, cut in slabs of marble.

From the centre of the Mausoleum rises the great dome, of a remarkably beautiful shape, swelling outwards from its cone in a graceful manner. On each of its four sides rises an octangular pavilion, crowned with a smaller dome, which, together with the height of the centre part of the building, conceal the niche or cone of the dome.

The grand hall in the centre of the building, which contains the royal tombs, is of an octagonal shape, and of large dimensions; the light admitted through the fretwork windows is just sufficient to produce that solemn gloom which seems to be congenial with the purpose to which it is appropriated; around the lower part of the wall is a rich ornament of flowers finely sculptured in alto relievo, in the marble with which it is built.

The tombs of the princess for whom this Mausoleum was built, and her husband Shah Jehan, are enclosed by a railing of white marble, most exquisitely adorned with flowers, in a kind of mosaic, formed of coloured stones. The tombs themselves are of white marble, inlaid in the same manner, but with greater care and elegance; some of the stones are jewels of great value, and the whole produces the effect of a fine painting.

Below the central hall is a vault, in which are two more tombs, greatly resembling those above, underneath which the bodies of Shah Jehan and his wife are really interred.

The ages and titles of the deceased are recorded in Arabic characters inlaid in black and white marble on the tombs.

A double gallery, connecting several smaller rooms, occupies the remaining space in the interior of the building.

This superb Mausoleum is said to have cost nearly a million sterling. A beautiful model of it has been exhibited in London, formed of ivory, which conveys a correct idea of one of the greatest architectural ornaments of British India.

How happy would it have been for mankind, had the mighty monarchs of the earth, instead of priding themselves on the extent of their devastations, and on the mass of misery they had occasioned in the world, appropriated part of their revenues to the improvement of the arts of peace! It would have rendered their names more permanently glorious, than the most brilliant victories, or the most extensive conquests.

THE PROVIDENCE OF GOD.

THERE is a PROVIDENCE, which controls all, presides over all, and takes care not only of the world in general, but of each individual in particular: nothing escapes his penetration; and GOD knows our most secret actions and intentions.—*Maintenon.*

There is no difference in person or condition before GOD, and his Providence watches equally over all mankind.—*Ibid.*



MAY.

Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flow'ry May, who from her green lap throws
The yellow cowslip, and the pale primrose.

Hail, bounteous May, thou dost inspire
Mirth, and youth, and warm desire ;
Woods and groves are of thy dressing,
Hill and dale both boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long.

MILTON.

MAY is generally considered the most delightful month of the whole year, and has long been a favourite theme with poets. The poetical praises of May were often sung by the ancient bards of Italy and other climes more south-

erly situated than our own, and our modern poets have followed them in the fashion, although their lavish praises are better suited to our month of *June*, whose temperature is more akin to the genial *May* of warmer climates.

May was dedicated by the Romans, as some authors say, to *Maia*, the *Bona Dea*, (the *good goddess*) that is, the *Earth*, who was also called *Rhea*, and *Ops* : or to *Maia* the mother of Mercury, who is supposed to be a different *Maia* from the one already mentioned. Others say that May was dedicated by Romulus to the senators and nobles of his city, who were called *Majores*, and that from thence the month was named.

The Saxons termed the pleasant month of May *Trimilki*, because in this month they began to milk their kine three times in the day.

The Romans offered sacrifices to *Bona Dea*, or *Maia*, on the first day of the month, but observed no other festivals of any importance.

The English Calendar commemorates the apostles *Saint Philip* and *Saint James the Less*, on the first of May; the *Feast of the Invention*, or *Finding* of the Cross, on the third; *St. John the Evangelist*, on the sixth; *St. Dunstan* on the nineteenth; *St. Austin*, or *Augustine*, who first converted the Anglo-Saxons, on the twenty-sixth; *Venerable Bede*, a pious and learned English monk, and author, on the twenty-seventh; and the *Restoration of King Charles II.* to the throne of his ancestors, on the twenty-ninth.

This month is remarkable for the profusion of verdure which it exhibits : the grass now springs up into strength

and thickness; while the butter-cups, with their rich glow of yellow, relieve the eye from the universal green of this time of luxuriance. Nature's carpet seems, indeed, now freshly laid, and nothing can be more pleasant than to press its velvet surface. The scenery of a May morning is, not unfrequently, as beautiful as can be conceived: a serene sky, a pure air, a refreshing fragrance arising from the face of the earth, and the sweet melody of the feathered songsters, combine to render it inexpressibly delightful, and to call forth a song of grateful adoration.

The latest species of summer birds of passage arrive in the beginning of this month. The *goat-sucker*, or fern owl now appears in the dusk of the evening, searching for prey, and uttering a dull discordant noise. The spotted *fly-catcher* builds in vines or sweet-briar, against the wall of a house, or on the end of a beam, and sometimes even close to a door, where people are often going out and in. It is the quietest and most familiar of all our summer birds; and returns to the same place of habitation from year to year. The *sedge-bird* now builds its nest among reeds and sedges, and sings incessantly during the breeding time. From its habit of imitating the notes of the sparrow, the skylark, and other birds, it is called the English *mock-bird*. Now is arrived the tedious time of incubation,* and birds are diligently employed in hatching and rearing their young.

Every thing in nature now flourishes and looks beautiful. The waving shoots of the young corn are scattered over the arable grounds, and glad the heart of the farmer, after his

* The act of sitting upon eggs to hatch them.

spring-time toil, with the hope of a favourable season of maturity. The *broom* gilds the commons and wastes with its yellow brightness. The hedges are covered with the beautiful and fragrant hawthorn, whose blossoms are called *May*, as in honour of the month: the horse-chesnut tree is white with abundant blossoms; and a variety of sparkling flowers about the banks supply the place of the April primrose and violet. In the fields, the orchis, the celandine, the blue bottle, and ragged robin, augment the store; in the gardens, the narcissus, the veronica, the early peony, the columbine, the lily of the valley, the purple rhododendron, the scarlet azalea, the monk's hood, and the oriental poppy, are either partially or abundantly in flower. Tulips also are now the principal care of the florist.

Towards the end of May the industrious bees come in swarms from their hives, to seek new abodes, and to gather the sweets of the garden and the field. Nothing can be more amusing than to watch the members of this industrious community in their rambles from flower to flower.

The traveller who passes the hedge-side in the evening dusk is now attracted by the light of the female glow-worm, who is seen about dry banks, woods and pastures, shedding a brilliant lustre amongst the green leaves of her retreat. This most singular quality calls the attention of man to the wonders of nature, far more forcibly than the multitudes of wonderful insects which fly around him at this hour.

“ When evening closes Nature's eye,
The glow-worm lights her little spark,
To captivate her favourite fly,
And tempt the rover through the dark.

Conducted by a sweeter star,
Than all that decks the fields above,
He fondly hastens from afar,
To soothe her solitude with love."

J. MONTGOMERY.

These beautiful lines refer to the opinion which is general among naturalists, that the splendour of the female glow-worm is given to her for the purpose of attracting the male. The male has never been observed to possess the shining quality.

On the evenings of May, when the glow-worm lights her little lamp, the nightingale sings, and the cuckoo is heard, who chants his single notes by night as well as by day.

The month of May is extremely dangerous to consumptive patients. They should therefore be particularly guarded from exposure to the evening air. Young people are apt to throw off their flannels and winter clothing on the warm days of this month: this is very improper, as it immediately gives rise to rheumatic disorders. Marshy grounds should now be avoided, as the vapours which arise from them often produce ague. Apoplexy shows itself in this month more frequently than at other periods of the year; because the change from winter to spring produces such a state in the animal frame, as greatly increases any tendency to fullness of blood. Where this tendency exists, therefore, medical aid should be immediately employed, and the veins relieved by bleeding or cupping; the bowels should also be carefully kept open.



POLAR EXPEDITIONS.

THE spirit of enterprize with which the Almighty has endowed the human mind, is not one of the least wonderful proofs of his wisdom and power. So strong is it in the breast of many men, that no dangers can appal, no difficulties discourage them from indulging it.

One of the greatest objects of curiosity, and that which opposes some of the most serious difficulties to its gratification, is the exploring the Polar regions. These have hitherto baffled all the efforts of man: he has traversed burning deserts, he has crossed mountains covered with everlasting snow, but he has never yet set his foot on that *terra incognita*,* if there be indeed such a land, which surrounds the Poles.

* Unknown land.

Adventurers had penetrated northwards as far as the coast of Greenland,* at a very early period, and a settlement was formed on it, but all concerned appear to have perished, as no discovery has been made of it since, nor any account of it gathered from the natives by subsequent voyagers.

Almost all European nations have sent out ships to make discoveries in the Arctic regions,† some of which miserably perished, while others returned without having accomplished the object of their expedition. Of the English adventurers, sir Hugh Willoughby perished, with a crew of seventy men; while Richard Chancellor was fortunate enough to penetrate to Archangel,‡ in the White Sea, and thus opened a lucrative trade with Russia.

It would render this article of tedious length, were we to mention all the enterprising seamen that have attempted to explore this inclement region: but Hudson and Baffin must not be forgotten, who have given names to bays in a high northern latitude.

The commercial character of the English nation, as well as its laudable desire to promote the cause of science,

* The north-east portion of the continent of North America.

† Regions within the limits of the Arctic circle. The word *arctic*, is an epithet given in astronomy and geography, to the north pole, from its vicinity to the constellation of stars called ARCTOS, or *the little bear*. The *Arctic circle* comprises that part of the earth which extends from the north pole to the distance of $33^{\circ} 30'$ around it. See *Pinnock's Astronomy, and Grammar of Geography*.

‡ A city of Russia, situated on the east side of the river Dwina, about six miles from the White Sea.

induced the government of Great Britain to fit out two expeditions in 1818; one for the purpose of proceeding directly north, the other for exploring the passage up Davis's Strait, and the direction of the American coast.

As the former expedition produced no important result, and that under Capt. Ross wholly failed in its object, nothing more need be said of them, than that they encountered difficulties, and experienced dangers, particularly from the collision of vast islands of ice, which nothing under Providence but great skill, astonishing presence of mind, and the precautions that had been taken to render the ships particularly strong, could have enabled them to escape.

Not satisfied with the result of these expeditions, government fitted out another, in the next year, and placed it under the command of Lieutenant Parry, who in Captain Ross's voyage had been master of the *Alexander*. The ships appointed for this service were, the *Hecla* of 400 tons, and the *Griper*, a gun brig, much smaller.

These vessels sailed from the Nore May 11, 1819, stored with every thing necessary for the health and comfort of the crews, and that would enable them to pass the winter in these dreary regions, should circumstances render such a measure advisable.

The difficulties encountered in this expedition were such as nothing but the most consummate skill and the most determined courage and perseverance could overcome. Sometimes the vessels were squeezed with such violence between large mountains of floating ice, that they were

completely lifted out of the water ; and had it not been for the huge beams of timber with which every part of the ships was strengthened, their sides would have been crushed together.

Sometimes they were inclosed on every side, as far as the eye could reach, with fields of ice of great thickness, and were obliged, with incredible labour, to cut a passage for the vessels with saws. Sometimes the crew were nearly blinded with such storms of snow, as in our latitude we can have no idea of. Yet still they persevered as long as perseverance was practicable.

One remarkable phenomenon* observed in this voyage was, that, after passing a certain latitude, the magnetic power of the needle ceased, and the compass became perfectly useless; by which it was ascertained' that the magnetic pole, and the pole of the world, do not coincide.

After proceeding so far on their voyage as to become entitled to the smaller reward of £5,000, and to ascertain that the sea was open far beyond the place where Captain Ross imagined it to terminate, Captain Parry found it impracticable to advance farther that year the ships therefore returned to a secure harbour, where they remained during the winter, and contrived to pass several dreary months in tolerable comfort. The crew were entertained with dramatic performances ; a paper was got up every week, called "The North Georgia Gazette and Winter Chronicle,"

* An extraordinary appearance in the works of Nature. (Plural)
Phenomena.

for the amusement of the officers ; and every thing was conducted in the best possible manner.

On the 1st of August the attempt to proceed to the north-west was renewed ; but after a fortnight's most dangerous navigation, in which the destruction of both the ships appeared at times inevitable, the ice was found to be impenetrable, and Captain Parry resolved to abandon the enterprize. On their way back they had some intercourse with a party of Esquimaux,* and encountered a terrible storm ; but at length they arrived safely in an English port.

Among the phenomena observed in these frozen regions, the distance at which sounds might be heard in the open air was almost incredible. A conversation carried on in a common voice might be distinctly heard at the distance of a mile ; and Capt. Parry says, that he heard a man singing, who was much farther off. The otherwise deathlike silence all around, and the stillness of the air, may in great measure account for this phenomenon.

The Esquimaux Indians seen in this voyage were short of stature, and very swarthy : the females measured, when full grown, from four feet ten to four feet eleven inches : their features were regular, their complexions clear ; their eyes small, black, and piercing ; their teeth beautifully white and even ; and, on the whole, there was a pleasing expression in the countenance of some of them, agreeable even to the taste of an European : their hair was long,

* A race of Indians who inhabit the northernmost parts of America.

black, and coarse, and hung carelessly on their shoulders. The married women were tattooed in the face, or marked with ornamental lines formed in the skin by a pointed instrument.

The men wear a jacket made of seal skin, to which is attached a hood to be occasionally drawn over the head as a covering from the inclemency of the weather. Breeches and boots of the same material completed the dress; that of the women differed but little, but it was worn without much regard to decency.

The Esquimaux frequently eat their meat raw, but it is sometimes cooked, and they appear to have made greater progress in the culinary* art, than the South Sea islanders had, when first discovered, as they have vessels that will bear the fire, and consequently have boiled as well as roasted flesh; they eat almost every kind indiscriminately, even that of the wolf being acceptable.

These people are very expert in the management of their canoes, which, considering the tools with which they work, are admirably constructed of whalebone covered with skins; they are amazingly light, and in these frail vessels the Esquimaux venture out to sea, and with a spear or rude bow and arrows, obtain both fish and fowl. Their knives, made of stone with a bone handle, are shaped like those used by saddlers and cheesemongers, the cutting part being semicircular, and they use them with great dexterity.

* Anything relating to the kitchen and cooking is termed *culinary*.

The Esquimaux entertain some idea of the existence of disembodied spirits, and of a future state, and certain artful persons among them, called *angekohs*, or conjurors, impose upon their superstitious fears, and maintain such an ascendancy over them, as to be implicitly obeyed, and amply rewarded for their incantations.*

The reality of a North-West passage having been rather confirmed than disproved by the voyage of Captain Parry, it was determined to fit out another expedition under the same commander. Accordingly, Captain Parry, in the *Fury*, and Captain Liddon, in the *Hecla*, sailed May 10, 1821, from the *Nore*, and proceeded prosperously through Hudson's Straits; after exploring the West, towards Repulse Bay, they wintered at a small island in longitude $82^{\circ} 53'$ W. and latitude $66^{\circ} 11'$ N. Here they laid up the ships, securely covered them with a roof, and took every proper precaution to guard against the severity of the approaching season. The monotony of their lives they endeavoured to vary by such employments and amusements as tended to promote health and cheerfulness amongst the crews. As the cold was sometimes intense, the sailors were strictly enjoined to look frequently into each other's faces, and if any livid spot appeared, instantly to apply friction to the part affected, which never failed to restore the circulation and remove the danger.

Whilst thus situated, these active navigators had an opportunity of witnessing the erection of the Esquimaux winter habitations, which are formed of snow. The space

* Enchantments, charms, conjurations.

to be occupied by the hut was first marked out, and the snow which covered it was cut into slabs, three feet long, six inches wide, and about two feet thick; these were sufficiently frozen to be removed entire, and to be piled on each other like hewn stone, in a circular form, their angles* being rounded off, and the walls a little inclined inward, so as to form a dome, which was closed on the top by cutting the slabs in the shape of a wedge; the last aperture was stopped by a conical† piece, and every crevice was filled up by loose snow thrown on it.

Within this curious structure a bed place was formed of frozen snow, on which was placed a layer of pine branches, and a pillar of snow was erected at each end of the bed, on which a lamp was placed. A porch was built before the entrance, and a square aperture, filled with a piece of clear ice, formed the window.

A house thus constructed, presented a piece of architecture of inimitable beauty; the elegance of its form, and the delicate nature of the materials, viewed in the softened light, transmitted through such a medium, were indescribable. Unhappily, the filthiness that reigned within, and the stench produced in consequence, dissolved the charm, or a spectator might have imagined himself in a celestial abode, rather than in the hut of a savage.

The Esquimaux travel in sledges made of bone, and drawn by dogs, which are a strong and hardy race, and travel with considerable speed. Eight of them will draw a

* Corners.

† Shaped like a sugar loaf.

sledge, containing three or four persons, at the rate of five miles an hour with ease. They are used likewise in hunting the great white bear, which they seize by his long shaggy hair, and worry and detain, till their masters come up and dispatch him with their spears. In these conflicts some are killed, and others maimed by their powerful adversary.

Twelve or fourteen of these dogs were brought away by the ships; they are exceedingly fierce, and greatly resemble wolves; never bark, but snarl, growl, and howl in a savage manner; several died on the passage in consequence of the heat.

But though these dogs resemble wolves, the real wolves of the country are much more ferocious; they hunt in packs, and the dogs often fall victims to their rapacity; thirteen, attracted by the scent of the provisions, came prowling round the vessels, and daringly carried off whatever came in their way; they were all, however, destroyed, and the Esquimaux feasted on the disgusting booty.

On the second of July, 1822, the ships again proceeded to sea, steering northward or north-westward, and in their passage were in great danger several times from the pressure of immense masses of ice. But all the exertions of the commander could not enable them to reach a higher latitude in this direction than $69^{\circ} 40'$, so that the ships passed a second winter in these inclement regions.

Finding no encouragement to proceed in the enterprize, Captain Parry determined to return home on the breaking up of the ice, which he accordingly did, and the ships arrived in an English port October 16, 1823, after having

experienced great dangers, and been given up for lost by their countrymen at home.

Although a passage has not yet been discovered from the Atlantic into the Pacific by a northerly course, and no navigator has as yet reached the Pole, well informed men still consider both objects practicable, and that the sea around the North Pole is open and free from ice. The failure of a few expeditions, therefore, should not discourage so great and opulent a nation as the English from the farther prosecution of the attempt. Science will be benefitted by it, if no other advantage be obtained, and the sacrifice of a little money should not be put in competition with the advancement of science.

But it is not impossible that advantages, in a commercial point of view, may result, of which, at present, we can form no idea. The chemist that first discovered the nature of gases, never dreamed that whole cities would be enlightened by the brilliant flame of one of them: and he that first made experiments on the force of steam, entertained not an idea of the vast results, which time would produce in this branch of his art.

ENVY.

ENVY is a malignant enchanter, who, when benignant genii have scattered flowers in profusion over the path of the traveller, waves his evil rod, and converts the scene of fertility into a desert.



THE VOLUNTARY AVENGER.

ALTHOUGH the investigator of the phenomena of Nature cannot but acknowledge that nothing is made in vain, and that partial evil is conducive to the general good; the inhabitants of our happy isle have reason to congratulate themselves that their flocks are not liable to be the prey of ravenous beasts—that their fields are never desolated by swarms of *locusts**—and that their villages and cottages are never overwhelmed by the tremendous *avalanche*†—

* See the Article on *Locusts*.

† *Avalanches* are prodigious concretions of snow and ice, which accumulate on high mountains, and frequently roll down on the valleys below, where they cause great destruction. Sometimes they are even 200 feet in diameter, being fragments of the ice-rocks which break by their own weight from the tops of the precipices.

or their loftiest buildings thrown to the ground by an earthquake.

We frequently hear of the ravages committed by wolves, in the winter season, when, urged by hunger, they congregate in great numbers, and approach the habitations of men: but perhaps it is not possible to read a more affecting narrative than that which is related of a mother, who, from the fear of personal suffering and death, could forget the fond ties that bound her to her offspring, and sacrifice even the infant at her breast to save her own life! Such instances, we believe, are rare.

In countries infested by wild beasts, the march of armies is usually attended by great numbers, who prey on the bodies of those slaughtered in battle, or on the beasts of burden that die from fatigue, or other causes, on the way.

When the Russian army under the command of General Buxhovden, was returning from the conquest of Finland,* great numbers of ferocious wolves followed the troops, to feed on the carcasses of such baggage horses as died, or to seize and carry off any stragglers that separated themselves from the main body.

These creatures still continued to infest the countries through which the army had passed, long after the cause of their coming was removed. Many travellers were devoured by them, and no prudent persons ventured alone and unarmed to traverse those inhospitable wilds.

* See Pinnock's "*Grammar of Modern Geography.*"

The province of Esthonia* was particularly visited by this calamity: several regiments had directed their march that way, and the numerous unwelcome visitants which they had introduced, continued to prowl about the roads and forests, and occasionally to commit depredations on the live stock of the peasantry, to a serious degree.

Yet in spite of these dangers, an Esthonian country-woman resolved to visit a relation at a distance, and actually set out in a light sledge drawn by one horse without any protection, and with three children, one of whom was at the breast.

Had there been no other obstacle than the severity of the weather, and the depth of the snow, it would have been a rash undertaking, thus accompanied; but when to the dangers of the road were added the probability of a visit from ravenous beasts, the attempt was little short of madness.

A narrow path, sufficient to admit the passage of the sledge, was well beaten; but the least deviation on either side would probably have overwhelmed them in the vast drifts of snow that were heaped up on each side.

For some time every thing went well: nothing occurred to alarm the travellers; but soon the road led along by the

+ *Esthonia*, or *Revel*, is a province of the Russian empire, lying on the East of the Baltic Sea. It is bounded on the North by the Gulf of Finland, on the East by Ingria, and on the South by Livonia. This province was long an object of fierce contention between the Russians, Poles, and Swedes, to the latter of whom it was allotted at the peace of Oliva, in 1660; but in 1710 it was subdued by Peter the Great, and finally ceded to Russia in 1721.

side of a vast pine forest, and it was not long ere the unhappy woman, fancying she heard a suspicious noise behind her, looked back, and beheld with alarm and horror a troop of wolves approaching with considerable rapidity.

Shocked at the sight, she urged on her horse to its utmost speed, and the poor animal seemed as eager as herself to escape the deadly enemies he perceived behind him. But flight was vain; soon two or three of the strongest and most ravenous appeared at the side of the sledge, and seemed preparing to attack the horse.

The loss of this animal would have sealed the destruction of all. To its speed alone she trusted for deliverance from this dreadful danger, and she felt that some expedient must be adopted to divert the attention of these monsters.

Maternal affection is said to be one of the strongest feelings that inhabit the human breast; yet the approach of death in the most horrid form seemed to have extinguished it in this unhappy woman's mind. She seized her second child, which was of an infirm and sickly constitution, and had never been a favourite with her, and almost unconscious of what she was doing, and unmoved by its piercing cries, threw the innocent victim to the savage brutes, who instantly tore it in pieces.

But the respite this afforded was short: scarcely had the last cry of her murdered infant sounded in her ear, than she heard the hellish troop again pursuing and rapidly approaching the sledge. Her little boy, four years of age, terrified at the fate of his brother, alarmed by the howling of the monsters that were coming on in full cry, and sus-

pecting, from his mother's agonised looks, that he would be the next victim to their rage, crept close to her knee, and pleaded hard for his life: "Dear mother, I am good; am I not? You will not throw me into the snow, as you did the bawler."

The pressing danger renders her deaf to his entreaties: the ravenous jaws of the wolves are opened to seize her last hope: at all hazards this must be prevented, and the youthful pleader is sacrificed for that purpose.

With frantic eagerness she now lashes on the almost exhausted horse, with a faint hope that she shall yet save one of her beloved babes. The gloomy forest still lay extended before her: no sign of human habitation appeared; yet still she pressed her infant to her beating heart, anxious to preserve this last relie of her little family.

On a sudden two rough paws are laid on her shoulders from behind, and the open bloody jaws of an enormous wolf hang over her head. This furious beast had outstripped its companions, and, making a leap at the sledge, had partly missed its aim; and being dragged along with it, could not find a resting place for its hind legs, to enable it to make a second attempt.

The weight of the body of the monster draws the woman backward: her arms rise with her child; half torn from her, half abandoned, it becomes the prey of the ravenous animal, which hastily carries it off into the forest. The woman herself, stupified by the mingled emotions of fear and grief, drops the reins, and is hurried forward

unconscious whether she is freed from her pursuers or not.

Meantime the road widens, and a side path, leading to an insulated farm-house, appears. The horse, guided by instinct, takes this path, and rushing through the open gate, enters the farm-yard, where it instantly stops, covered with foam, and panting for breath.

All the inmates of the place hasten to learn the cause of this extraordinary appearance, and the wretched woman, awakening from her stupefaction, throws herself into the arms of the first that approached, with a scream of mingled joy and anguish.

Revived by cordials hastily administered, she recovers to a sense of the heart-rending loss she has sustained, and, in reply to the anxious questions which were put to her, in broken accents she relates the horrid tale. Remorse now fills her breast with anguish for the sacrifice fear had extorted from her, and the dreadful image of her babes expiring in the bloody fangs of the monsters of the desert drive her almost to frenzy.

But the wretched mother was not the only one on whom this terrible catastrophe had made a deep impression. The eldest son of the family, who stood among the auditors with an axe in his hand, with which he had been cleaving wood, unable to control the feelings to which her narrative had given rise, sternly advanced towards her: "What!" he exclaimed, "three children,—thy own children—the sickly innocent—the imploring boy—the infant suckling—

all cast out by the mother, to be devoured by wolves! Woman, thou art unworthy to live!"

In an instant the fatal axe descended on her head, and the wretched woman fell dead at his feet. The youth, satisfied that he had done an act of retributive justice, calmly wiped the bloody axe, and returned to his work.

But a deed so unwarrantable, from whatever motive it arose, could not be passed over in silence. The young man was arrested by the officers of justice, brought to trial, and condemned to die.

The emperor Alexander, however, to whom the circumstances were submitted for a confirmation of the sentence, perceiving that the motives which prompted the youth to become the VOLUNTARY AVENGER, were those of virtuous indignation against what he considered unnatural conduct, commuted his punishment into labour in the fortress of Dunamunde, at the mouth of the Duna, in the Gulf of Riga, during his majesty's pleasure.

From this narrative we may learn the evil consequences of rashness, and how far removed it is from true courage. The latter guards against danger by every prudent precaution, but, when it comes, meets it with undaunted front: the latter blindly seeks it, but, when it is found, sinks under the first attack, and weakly sacrifices what it had before so unnecessarily hazarded.

LOCUSTS.

THE power and wisdom of God are totally different from the power and wisdom of man : His thoughts are not as our thoughts, neither are His ways as our ways. To our finite conception it is utterly astonishing to behold the extensive and important effects which His Omnipotence produces from, apparently, the most trivial and immaterial causes ; and we cannot possibly comprehend the reasons wherefore, or the means by which, He so often renders the little things of the world the origin of events of the utmost consequence to the greater.

Among the infinite wonders of the earth, the LOCUST, and its terrible effects, are not the least curious. The SACRED SCRIPTURES bear record of the dreadful plague of *locusts* with which God afflicted the proud Pharaoh, king of Egypt, for his sins ; and on this account, even if there were no other incentive, it will be interesting and useful to know the nature and properties of those insects.

The LOCUST is a species of the genus *Gryllus*, in which genus are included also the common grasshopper and cricket.

The species of locust mentioned in Holy Writ, and of which it is our intent to treat, is about three inches in length, of a brownish colour about the head and horns, and blue about the mouth, and on the inside of the larger legs. Its back is covered with a greenish coloured kind of shield ; the upper side of the body is brown with black spots, and the under side is purple. It has two pair of

wings, of which the upper are brown, having small dusky spots, and one large spot at the tip of each wing: the under wings are more transparent, being of a light brown, tinged with green, but having a dark cloud of spots near the tips.

These formidable insects are bred in the warm parts of Asia and Africa, from whence they have often infested the southern parts of Europe, where they committed terrible devastations. It is seldom that they have visited our own happy island, where the climate is of too cold a nature, and the soil too damp to favour their increase; so that, whenever any of the species have reached our shores, they have invariably perished before they could produce any young to continue the race.

Locusts multiply faster than any other animal in creation, they are therefore truly terrible in their native countries. They always fly in immense swarms, and it is asserted, that whenever they remove, they have a leader at their head, whose flight they follow, and whose motions they strictly regard.

At a distance they appear like an extensive black cloud, and, on a nearer approach, so countless is their number, that they actually intercept the light of day.

Wheresoever they alight, they destroy every kind of vegetable, not only devouring the corn, the grass, the herbs, the fruits, and the flowers, but even stripping the trees of their leaves. It appears that they commit this perfect devastation more from an inherent rage for destroying every thing in their way, than from the impulse of

a ravenous appetite, since they consume all things indiscriminately which possess vegetable life. They make no distinction between the dry and the juicy, the sweet, the sour, and the bitter, the fragrant and the foetid, the caustic and the cool, the poisonous and the innocent—all alike become their prey without predilection or favour, and they never depart from the place where they have settled, till every eatable part of vegetation is consumed.

Most warm countries are subject to the devastation of these terrible insects, though they now seldom visit Europe in such numbers as they formerly did. Those which do arrive in Europe generally come from Africa. The effects of their ravages are not so pernicious in tropical climates as in the milder regions, because in the former, the power of vegetation is so strong, that a few days will repair the damage they may have occasioned; while, in the latter, years are requisite for that purpose.

In Barbary, their numbers render them very formidable. They generally begin to appear there towards the latter end of March, and remain till the middle of May, when they retire to the plains in order to deposit their eggs. In June the young broods appear, (in their first state, without wings,) which, marching in compact bodies, each of several hundred yards square, climb the trees, houses, and walls, and eat every green thing in their way. The natives endeavour to stop their progress, by digging trenches in their fields and gardens, which they fill with water, or by collecting heath, stubble, and other such combustibles, in rows, and setting fire to them. But these precautions often

prove ineffectual, as the immense numbers of the locusts quickly fill the trenches, and extinguish the fires, so that comparatively few perish.

They are, however, thinned by serpents, lizards, frogs, and carnivorous* birds, which prey upon them; and not unfrequently they cause a great destruction among themselves, by fighting with each other, when the victors devour the vanquished.

After continuing about a month in this worm-like state, they attain their full growth, and cast off their skins. For this purpose they attach themselves by the hinder part to a bush, twig, or stone, when, by a peculiar undulating motion they gradually emerge, head foremost, from the old skin. This process is generally completed in seven or eight minutes, after which they remain a little while in a languishing condition, till the sun has dried up the moisture occasioned by the transformation, and hardened their wings, when they recover their former rapacity, and evince increased agility and strength.

The Arabs consume them for food, as do also the Moors, who go to hunt them, and, after frying them in oil or butter, sell them publicly.

The female locust generally lays about 40 eggs, which she secures in a retreat carefully formed for the purpose under ground. It is remarkable that these insects invariably deposit their eggs in some solitary place: for even were a million locusts to alight on a cultivated field, every female among them would seek a lonesome situation for that purpose.

* Flesh-eating.



SUMMER.

NATURE, having delighted our hearts with the pleasures of Spring, is incessantly occupied, during the following season of Summer, in procuring for us abundant gratification to our senses, and in supplying our necessities. It is in this happy season, indeed, that the beneficent Creator dispenses his blessings among all his creatures most munificently, and bestows upon us daily proofs of his never-failing love and benevolence.

The delights of Summer are innumerable, and cannot fail to awaken in a contemplative mind the purest sentiments of gratitude and praise.

All is loveliness and joy under the benignant reign of this charming season. The lover of Nature beholds her

approach with joy, and discovers fresh beauties in her train. Her influence matures the plants and beautifully varied flowers, and all the useful fruits of the earth. She clothes the trees with grateful foliage, and perfects the ripening sustenance of man.

Wherever we direct our steps, we observe fresh sources of delight. Whether we climb the lofty hills, or seek the shady forest, or tread the humble vale's smooth sward, an infinite diversity of objects meets our view, and attracts our regard. If we look upward, we admire the celestial radiance of the ærial canopy; if we direct our vision towards the earth, our eyes are gratefully refreshed by the beautiful freshness of the verdure. The harmony of the feathered tribes is exercised to delight our ears, and their sweet melody fills the soul with indescribable feelings of delight. The ear is equally gratified by the bubbling murmurs of the rivulets and brooks; and the olfactory sense derives a grateful enjoyment from the fragrant and odoriferous gales which are exhaled on every side. In every respect our senses receive the most exquisite pleasure, from an infinite variety of objects, during this joyous season.

Summer also enables the earth to furnish a great number of salutary herbs, for the nourishment of our herds and flocks, which, by feeding upon them, yield to us an abundant supply of milk, and other wholesome viands.

The intense heat of Summer causes an evaporation of the earth's moisture, which, after ascending into the air in vapour, again descends in the form of rain, and thus refreshes the parched lands with fruitful showers.

The poet Wharton has beautifully described some of the delights of Summer, especially the appearances of Nature after one of these seasonable showers :

“ But ever, after summer show'r,
When the bright sun's returning pow'r
With laughing beam has chased the storm,
And cheer'd reviving nature's form:
By sweet-briar hedges, bath'd in dew,
Let me my wholesome path pursue ;
There, issuing forth, the frequent snail
Wears the dank way with slimy trail,
While as I walk, from pearled bush,
The sunny-sparkling drop I brush,
And all the landscape fair I view,
Clad in a robe of fresher hue ;
From shelter deep of shaggy rock,
The shepherd drives his joyful flock ;
From bowering beech, the mower blithe
With new-born vigor grasps the scythe,
While o'er the smooth unbounded meads,
His last faint gleam the rainbow spreads.”

A celebrated author remarks, that in the summer, after some days of fine weather, during the heat of the day, if a storm happens, accompanied with a few light showers of rain, and the sun appears immediately after with its usual splendor, it burns the foliage and the flowers on which the rain had fallen, and destroys the hopes of the orchard.

The intense heat, which the ardour of the sun produces at that time on the leaves and flowers, is equal to that of burning iron.

Naturalists have sought for the cause of this strange effect, but they have said nothing which satisfies a reasonable mind. This is, however, the fact. In the serene days of the summer, it is visible that there gathers on the foliage and the flowers, as indeed on every other part, a little dust, sometimes more and sometimes less, scattered by the wind. When the rain falls on this dust, the drops mix together, and take an oval or round form, as we may frequently observe in our houses on the dusty floor, when servants scatter water before they sweep. These globes of water form convex lenses, which produce the same effect as burning mirrors. Should the rain be heavy and last long, the sun would not produce this burning heat, because the force and duration of the rain will have destroyed the dust that formed these drops of water; and the drops, losing their globular form, in which alone consisted their caustic power, will be dispersed.

These summer storms are usually, by the wise direction of the Omniscient Being, accompanied by thunder and lightning; and as, instead of contemplating those wonders of nature with the reverent gratitude which is due to their beneficial effects, a great portion of society, especially of the youthful part, is prepossessed with a silly dread of, and prejudice against, the electrical phenomena, we cannot do better than transcribe an essay on this subject from the pen of a reverend author (who has altered the matter of it from the Reflections of Sturm) already quoted in our pages. With the hope of enlightening the minds, and removing the improper prejudices, of

those who are thus foolishly affected, we present to their notice the following excellent reflections:

“ At a season wherein Nature presents to our eyes none but pleasing, cheerful scenes, there are some people, notwithstanding, who still complain and murmur. Summer, they say, would indeed be delightful, if storms did not come to disturb and banish all joy from their souls. The fear of thunder and storms is chiefly owing to the opinion of their being the effects of the wrath of heaven, and ministers of its vengeance: for if, on the contrary, we considered how much these storms contribute to purify the air from numberless noxious vapours, and to fertilize the earth; if we would take proper precautions against the terrible effects of lightning, the storms would cease to be so dreadful to us, and would rather inspire gratitude than terror. Alas! we should soon change our language, if God, provoked at our ingratitude and complaints, was to deprive us of the blessings we derive from thunder storms. It is true, that we are not capable of pointing out all the advantages which accrue from them; but the little we know is sufficient to fill our hearts with gratitude towards our great Benefactor. Let us represent to ourselves an atmosphere loaded with noxious and pestilential vapours, which thicken more and more by the continual exhalations of earthly bodies, so many of which are corrupt and poisonous. We must breathe this air; the preservation or destruction of our existence depends upon it. The salubrity or unwholesomeness of the air gives us life or death. We feel how we are oppressed in the stifling heat of summer; with what difficulty we breathe; what uneasiness we experience! Is

it not then a great blessing, that we ought to be grateful for to God, when a salutary storm comes to purify the air from all noxious vapours, and, by lighting up the saline and sulphureous particles, prevents their dangerous effects, cools the air, which recovers its elasticity, and restores us to our usual faculty of breathing? Were it not for storms, the dangerous exhalations would more and more increase, and be more and more corrupt. Men and animals would perish by millions. Which is then the most reasonable,—to fear, or to wish for, storms? To murmur at the slight mischief they may sometimes occasion? or to bless God for the precious advantages they procure us? Let us add, that not only men and animals are benefitted by the purifying of the air, but that it is also very useful to the vegetables. Experience teaches us, that the rain which falls when it thunders, is the most fruitful to the earth.

“ Observe also, that during the greatest claps of thunder, most people prolong their fear without reason. Whoever has time to fear the natural consequences of lightning, is already out of danger. It is only the lightning which is fatal. When we have seen and not been touched by it, and when the thunder does not come with it immediately, it is doubly foolish to turn pale or tremble at hearing a clap, or to stop the ears for fear of sound which is no longer dangerous. The thunder tells us we have escaped the danger, and at the same time informs us at what distance it is; for the greater space of time there is between the clap of thunder and the flash of lightning, the more distant is the storm.

“ Such reflections as these may moderate the excessive

fear we have of thunder. Instead of filling our minds with frightful and terrible ideas, let us accustom ourselves to consider a storm as a sublime and great object. Instead of speaking of the misfortunes occasioned by thunder, let us reflect rather on the necessity and great use of storms.”

In summer the husbandman prepares himself to reap the fruit of the harvest; and in this season all the most important operations of Nature, which are necessary to the production of the various fruits of the earth, are completed; and every thing necessary for the sustenance and comfort of man, is perfected, and yielded to his gathering.

The prevailing heat of summer is often oppressive; but to relieve its effects, the cool streams, the fresh glades, and the delightful forest shades, are universally available. How sweetly soothing is a gentle stroll, after the setting of the orb of day, while the salubrious breezes are wafted over the verdure; the silvery luminary of the night is slowly ascending; and the evening star, like a single diamond on a blue tinged vesture, glistens in solitary beauty. We then forget for a time “the busy hum of men;” and, wandering amid the cool recess of the grove, or seated on some verdant bank, we listen enraptured to the evening lay of the feathered songsters, chanting to the retiring sun; feel delight in the distant sound of the evening bells; and experience a calm sensation of pleasure in contemplating the rippling meandering of the tiny stream beside us; till we are lost amid the enjoyment of so many beauties, and only arouse from our reverie by the warning of night’s thickening shades.

Summer is allegorically represented by a healthy young woman, dressed in yellow-coloured drapery, crowned with ears of corn, holding a lighted torch in one hand, and a sickle in the other. Sheaves of corn are seen in the distance of the picture.

This emblematical figure is painted as a healthy young woman, because in summer the earth is in a perfect state to ripen the flowers produced by the Spring. The ears of corn represent the principal production of the season, and the colour of the drapery alludes to its ripe tint. The lighted torch is typical of the heat of the sun in Summer.

VIRTUE.

VIRTUE is the only true support of pleasure, which, when disjoined from it, is like a plant when its fibres are cut, which may still look gay and lovely for awhile, but soon decays and perishes.

Nothing can be so dangerous to VIRTUE, as the soft names that are given to VICE, dressed in the engaging shape of "*amiable indiscretions,*" and "*venial errors,*" or perhaps in the bolder attire of "*those frailties that HONOR the heart.*" We must take some time to reflect, before we can discover that we are speaking of SIN, the daughter of SATAN, and mother of DEATH.

THE EMPLOYMENT OF TIME.

It was well said by a celebrated author, that many persons lose two or three hours every day for want of employing odd minutes. Pleasure and business occupy so large a portion of our time, that we ought sedulously to take advantage of every little interval for rational and valuable study. If we could resolve to employ in this manner the many though individually brief portions of our time, which we, by a perversion of sense and language, call *spare minutes*, how many advantages should we gain even in a single year!

To make the best and fullest use of our time, regularity is absolutely necessary in the arrangement of our pleasures and occupations, as celerity and attention are in our pursuit of them.

Were we to reflect upon the frightful havoc made in the brief period allotted to our existence upon earth, by slowness and want of methodical proceeding, we should be too much shocked to require any other incentive to improve our faulty practices. Lassitude is said to have been introduced into the world by sloth; to which might be added, that those who waste most time are always complaining of their want of it.

Solon caused idleness to be punished by infamy, and deprived every father who neglected to give his son a trade, of the assistance which he might otherwise have had in his old age. But what need have we of Heathen wisdom to

guard us against waste or neglect of time? Holy writ expressly condemns it, and both by precept and narrated examples teaches us that it is in itself one of the greatest vices, and is, besides, the parent of innumerable others.

ORDER.

To do any thing well, we should do every thing regularly. Without order, all things are hurried, and more time is lost in selecting what to do first, than with a proper arrangement would suffice to do all: hours are lost, duties neglected or ill performed, the temper ruffled, and, frequently, the most important interests irreparably injured.

Order is the parent of comfort and ease; but the perfection of order includes a perfect absence of all appearance of effort. A constant habit of putting the same things in the same places, and performing the same duties at the same times, will always enable us to find what we want, and do what is to be done, readily, pleasantly, and without any annoyance to others.

As an auxiliary, and a very powerful one, to order, we earnestly recommend to our young friends the practice of early rising. It is astonishing how much may be effected by curtailing an hour or two in the morning from indolent and unnecessary indulgence. Whether as it regards health, beauty, or mental improvement, this practice cannot be too earnestly recommended.

How cheerful is the face of Nature in early morning ! and how pure and balmy is the breeze which fans the cheek of the early riser, and gives, and preserves to it, that purity of breath, and bloom of complexion, which are the very perfume and essence of beauty !

But a more important consideration, which should have proportionately greater weight in inducing us to rise early, is the certainty, that our CREATOR *will call upon us for an account of our lives* ; and that the time which is given to sloth will be charged against us as ill spent. Short as human life is, the sluggard renders it still shorter ; and adds to the awfulness of his future account a new sin, in every minute of sluggish inaction and criminal indulgence.

READING.

To read well, is to possess a most useful and agreeable qualification ; and though reading is the earliest commenced branch of our education, few acquire that degree of proficiency in it, which is attainable. Perhaps this partly arises from injudicious tuition in early life, but chiefly, we incline to believe, from self-neglect in more mature years. For the latter we can offer no remedy ; for if any be ignorant of the great uses of reading, and the *constant* and careful practice which alone will acquire or preserve excellence in this accomplishment, their early education has

been to so little purpose, that nothing that we could say would cause them to betake themselves to study.

But to our young readers, who wish to improve themselves, and for whose improvement and amusement we are diligently, and, we trust, not quite unsuccessfully labouring, some hints towards correcting erroneous, and acquiring judicious habits of reading, will perhaps not be unacceptable, more especially as they will be brief.

1. Reading is neither more nor less than *speaking another's words for him*; consequently, unless you fully understand a composition, you cannot possibly read it even tolerably.

2. The first point then to be attended to, is to put yourself in possession of the author's sense, and also of his peculiar turn of expression, and general *tone of thinking*; for unless you have secured this possession, nothing but mere chance can enable you so to modulate your voice, and place your emphases, as to convey to your hearers the meaning *of him whose words you are speaking*.

3. Bearing in mind *what* reading is, be careful to *read* as you would *speak*; that is, to speak the words of your author in the same key or tone in which you would speak words of your own expressive of the same feelings upon the same subject.

4. A very arbitrary use is made of punctuation; and in many compositions, if you give to each stop precisely the pause which it technically represents, you will most assuredly neither do justice to your author, nor give any satisfaction to your auditors. A proper attention to the

sense of your author, a judicious consideration of the *connection of the sentences*, and a constant practical remembrance *that you are SPEAKING his words*, will infallibly direct you to proper pauses, and to correct modulation of tone.

5. In reading, particularly when the composition consists of long sentences, you should take advantage of every pause, however short, to inhale a sufficient supply of air to furnish you with breath to proceed to the next pause, and you should carefully practise the act of taking these inspirations skilfully, avoiding any evident and audible exertions for that purpose.

6. Reading being essentially an imitative faculty, you will undoubtedly derive much benefit from attending to the reading of a skilful teacher. Much, however, must depend upon your own attention and perseverance; and you must be careful to derive instruction from others, rather in the general principles of reading, than in their particular application to practice; because every one has a peculiar manner and peculiar tones, and those which are very graceful in one person, would be equally ungraceful in another.

7. Assiduous practice, careful observation, and a constant recollection of what we now reiterate, that in reading a work, you are *speaking the author's words for him*, will give you such a proficiency in this important and delightful art, as will be highly creditable to yourself, and equally gratifying to your friends and associates.

POLITENESS.

THAT false politeness, which consists of constrained attitudes, and insincere compliments, is both ridiculous and criminal; ridiculous, because it can answer no purpose with sensible people; and criminal, because it includes deception and hypocrisy. But true politeness, which originates in a union of kindly feeling and good sense, and which has for its object the ease and gratification of our associates, is a truly amiable and praiseworthy quality. The exercise of it spares ourselves, as well as others, innumerable annoyances and offences, and perpetually sheds around a tranquil and social feeling. Every one with whom we come in contact, however much beneath us, and indifferent to us, possesses the power to inconvenience us by rudeness of manner, and to pain us by unguarded and unpleasant words. On the other hand, we have it in our power to inflict equal annoyance and pain upon all whom we approach. To guard against using this power is real politeness, the exercise of which confers beauty upon the most homely features, and makes amends for many of those deficiencies which all, however unconsciously, possess. So potent a charm is there in politeness, that absolutely the refusal of a favour, softened by it, is a greater obligation, than the granting one in an uncourteous and rude manner.

True politeness is always easy itself, and never disturbs

the ease of others, by a deficiency in, or by an officious and superfluous display of, civility.

The best guide to the perfection of politeness, is to be found in that religion which exhorts us to love one another; to be gentle, avoiding strife; in honour to prefer one another; and to become innocently all things to all men.

The exteriors of politeness it is not our province to treat of: they are taught and exemplified in all respectable seminaries. They are highly desirable, as without them we should be conspicuous and awkward in company: but the young lady who has the *politeness of the heart*, will most assuredly be more highly esteemed, even if not wholly free from rusticity, than another who merely possesses the outward graces without the amiable reality of feeling which should direct them, and which lends them new grace and effectiveness.

True politeness gives a grace and attractiveness to all the virtues; and even the interests of religion have occasionally suffered by the want of it. Really pious and amiable people are sometimes uncourteous and stern in their manner; and their personal repulsiveness throws an odium upon their profession, of which they have little idea; while vicious persons, by a graceful and elegant manner, have unhappily thrown so specious a veil over vice, as to lure the young and unthinking to destruction.

DRESS.

WOMAN being the solace and delight as well as the helpmate of man, a moderate use of ornament seems reasonably allowable to her. By a judicious selection and tasteful arrangement of dress, a lady adds to the charms which Nature has bestowed upon her; but a gaudy and inappropriate dress lessens, or absolutely hides them. We are inclined to believe, that young ladies would be more becomingly attired than they usually are, were they aware of the extent to which a person of any penetration can discern their character and disposition in their style of dress, and manner of wearing it. Good sense, delicacy, and discretion, and their opposites, are as manifest in the dress of a young female, as in her countenance; and every sensible woman ought, therefore, to pay so much attention to it, as to avoid subjecting herself to unfavourable imputations. She should convince every one who sees her, that she knows the just medium between parsimony and extravagance, between slovenliness and a gaudy profusion of inappropriate ornaments, and between vanity and a modest desire to dress appropriately to her station.

Indecencies of dress usually take their origin in indelicacy of mind; and where they do not originate in it, they infallibly produce it. Females of respectability ought surely not to copy the fashions of the most degraded and unfortunate of their sex. In this particular, modesty is a powerful aid to beauty. No woman looks so well as she whose

dress is strictly decent ; and the most liberal display of charms does not create half so powerful an interest in the breast of beholders, as those which are painted by imagination, and which concealment is sure to procure the credit of.

Neatness is the very handmaid of elegance, and a happy mixture of both is inexpressibly superior in its effects to gaudy profusion and ill-assorted splendour.

We must not forget, that while propriety of dress, and moderation in the expence of it, are positive virtues, their opposites are positive and heinous sins. Our bodies are but temporary caskets of our immortal souls, and to bestow inordinate care upon the former we must necessarily neglect the culture and improvement of the latter. In addition to this, every needless expence in dress is so much abstracted from the means entrusted to us for the benefit of our less fortunate fellow-creatures. Whatever we can spare to the relief of their privations and sufferings, will lay up for us a solid treasure, when beauty shall have mouldered into senseless dust, and the admiration of the world have passed away like an empty and forgotten dream.

DECORUM.

DECORUM is a practical demonstration of respect for religion, decency, and all laws and customs which are not opposed to morality. Virtue will incline us to decorum, and good taste will perpetually warn us against any breach of it.

Decorum is desirable in all persons, but more especially in respectable females. Any departure from it is quite as inexcusable as indulgence of the passions, and its habitual violation generally ends in a sacrifice of virtue, of which it is one of the most important outposts.

To pay a due respect to the forms of religion, and to the rites of humanity, is an imperative duty. By too much humility we may offend our associates, and by too much ostentation we disgrace ourselves. Decorum is the just mean between these two extremes.

Delicacy of sentiment is a refined species of decorum, which teaches us to conceal that which it is improper or unnecessary to discover, and to avoid touching upon those topics which may possibly give pain to others.

Great sensibility, joined to a proportionate strength of mind, produce delicacy, without which we cannot possibly gain esteem, or even respect.

Public depravity destroys decorum, and with it politeness and taste; and always ends in the decline of literature.

We must, however, be careful not to let our observance of decorum be carried so far as to induce us to comply with useless or evil customs, merely because they are customs. To set public opinion at defiance in all things, is ridiculous, and lays us open to well-founded censure; but to risk ridicule and mockery, when we must either do so, or sacrifice virtue or delicacy, is to act well and wisely.

A false sense of decorum is the occasion of much libertinism and indelicacy. It is to this false sense of decorum, that we must attribute the general adoption of any indecent or unbecoming style of dress. Young females, ignorant of the boundaries of true decorum, fear that, by declining compliance with what is adopted by others, they shall be stigmatised as prudes; and thus *really* deserve to be charged with immodesty, lest they should be *falsely* reproached with being guilty of prudery.

Let our young readers ever remember, that *prudery* is not modesty, but an *affectation* of it; and that, consequently, so long as they *really feel* that any fashion or usage is offensive to delicacy, their *non-compliance* with it is highly commendable, and will never cause them to be reproached, except by those whose reproach is the highest compliment they can receive, next to the praise of the good. What the vicious and the immodest censure, will always obtain the praise of the virtuous and the delicate; while effrontery and indelicacy not only disgust and offend the virtuous, but elicit the secret sneers and sarcasms even of the vicious themselves; for there are few who are so lost

to all sense of what is right, as not to pay virtue the indirect homage of censuring in others the very things in which they themselves offend her.

DELICACY.

TRUE delicacy is a refined and practical modesty, which shrinks from every thing offensive to decency, or injurious to morality. The possession of it gives an unspeakable charm to woman, and adorns her beauty while it defends her purity. Thus lovely in itself, and useful and ornamental to its possessor, it is not to be wondered at, that its externals are assumed or counterfeited by many who are dead to its living and animating principle. It is in truth a shy and sensitive plant, which shrinks from observation; and is frequently most abundant where the least of it is obtruded upon our notice. There are, doubtless, some ladies, who, from nourishing a morbid sensibility, are delicate to an excess. But, generally speaking, they who make a troublesome and ostentatious display of delicacy, affect that which they do not feel. Our young readers may be assured, that this affectation is not only wicked for its hypocrisy, but very injurious to the reputation of those who display it. Real piety shuns all singularities, and never courts observation by ostentatious rigour. It is the same with delicacy. That which is real is always

unobtrusive and unstudied. The innocent having nothing to conceal, practise no art; and an open simplicity of manner, the very reverse of affectation, is an infallible symptom and sure companion of true DELICACY.

INSIPIDITY.

NATURE has undoubtedly bestowed different talents upon different individuals, and it is not possible, therefore, for all equally to share in conversation. It is not in our power to be brilliant wits, unless we are endowed with the necessary talents, any more than it is possible to be of another form, and possessed of other features than those with which nature has furnished us. But as there is a wide difference between striking beauty and actual deformity, so there is also between wit and insipidity; and as a lady utterly destitute of striking beauty may, notwithstanding, be exceedingly agreeable, so a lady without any pretensions to wit, may, by the exertion of common sense, be tolerable, and even entertaining.

Indolence is the grand cause of insipidity, which latter renders the company of its victims absolutely insupportable, notwithstanding any advantages of birth, fortune, or disposition. Insipid persons so long accustom themselves to take every thing upon the credit of others, rather than exert their own faculties to examine and judge, that they

at length become really incapable of acting, or even of thinking without the tutelage of some more robust spirit.

Nothing is more becoming and advantageous in a young person than a diffidence in her own judgment in matters of great importance. This diffidence will protect her against her own inexperience, and cause her to seek the counsel, and profit by the wisdom, of her elders. But there is a great variety of matters of mere taste and of secondary importance in which she should accustom herself to judge and decide. It is *by degrees* that wisdom is acquired; and a habit of comparison and decision, in comparatively unimportant matters, is itself of very great consequence, as it lays the the foundation of a ready application of the same qualities in affairs of temporal and eternal importance. The future good or bad housewife may frequently be discerned in the dressing of a doll or the management of a baby-house. Habits of carefulness and neatness, or the contrary of these, are formed ere young ladies leave the nursery, and the higher qualities of the mind are developed and strengthened, or repressed and weakened, at an equally early period.

We may tremble for the conduct and happiness of the young lady who implicitly relies upon her young friends for the choice of her ribbons. She is laying the foundation of future perplexity and helplessness at least, if not of criminality and unhappiness. In relying thus exclusively in her own affairs upon the judgment of others, she is creating for herself a very painful dependence, and gradually, but no less certainly, alienating her intellectual faculties. A con-

tinuance of this habit will in time render her utterly helpless in mind ; and she will, of course, become only contemptible, or actually criminal, according to the hands into which she may fall. Her sympathies, her taste, and her judgment, will be directly in the hands of others ; and indirectly her fortune, her station in society, and, alas ! even her soul's safety, will entirely depend upon the use which her advisers may make of their power over the victims of indolence.

The pleasures of the mind are the most varied and exquisite of all pleasures ; but those passive persons whom we have entitled "*insipid*," are, by their own act, debarred from all participation in them : their sensibility and their gaiety, their approval and their disapproval, are alike mere deposits in the custody of others.

We have enumerated but a few of the evils arising from mental indolence ; but have we not said enough upon the subject to induce our young readers to resist the first insidious attacks of this spiritual and temporal foe ? We trust that we may not only preserve some from falling into this injurious torpidity, but even induce some to rouse themselves from it, and to employ rightly the faculties which God has entrusted them with, for the purposes of thought, perception, comparison, judgment, and intellectual activity.



JUNE

WAS most probably so named by the Romans, from their goddess *Juno*, the queen of the heavens, to whom the month was dedicated. It is also supposed to have been termed by Romulus, *Junius*, in honour of the *youth* of Rome, (in honorem *juniorum*,) who served him in his wars. Some say that June derived its name from *Juventus*, youth, because it is the gay and seemingly youthful part of the year. *Mercury*, the messenger of the Gods, and himself the god and patron of thieves, merchants, travellers, and orators, &c. was likewise protector of this month. It is the sixth month of the year.

The Saxons called June *Weydmonat*, because their beasts did then *weyd*, or feed in the meadows. In the Teu-

tonic language, *weyd* signifies a *meadow*, and from *weyde* comes our modern word *wade*, which means going through *watery places*, which formerly meadows generally were. *Weyd* also, being derived from *weyden*, to go about as if to pasture, was used to signify the feeding of cattle in this month; and hence the name of *Weyd-monath* or *Feed-month*. June was also called by the Saxons *Woed-monath*, or *Weedmonth*; *Medemonath*, *Meadmonth*; *Midsumor-monath*; and *Braeckmonath*. This latter name was derived from the Saxon verb *bræcan*, to break, and was so applied to June, because of the breaking up of the soil in this month: they also named it *Lida-erra*; the word *Lida*, or *Litha*, in Icelandic, signifying *to move* or *pass over*, it implied the sun's passing its greatest height; and *Lida-erra* meant the first month of the sun's descent in the ecliptic.

The Romans celebrated many minor festivals in this month, but none of any note.

Many *Saints'* days are foolishly preserved in the church of England calendar: the most important in this month, are that in honour of St. John the Baptist, on the 24th day of the month, which is also considered to be *Midsummer* day; and the feast of St. Peter the Apostle, on the 29th.

June is a month of fragrance. The profuse blossoms of the clover fields yield the richest perfume; the sweet scent of the new-made hay comes on the evening breeze with a refreshing odour; and the bean fields diffuse delicious balmy gales; while the beautiful honeysuckle delights the passenger with its sweetness; and the dog-rose is scattered

about our hedges with its delicate tints, and no less delicate fragrance. It is now complete summer :

"Summer is yecomen in,
Loud sing cuckoo ;
Groweth seed,
And bloweth mead,
And springeth the weed new."

Thus singeth the oldest English song extant, in a measure which is its own music.

The gardens now present all the luxurious richness of summer. The most beautiful of flowers, the rose, is now abundant in all its varieties. In addition to those of last month, June produces the pink, the midsummer daisy, the Canterbury-bells, the scarlet lychnis, the sweet-william, the sweet-pea, the larkspur, the candy-tuft, and the nasturtium. In this month also the poppy begins to exhibit its splendid scarlet in the corn-fields ; and the appearance of the alder flower denotes the proper time for sheep-shearing. Every where in the open fields or about the variegated hedge-rows, flocks of wild flowers

" Do paint the meadow with delight."

The first novelty of the season, and the fairest and freshest of all, is the sweet-leaved, rain-scented eglantine, which is an adequate substitute for the hawthorn bloom, which it has superseded. Next in favour must be held the woodbine, in this month, more on account of its *intellectual* than its personal beauties. The air is heavily laden with its rich sweetness, and the luscious odours which it exhales overwhelm the delicate breath of its lovely rival. These are

the only *scented* wild flowers which June profusely discloses ; for the violet, although yet to be found, has lost much of its spring perfume. But the month is rich in beauty : the woods and groves are in full foliage ; and the bright freshness of green is everywhere prevalent. Even the corn fields are yet green ; for the wheat, the oats, the barley, and even the early rye, although now in full flower, have not yet become tinged with their harvest hues. But here and there patches of white or purple clover offer striking exceptions to the otherwise prevailing colour, and impregn the air with delicious sweetness. The full concert of singing birds now begins to decline, and in a few weeks will cease till the autumn ; although some of the sweetest and best songsters will be heard *singly* at intervals throughout the summer. Now too the pleasant single-tuned, single-noted field cricket utters his loud shrill cry of joy into the air all day ; and his cheerful song, though never varied, cannot fail to create gladness like his own in the hearts of his hearers. Among many other beautiful insects which abound in June, one of the most interesting, in its perfect state, is the angler's May-fly, which generally appears about the 4th, and remains nearly a fortnight. It passes its first state of existence in the water, whence it emerges a perfect fly about six in the evening, and dies about eleven at night. The other most remarkable insects which the heat of this month calls into life, are the grasshopper, the golden green beetle, the cuckoo-spit insect, and the stag-beetle.

The rural business of this month consists of two employments, which are equally useful and beautiful to behold—

viz. sheep-shearing, and hay-making. Both of these operations still retain much of the gaiety of festivals, and offer very peculiar sources of pleasure to those who are fond of rural enjoyment.

Warm weather is generally established in June, but the heat is seldom oppressive : showers of rain are very acceptable in the early part of the month, as they promote the growth of the young herbage.

As regards the preservation of health, the same course should be followed in this month as in May. Particularly abstain from eating much of raw vegetable matter, as too free a use of such things is apt to bring on attacks of flatulent cholera. A teaspoonful of paregoric in a small glass of brandy will give immediate relief to this pain ; but this remedy should not be resorted to, if advice can be had, as it would be highly dangerous in case of inflammation.

ORIENTAL APOPHTHEGMS.

VAIN is science to him who has not adored the feet of the ineffable Being, who every where exists.

He who does good, and whose heart is pure, has known the essence of virtue ; foolish ceremonies are no part of it.

Who would attempt to chain the wild buffalo with a garland of flowers ? He is not more wise who would pacify the brutal and the proud by reason.

SOUND.

THERE are many things which fall within the daily experience of every rank, of all ages, of which many otherwise well-informed persons are discreditably ignorant. Their ignorance, we are inclined to believe, is for the most part attributable in fact to their familiarity with the things in question, which prevents them from inquiring about, and tutors and parents from instructing in, the details of them. One of these is SOUND. We, of course, do not intend to treat either of the notation or execution of *music*, and we only name it, because by doing so we can best make ourselves understood by our young readers, of whose sex that delightful science is so favourite and so appropriate an accomplishment. It never occurs perhaps to a young lady who is diligently practising her lessons in music, to ask herself what it is that is affected by her striking the keys of her piano. Though she is amazed by that rapidly moving mass of air which is called wind, she is little aware of the properties and power of *air*; still less is she aware that sound is produced by a circular motion of it, similar to that motion visible in water when a stone is cast into it.

So subtle and penetrating are the particles of air, that it makes its way into the smallest imaginable crevices, and fills all space as perfectly as a piece of the most solid metal fills that portion of space which it occupies. Our ears, like the rest of our body, are filled with this subtle and elastic fluid, which being infinitely continuous, is affected and moved by the motion or affection of the communicating air by which we are surrounded, and that motion by which it is affected produces the sensation which we call *Sound*.

The motion of the air which produces this sensation is itself caused by the vibration or rapid motion of the wires or strings of some instruments, and by the action of a condensed stream of air acting against the sides of other instruments, by which the air spreads in circular waves, which reach the ear, minutely and beautifully adapted to their reception, and produce the sensation of hearing. Rapid vibrations create what are called high or acute sounds; slow vibrations, contrariwise, create low or dull sounds. The number and attainable rapidity of these vibrations are incredible. In a second, the sixtieth part of a minute, musical strings perform from 100 to 1600 vibrations; C, for instance, does in its lowest and highest octave. If strings vibrate less than 30 times in a second, they produce no sound of which the human ear is sensible; and if the vibrations are fewer than 7500 times in a second, they produce only a sharp noise without any distinguishable tone. Thus the ear distinguishes a tone which is but the 7000th part of the sixtieth part of a minute!

All strings and surfaces vibrate more or less times in a second, in proportion as they are longer or shorter. If a string, which is a yard in length, vibrates 100 times in a second, one which is but half that length will vibrate 200 times; and the vibrations thus increase in number as the string is shorter, and decrease as it is longer. Then as the quick vibrations of the shorter, and the slow vibrations of the longer, produce respectively acute and dull sounds, we are enabled by the judicious production and distribution of these sounds to produce Music, which is the POETRY OF SOUND.



MUSIC.

As Dancing has been called “The Poetry of Motion,” so Music may, with equal propriety, be termed the “Poetry of Sound.” In the whole range of amusements there is not one more delightful or more innocent than that which music affords. It is by no means the least recommendation of this elegant pursuit, that the young lady who excels in it can impart to others the gratification which her proficiency yields to herself, and thus bear her share towards contributing to the amusement of a party, or diffuse harmony and enjoyment of the most intellectual kind to her own beloved family. Music has more of science in it than dancing, as it combines the principles of mechanics and of acoustics* ; yet it is impracticable to impart music

* The science of sound.

by mere theory. In fact, the whole mystery of producing music depends on the exact proportional divisions of strings, and on the varied display of their tones; the order and variety of those tones being governed by the laws of aerial vibration and nervous affection.

In the study of music our young readers should observe, that no perfection can reasonably be hoped for without industrious and careful practice. A great deal, also, depends upon the use of tasteful productions. Indeed, it is of more consequence than is generally imagined to practise from finished compositions only. What we constantly hear, we certainly, though sometimes unconsciously, imitate.

While learning music, a young lady should ever bear in mind, that its object is rather to gratify the auditors than the performer, and that, therefore, an officious obtrusiveness, and affected and obstinate refusal, when requested to play, are equally to be avoided. It is true of this as of most other situations, that "far from extremes, the middle course is best;" and good sense and good nature will best guide our young friends in declining, or consenting to comply with, the requests of their company on this head.



DRAWING.

DRAWING depends less upon organization, and more upon philosophical principles, than any other accomplishment in which it is desirable that young ladies should excel. This very elegant pursuit is less adapted, perhaps, for purposes of mere vain display, than either *Music* or *Dancing*; but it is more fitted than either for the solace of hours of sickness or of grief, and is also more intimately connected with mental education, and far more applicable to the common occupations of life. As relates to the mere mechanical use of the eye and the fingers in drawing, it is undoubtedly only an art, but there is more of theory requisite in drawing than in dancing, and theory conduces more to perfection in the former, than in the latter.

It may therefore be both useful and agreeable to our young readers, that we subjoin two short sections upon the principle of *Perspective*, and upon the practice of *Drawing*.

PERSPECTIVE.

Perspective is divided into two branches, the Perspective of lines, and the Perspective of colours. The former is reducible to strict geometrical rules, the latter depends upon accurate and attentive observation. The object of the Perspective of lines is to give to delineations such a form as shall represent the exact shape of the solid body of which they present only the surfaces.

Every figure, except a globe, changes its apparent shape, as our position relatively to that body is changed.

A surface appears narrow in the direction in which it is oblique to the eye.

If you stand opposite the middle of one wall of a room, and look to the middle of the opposite one, and step backwards, you will find that, although the floor appears to ascend, and the ceiling to descend, as they seem to recede from you, yet while the other two walls are diminished both at top and bottom, as they seem to recede, the one opposite to you will appear of its proper shape, though smaller, as it is more distant. Look then at the point directly opposite to you, and you will find that all level lines, on the walls that seem to recede, can be traced straight to that point. Move towards either wall, and you will perceive that the point will seem to move along with

you, the wall towards which you move to shorten, and the opposite one to lengthen. This experiment will give you a full insight into all that is necessary of the doctrine of Perspective.

The aërial Perspective, or Perspective of colours, can only be acquired by a careful observation of Nature.

THE PRACTICE OF DRAWING.

Drawing is the art of representing the outlines of any object on a plane superficies. It is an art which has ever been esteemed even among barbarous tribes, at which we shall not be surprised when we reflect that by it we can represent to others what they have never seen, and preserve to ourselves the likeness of any beloved object long after that object has perished.

The most intelligible division of Drawing is into **OUTLINE** and **SHADING**.

The outline is the primary part and the basis of all the other parts of drawing, and it consequently deserves our first and greatest attention. To draw outlines well, requires not only a good eye and a dexterous hand, but also some intimacy with Geometry and Perspective, without which we cannot represent objects in their proper forms, appearances, and proportions.

The materials necessary for drawing outlines are paper, black lead pencils, India rubber, a case of mathematical instruments, a drawing board, a Gunter's scale, and a T square.

On beginning to make outlines, the most simple object should be chosen; and it will greatly facilitate the young

pupil's task, if she previously practise the correct drawing of straight lines perpendicularly and horizontally.

Passing from these, she may next proceed to copy objects from engravings, or from casts in plaster. Too much time must not be spent, however, upon these, or the habit of imitation will be so rooted as to lead to servility. On proceeding to copy from nature, the simplest subjects should again be chosen, as leaves, trees, gates, &c. ; and when proficiency is acquired in these, animals may be attempted. Upon these much time and practice must be spent, as one or more of them will occur in every perfect landscape, which will greatly gain or lose in effect according as they are well or ill executed.

Of the human figure, no proportions can be given, which will apply to every case ; the pupil ought, therefore, carefully to study Nature, in whom she will find an unerring and a beautiful guide.

By the *shading* of objects, is meant the art of giving to them an appearance of reality, by imitating the natural effects of light. To do this well, optics must be studied ; that is, an acquaintance must be made with the effects which light produces, according as it falls directly or obliquely upon objects, and the change which is wrought in it by its passing through a transparent body.

Light is either direct, that is, proceeding immediately from a luminous body, or reflected, that is, thrown back by a polished body upon other objects.

Reflected light generally falls in a direction opposite to direct light, than which it is colder and fainter.

One light may be made to fall upon a drawing in three

ways ; from before, behind, and parallel. The front light is the most brilliant, and the most easy to represent ; that from behind the most gloomy ; those from directly before or behind are the worst, because in the one there is no light, and in the other no shade.

Artificial and natural lights should not be mixed in the same piece ; but the former may frequently be used with great advantage where the latter cannot : this is especially the case in representing the interior or lower part of an object.

The art of Drawing is so useful, and so delightful, that our young friends will find, that when the first difficulties of it are mastered, every progressive lesson will cause them to rejoice that they have so effectual an assistant in passing a leisure hour, and producing articles of permanent use and beauty.



ADMONITORY APOPHTHEGMS.

DESPISE the vanities of that pride which seeks its gratification in a contempt of moral decorum.

Be content to keep within your station, and adorn it by the virtues which its duties require.

Never look above you until you are secure of the ground on which you move.





DANCING.

THOUGH the theory of all things may be communicated by precept, there are many things in which practical excellence can only be secured by example and imitation. Unquestionably all accomplishments have some connection with philosophical knowledge, but that knowledge forms only the theoretical ground-work of a *practical* system; and consequently the most elaborate and excellent treatise would not confer the slightest practical skill. In the case of Dancing, for instance, no volumes, however skilfully written, would teach a young lady the attitudes which she would learn to assume by a single lesson from a graceful and skilful teacher.

Dancing, in fact, is an almost purely imitative art, and the few philosophical principles upon which it is

founded can only be advantageously studied when the pupil is somewhat advanced in practical skill.

Without practice and imitation no one can acquire skill in dancing; while by zealous and careful practice the most ignorant individual may even attain to perfection in that art. Nature, however, has amply compensated for the impossibility of communicating bodily gracefulness through a mental medium, by implanting in the bosoms of young persons a delight in this graceful though severe exertion, with which few indeed of them enter upon those studies, which, while they are mentally more laborious, leave the body perfectly in repose.

Dancing has been beautifully styled "The Poetry of Motion;" and is at once a graceful, healthful, and delightful accomplishment; producing good effects on the body, not merely during the temporary practice of it, but permanently, as it confers a graceful carriage, and such a conformation as is most conducive to health.

In this, as in all other pursuits, we recommend to our young readers' attention docility and perseverance, as the sure means of acquiring proficiency. Conducive as this art is to health, as well as to amusement, it seems unnecessary to enjoin the practice of it. The buoyant spirits of youth naturally incline them to the hilarious dance; and we shall perhaps do no disservice to our young and interesting readers, by reminding them that their deportment, while engaged in it, is not unfrequently taken as an indication of their dispositions. Mirth should have its limits; and the votaries of Terpsichore should carefully guard against displaying any thing approaching to vulgar or indelicate boisterousness.



JULY

WAS first called *Quintilis* by the Romans, from the Latin word *quinque*, five, because it was the fifth month in the year, before Numa added January and February. Notwithstanding that alteration, it retained its original name, although it then became the 7th month, until Marc Antony gave it the name of Julius, (whence July,) in honour of his friend Julius Cæsar.

The Saxons called July *hen-monath*, signifying *leafy-month*, or *foliage-month*: the Saxon word *hen*, and the German *hain*, meaning wood or trees. They also called it *hey-monath*, or *hay-month*, because in July they generally made their hay-harvest. It was likewise called by

them *lida-astera*, *after lida*, or the *second lida*, meaning the second month after the sun's descent.

The Romans celebrated the feast called *Poplifugium*, or *The flight of the people*, on the 3rd kalend of July, or the 5th day of the month. Different authors record two distinct events as the origin of this festival. Some say, that in the time of the first king, Romulus, an assembly of the people was held in the Palus Capræ, or Goat's Marsh, at Rome, on the 5th of Quintilis, or July, when suddenly a most dreadful tempest arose, accompanied by terrible thunder, and unusual disorders in the air. The common people fled for safety, but, after the tempest had subsided, they could not find their king, and from that time he was never seen on earth. To commemorate his disappearance, the Romans ever after celebrated the feast of *Poplifugium*, or *The flight of the people*.

The other story is, that during the Gallie war, (one of the many wars which the Romans carried on,) a Roman virgin, who was a prisoner in the enemy's camp, took the opportunity, one night when she saw that they were in disorder, to get up into a wild fig tree, and hold out a lighted torch towards the city, as a signal for her countrymen to attack the enemy. By this device the Romans obtained a considerable victory; and as is said by some, the feast of *Poplifugium*, or *Nonæ Caprotinæ*, was afterwards kept in commemoration of it, the festival deriving its second name from *Caprificus*, a wild fig tree.

The principal days of dedication in the modern English calendar in this month, are the 15th, in honour of *St.*

Swithin or *Snithum*, a bishop of Winchester, in the 9th century; and the 25th, consecrated to the memory of the apostle *St. James the Great*.

July brings summer to the full. It is generally accounted the hottest month in the year. The excessive heat occasions an evaporation, that is, the escapement of a vapour like steam, only not so visible, from the surface of the earth and waters, which vapour forms into clouds, and afterwards falls again to the earth as rain. These summer storms are generally accompanied by thunder and lightning; and, from the almost constant process which is going on during the heat of July, they are usually very frequent and heavy, and often deluge the country with extensive floods, and wash down the full-grown corn. Much loss sometimes arises to the industrious farmer from these excessive rains, by the destruction of his crops; and when an unusually wet season happens, the corn growing on low grounds has sometimes to be reaped in water, and then carried to higher lands to dry, as was recently the case.

The intense heat of July incites us eagerly to seek refreshing shades, and the luxury of bathing, which at this time is as healthful as it is agreeable. All nature seems pervaded by an oppressive sense of heat. "The birds," says a popular and delightful author, "are silent. The little brooks are dried up. The earth is chapped with parching. The shadows of the trees are particularly grateful, heavy, and still. The oaks, which are freshest, because latest in leaf, form noble clumpy canopies, looking, as you lie under them, of a strong and emulous green against the blue sky.

The traveller delights to cut across the country through the fields and the leafy lanes, where nevertheless the flints sparkle with heat. The cattle get into the shade, or stand in the water. The active and air-cutting swallows, now beginning to assemble for emigration, seek their prey about the shady places, where the insects, though of differently compounded natures, 'fleshless and bloodless,' seem to get for coolness, as they do at other times for warmth. The sound of insects is also the only audible thing now, increasing rather than lessening the sense of quiet, by its gentle contrast. The bee, now and then sweeps across the ear with his gravest tone. The knats,

"Their murmuring small trumpet sounden wide;"

SPENSER.

and here and there the little musician of the grass touches forth his tricky note."

"The poetry of earth is never dead;
 When all the birds are faint with the hot sun,
 And hide in cooling trees, a voice will run
 From hedge to hedge about the new-mown mead:
 This is the grasshopper's."

KEATS.

The farmer's labours in this month are many and important. The corn harvest commences in the southern counties, but the grateful use of the sickle does not become general till August, and in some parts it is even protracted to September, and sometimes to October. The

hay harvest concludes in July ; and flax and hemp are now gathered in. Insects swarm in every part of creation ; and fish are generally plentiful in this month, especially *pilchards*, which appear in vast shoals around the coast of Cornwall, and are much used for manure. Fruits and flowers now present an infinity of beauties to the delighted eye of a lover of nature. The fragrant and beautiful blossoms of the orchards, which we have before admired, have become perfected into ripening fruit ; and our gardens display the richness of the wholesome and agreeable currant, the strawberry, and the raspberry, which are now fully ripe. In addition to other floral beauties, the various species of lily now burst into flower ; the infinitely varied holyhock, the convolvulus, the lady's slipper, the china-aster, the sun-flower, the snap-dragon, the love-lies-bleeding, and numerous other brilliant plants, succeed the pinks and roses. In every hedge we see the bine-weed creeping ; and the woods teem with the deep orange-coloured berries of the mountain ash.

Corpulent persons should wear calico next the skin in this month, and during the continuance of the hot season, to absorb the acrid perspiration which the weather engenders. They should also use a cold regimen and free ventilation, in order to render the exudation of the skin milder. Wines and spirits should be avoided by persons of this habit of body, as even a small portion of these stimulants often produces an injurious effect, and it is entirely a mistaken notion, that they are useful to such persons. A frequent change of linen is one of the best preventives of a too

profuse perspiration ; and, to persons in general, the tepid or lukewarm bath, used once or twice, is highly beneficial. Those who are not necessarily engaged in laborious occupations, should beware of too great exertion in this month.

AIR BALLOONS.

WHILST every exertion is making by philosophers and men of science and mechanical skill, to perfect the art of travelling by *steam*, both by sea and land, AEROSTATION,* a much more pleasant method of removing from one place to another, is unaccountably neglected, or left to the exercise of interested individuals, who use it merely as an exhibition for the purpose of gaining money.

It does not appear that there would be greater difficulty in inventing an efficacious method of steering a balloon†

* Traversing the air in balloons.

† In a general sense, the word *balloon* signifies any hollow spherical body, of whatsoever matter it may be composed, or for whatever purpose designed. Thus, among chemists, a round short-necked vessel used in their distillations is so called ; architects apply the term to any round globe on the top of a pillar ; and engineers call a kind of initiatory bomb, made of pasteboard, and used in fire-works, a *balloon*. The machine formed for the purposes of *aerostation* is therefore properly denominated an *air-balloon*, although the primitive word only is generally used for the sake of brevity. There are other significations to the word *balloon*, of which it may not be amiss to mention the following. The state barges of the kingdom of

through the regions of the air, if scientific men would apply themselves diligently to effect this object, than, when the navigation of the pathless ocean was first attempted, was encountered in discovering a mode of directing the vessel's course through the stormy waves,—indeed, on reflection, the latter seems to have been a more arduous task than the former can reasonably be, as, in the air are neither hidden rocks nor intersecting lands to divert the course of the machine.

The art of *flying*, (the passion for which was undoubtedly the origin of balloons,) appears to have been a desideratum* from the earliest ages, as the fable of *Dædalus* and

Siam, in India, are called *balloons* by voyagers. The French paper-makers apply the name to a quantity of paper containing 24 reams. In the French glass trade the word signifies a certain quantity of glass plates, smaller or greater according to their quantity: a balloon of white glass consists of 25 bundles, of 6 plates in each bundle, but one of coloured glass contains only 12½ bundles, of 3 plates to a bundle. Finally, a game or exercise resembling tennis, which is played in an open field, with a large *ball* of double leather, inflated with air, is termed *Balloon*; and the French give the same name to a *football*.

* This is a Latin word, but, like many others, which comprehensively express in themselves the sense of a whole sentence of English, it has been adopted into common use for the sake of convenience and brevity. This remark may serve to explain the reason why our authors so frequently use classical and French words in English composition; and it may therefore be proper to observe that it is desirable that youth should acquaint themselves with the meaning of such terms (if they are unskilled in the languages) by enquiry of their seniors, since they will so frequently meet with instances of

*Icarus** sufficiently proves, and many have fallen victims to their temerity in attempting to use the wings of a bird for that purpose. The muscles of the arms are not of

this kind of quotation, and will not be able to inform themselves from English Dictionaries. The word *desideratum* signifies a thing to be wished or desired.

* *Dædalus* was an Athenian, the son of Eupalamus, who was descended from Erichtheus king of Athens. He was the most ingenious artist of his age, and invented many mechanical instruments, and the *sails of ships*. This latter invention gave rise to the fabulous tale alluded to in the text, which is briefly this:—The heathen writers relate that *Dædalus* having murdered Talus his nephew, from envy of his ingenuity in inventions, which bid fair to equal his own, fled with his son *Icarus*, from Athens to the island of Crete, (a) in the Mediterranean Sea, where Minos, the king, afforded him his protection. *Dædalus* made a famous labyrinth for Minos, but having justly incurred the vengeance of his patron by certain infamous actions, he was sentenced to be confined in the labyrinth which he had himself constructed. In order to effect his escape, it is asserted that he made wings with feathers and wax, which he carefully fitted to his own shoulders and those of his son, who shared his imprisonment. These preparations being completed, they took their flight in the air from Crete, but *Icarus* having soared too high, the heat of the sun melted the wax of his wings, and he fell into that part of the ocean which from him was afterwards called the *Icarian Sea*. *Dædalus*, it is said, alighted in safety at Cumæ, (b) where he built a temple to Apollo, and thence directed his course to the island of Sicily, where he was kindly received by Cocalus, who reigned over part of that country, but by whom he was afterwards put to death, in order to appease Minos, who had declared war against him for having given refuge to *Dædalus*.—His invention of

(a) Now called *Candia*.

(b) A city of *Latium* or *Campania*, in Italy.

sufficient strength to wield wings of a size capable of sustaining the body in the air, even could such machines be perfectly constructed. The desire of effecting *Volitation*,* however, still occupied the minds of philosophers, to some of whom it at length occurred that a body specifically lighter than air, would be buoyed up by it, as a cork upon water; nevertheless, the principle was not for some time after applied to actual practice. A Dominican Friar first proposed to collect a quantity of rarefied air in a large bag, on the summit of a mountain, supposing that, as it is much lighter than the atmosphere near the surface of the earth, the bag would certainly float; the experiment, however, was never tried. Subsequently, various schemes and speculations on the subject were promulgated by Englishmen, and the invention of *aërostation* seemed on the point of being completed in our own country, when the announcement was suddenly made by two brothers, Stephen and John Montgolfier, paper manufacturers at Annonay in France, who thus obtained the first honours. Their project was to enclose smoke in a silken bag, which was found on

the *sails of ships* very naturally induced the above fabulous account, since the heathens of those days (1400 years B. C.) were especially addicted to the marvellous and supernatural, and never failed to do honour to the memory of those, who by their ingenuity or enterprise benefitted mankind, by embellishing the records of their actions in the most extravagant manner. From this custom arose the long list of gods, demi-gods, and heroes, and the mass of absurdities attached to their history, which the heathen mythology contains.

* The act and power of flying.

trial, to answer extremely well. With one of their balloons, constructed on this principle, a sheep, a cock, and a duck, ascended to the height of nearly 1500 feet, and descended in perfect safety. The success of this experiment encouraged Messrs. Montgolfier to construct a much larger machine, in which M. Pilatre de Rozier offered to ascend, which he did singly, to the height of 84 feet on his first attempt, and afterwards successively to 210, and 262 feet. He thus signalized himself as the first human aëronaut. Subsequently, he ascended with M. Girond de Villette, to the height of 330 feet, and encouraged by these successes, he at length undertook a more important aërial voyage, accompanied by the Marquis d'Arlandes. On this occasion the bold adventurers ascended to the height of above 300 feet, and soaring majestically over the heads of the spectators, filled all Paris with astonishment and delight. After continuing at this elevation about 24 or 25 minutes, they effected a safe descent, although not without having been exposed to danger from the partial combustion of the balloon, and alighted beyond the Boulevards.

The method of inflating balloons by means of fire being attended with many inconveniences, a great improvement was soon after made in this respect by the substitution of *hydrogen gas*,* commonly called *inflammable air*, for the rarefied vapour produced by the action of fire. The balloon was formed of silk in the shape of a pear, and covered with a solution of the elastic substance called *caout-chouc*, or

* See the note to the article on *Wigan Well*.

indian-rubber: from it was suspended a car or boat made of wicker, and elegantly ornamented. In this kind of machine, the first adventurers were M. Robert and M. Charles, whose voyages were frequently repeated with success: but the sad catastrophe of M. Rozier, the first aëronaut, and his companion M. Romaine, whose balloon took fire, by which accident they were precipitated to the earth, and killed on the spot, for a time damped the spirit of enterprize; it was, however, soon resumed, and many attempts were made to render aërostation available to the purposes of life, by inventing a method of directing the balloon in its course, but without success.

During the French revolutionary war, balloons were used by the commanders of that nation for the purpose of reconnoitering the position of the enemy. From the elevated situation of the observers, signals were made by means of different coloured flags.

To enable the aëronaut to descend in safety, should any accident happen to the balloon, a machine was invented called a *parachute*, greatly resembling an umbrella, with a circular basket suspended from it. In this basket a M. Garnerin ascended to a vast height, and then cutting the rope, began to descend with great rapidity. At first the parachute did not expand, but in a few moments it opened completely, and afforded the intrepid adventurer an easy and gradual return to the earth.

Very many ascents have since been made, but no important advantage has been gained, as no method has yet been discovered of *guiding* the course of the machine.

But the desideratum is perhaps possible, and may, probably, ere long be attained. Such a discovery would perfect the aërostatic science, and afford us as easy, certain, and safe a passage through the air as can now be made by land or water.

Balloons are usually constructed of varnished silk, cut into gores, so as to form, when joined, a hollow sphere. The upper half of the machine is covered with a strong net, fitting closely to its shape, and secured by a number of strong cords, which are fastened to a small circle of wood or cane, under the balloon; from this circle other ropes are suspended, which sustain the car or boat. The car is made of wicker work, covered with leather, and generally painted.

THE PORTLAND VASE.

AMONG the many arts which the ancients carried to such perfection, that their productions have never been surpassed, the manufacture and embellishment of urns, vases, &c. of clay, glass, &c. was none of the least important.

One of the most precious relics of these elegant vessels is the *Portland* or *Barberini vase*, found rather more than two centuries ago, in a marble sarcophagus, within a sepulchral chamber, under the Monte del Grano, about two miles and a half from Rome, in the road leading to Frascati.

This superb specimen of Grecian taste and skill was deposited in the Barberini palace,* of which it formed the most precious ornament for upwards of two centuries. At the end of that period it came into the possession of sir William Hamilton, who sold it to the duchess of Portland for one thousand guineas: from this circumstance it acquired the name of the Portland Vase.

In 1810, with a munificence worthy of his high rank, his grace the duke of Portland presented it to the British Museum, where it has served as a model for many others, executed by the celebrated Mr. Wedgwood, and has excited and still continues to excite the admiration of thousands.

The Portland Vase is of beautiful dark blue glass, ornamented with figures of exquisite workmanship in relief, of a fine opaque† white. It is ten inches high, and six in diameter, and the figures are supposed to have been formed by cutting away the external crust of opaque white glass, an operation requiring great labour, care, and skill, and of many years duration.

Many have been the conjectures respecting the meaning of its embellishments, and the period when it was made. From the exquisite beauty of the figures, it is supposed to be anterior to the reign of Alexander the Great, as sculpture is said to have been on the decline in his day. But this is mere conjecture, as there might have been one artist of transcendent talents, even at a later period.

* The palace of the Barberini family, at Rome, is exceeded in size and splendour only by the Vatican. It contains nearly 4000 apartments.

† Dark, thick, not transparent.

The number of years necessary to complete the tedious operation of sculpturing the figures from so hard a material, gives reason to suppose that this vase was not made as a sepulchral urn for any particular person, and that the subject of its embellishments is not private history, but of a general nature. Dr. Darwin imagines, with great appearance of reason, that it represents part of the *Eleusinian* mysteries.

These mysteries were celebrated in honour of Ceres, and were exhibited to the initiated only, every fourth year, at Eleusis in Attica. The temple erected by Pericles* was of surprising magnitude and beauty, and the secrecy with which these mysteries were enveloped, added to the awe and reverence with which it was regarded.

The candidates for initiation waited without the temple till the time for their admission, which was at night, with impatience and apprehension. Lamentations and strange noises were heard, flashes resembling those of lightning rendered the succeeding darkness more terrible—they beheld frightful apparitions, monsters, and phantoms, and when their terror was at its height, the scene suddenly changed to the brilliant and agreeable: the *propylæa* or ves-

* PERICLES was one of the greatest men that ever flourished in Greece. He received the best education which could be obtained, under the most celebrated philosophers of the time: he was a man of undoubted courage, and of such extraordinary eloquence, supported and improved by knowledge, that he gained almost as great an authority under a republican government, as if he had been a monarch. He died (in the third year of the Peloponnesian war, about 400 years B. C.) of a pestilential fever which had for some time raged in Athens, and for which no remedy could be found.

tibules* of the temple were opened, the curtains withdrawn, and the hidden things displayed. Then were revealed to them secrets carefully concealed from the profane, and which they were never to utter on pain of the most frightful penalties.

The Portland Vase was doubtless designed for funereal purposes, and the sculptures are supposed to be symbolical of death on the one side, and of immortality on the other. On the bottom is an emblem of the silence of the tomb.

The principal group is thus described by Dr. Darwin :

“ Three figures of exquisite workmanship are placed by the side of a ruined column, whose capital is fallen off, and lies at their feet with other disjointed stones; they sit on loose piles of stone beneath a tree, which has not the leaves of an evergreen of this climate, but may be supposed to be an elm, which *Virgil*† places near the entrance of the infernal regions, and adds, that a dream was believed to dwell under every leaf of it. *Æn.* 6. l. 281. In the midst of this group reclines a female figure in a dying attitude, in which extreme languor is beautifully represented: in her hand is an inverted torch, an ancient emblem of extinguished life; the elbow of the same arm, resting on a stone, supports her as she sinks, while the other hand is raised and thrown over her drooping head, in some measure sustaining it, and gives with great art the idea of fainting

* A *vestibule* is a kind of antichamber at the entrance of a large building: an open space before the hall, or at the bottom of a flight of stairs.

† See the article on *Virgil's Tomb*, in the *Young Gentleman's Library*, &c.

lassitude. On the right of her sits a man, and on the left a woman, both supporting themselves on their arms, as people are liable to do when they are thinking intensively. They have their backs to the dying figure, yet with their faces turned towards her, as if seriously contemplating her situation, but without stretching out their hands to assist her.

“ This central figure, then, appears to me to be an hieroglyphic or *Eleusinian* emblem of mortal life, that is, the *lethum* or death mentioned by Virgil, amongst the terrible things exhibited at the beginning of the mysteries. The inverted torch shows the figure to be emblematic: if it had been designed to represent a real person in the act of dying, there had been no necessity for the expiring torch, as the dying figure alone would have been sufficiently intelligible,—it would have been as absurd as to have put an inverted torch into the hand of a real person at the time of his expiring. Besides, if this figure had represented a real dying person, would not the other figures, or one of them at least, have stretched out a hand to support her, to have eased her fall among the loose stones, or to have smoothed her pillow? These circumstances evince that the figure is an emblem, and, therefore, could not be a representation of the private history of any particular family or event.

The man and woman on each side of the dying figure, must be considered as emblems, both from their similarity of situation, and dress, to the middle figure, and their being grouped along with it. These, I think, are hieroglyphic or *Eleusinian* emblems of human kind, with the backs towards

the dying figure of mortal life, unwilling to associate with her, yet turning their serious and attentive countenances, curious indeed to behold, yet sorry to contemplate their latter end."

THE ALICONDA OR BONDA.

It is one of the distinguishing characteristics of the human race, that while brutes use what Providence has provided for them, exactly in its natural state, man modifies the productions of the earth in a thousand different ways, and from the most simple materials forms for himself a number of conveniences and accommodations. Even the simple negro often shows great ingenuity in this respect. In the kingdom of Congo grows a tree of enormous size, the trunk being frequently so large, that ten men with outstretched arms cannot grasp it, and its fruit is of the size of a gourd. The bark of this tree being of a fibrous nature, is soaked by the natives in water, and then beaten into a kind of coarse thread, of which they make ropes. By a still farther maceration, and beating it with iron bars, they spread it into a kind of cloth, which they wear round their waists, like a short petticoat. The shell of the fruit is fashioned into vessels for domestic use, and it is said, that water kept in them attains a pleasant aromatic taste; the pulp of the fruit, and small leaves, are eaten, while the larger ones serve to cover the huts of the natives, and are sufficient to keep out the sun and rain. The wood of this tree is useless, as it soon rots, except, that on being burnt, a kind of soap is made from the ashes.



THE ALPS.

LITTLE idea can the inhabitants of England form of the grand features of a mountainous country like Switzerland, or of the dangers to which many of its inhabitants are exposed. Accustomed to behold only gently undulating hills and fertile vallies, covered with corn or pasture, they have no scenes qualified to assist the imagination in picturing to them the towering mountains topped with perpetual snow—the precipitous rocks which threaten destruction at every step,—the roaring torrents which rush through stupendous chasms, rendering the head dizzy, and the eyes dim that look upon them—or those vast frozen masses the *glaciers*, which extend for miles, and which appear like an agitated lake suddenly hardened by the power of frost, which an Alpine region presents.

Still less idea can our happy countrymen, who lie down in perfect security, undisturbed by the apprehension of danger, form of the terrific situation of many of the Swiss peasantry, whose habitations are liable to be overwhelmed in a moment by vast masses of snow, of stones, and of ice, which frequently roll down from the mountains with irresistible force, and with the rapidity of lightning. Such tremendous movements of nature form indeed a most magnificent spectacle to those who behold them at a distance from the danger, but they are fraught with desolation and ruin to such as are unhappily within the compass of their effects.

These vast rolling masses are called *Avalanches*, and are most frequent in the Spring season. Their first formation is comparatively insignificant, but, enlarging by degrees as they advance, they become of a gigantic size, dragging down with them fragments of rocks, masses of ice, and large quantities of earth and stones, and rushing with a thundering noise into the vallies, they sometimes overwhelm whole villages, lay waste the labour of the husbandman, and level the towering trees of the forest, before their progress is stopped. In one of these calamitous occurrences, which happened in the Canton of Schwitz, in Switzerland, on the 6th of September 1806, the Avalanche overspread a space of *two leagues in length*, and *one in breadth*, with sudden desolation and destruction. In one terrible and awful moment, beautiful and fertile vallies were overwhelmed; 484 persons, 325 head of cattle, 2 churches, 111 houses, and 20 stables, were destroyed; and those inhabitants

who survived would have been exposed to wretchedness and want, had not the benevolence of their countrymen been excited, and a large sum of money raised and distributed among them. But no charitable contributions could compensate for the loss of dear relatives, friends, and home. Religion alone, which teaches and induces pious resignation to the will of Heaven, could afford consolation and support to the unhappy sufferers. Avalanches are not the only dangers to be dreaded among the mountains of Switzerland. *Hurricanes*,* which whirl the snows in every direction, frequently assail the traveller in his passage over these tremendous summits, block up his way, blind him so that he cannot discern the objects which should direct his route, and sometimes overwhelm and bury him beneath the accumulated heaps, or cause him to fall headlong over precipices which are hidden under the treacherous covering of the snow.

Among the Glaciers, are wide and deep fissures, frequently concealed by the snow, which yields to the weight of the traveller who may be unfortunate enough to tread upon it, and sinks with him into the abyss below.

Were we not well acquainted with the deep-rooted power of that local feeling which we designate the *love of country*, which, for wise purposes, is implanted in almost every breast, we should wonder that such a land is not deserted by its inhabitants. But so far is this from being the case, that no people in the world have fought more resolutely in

* Violent storms, tempests.

the defence of their native soil, than the brave Swiss ; and Swiss soldiers, at a distance from their well-beloved home, have been known to burst into tears on hearing their national air, called *Rans des Vaches*, which so strongly reminded them of their country.

Among the other natural and artificial Alpine curiosities, we may notice the road made by Buonaparte over the Alps, which now affords an easy entrance into Italy, and which may justly be reckoned among the wonders of the world. Its construction cost twenty-five millions of francs, or upwards of a million sterling. The prospects from many parts of it are sublime and beautiful in the extreme.

CONSCIENCE.

NATURALISTS observe, that when the frost seizes upon wine, they are only the slighter and more watery parts that are subject to be congealed ; but still there is a mighty spirit, which can retreat into itself, and there within its own compass be secure from the freezing impression of the element around it : and just so it is with the spirit of man ; while a GOOD CONSCIENCE makes it firm and impenetrable, outward affliction can no more benumb or quell it, than a blast of wind can freeze up the blood in a man's veins, or a little shower of rain soak into his heart and quench the principle of life itself.—*South.*



AUGUST

WAS anciently called by the Romans *Sextilis*, it being the sixth month in their calendar, before the change made by king Numa. It, however, retained its original name, until Augustus Cæsar gave it his own surname, because in it he first became consul, celebrated three triumphs, and ended the civil wars. Since Numa's time, August has continued the eighth month in the year.

The Saxons called it *Arn-monat*, (or *Barn-monat*,) because they then filled their barns with corn. The Saxon word *Arn* signifies *harvest*. They also called it (as well as June) *Woed*, or *Woad-monath*.

August was dedicated by the Romans to *Ceres*, the goddess of corn and harvest; and its first kalend, or first day,

was sacred to *Mars*, the god of war. No festival of particular note was celebrated by them in this month. The first of August is denominated in the Christian calendar, *Lammas-day*; a name which has been variously accounted for, but which is most probably derived from an old Saxon term, signifying *Loaf-mass*, as on this day it was customary for the Saxons to offer an oblation of loaves, made of new wheat, as the fruits of their corn. They also gave alms of bread on *Loaf-mass*, or *Lammas-day*.

The glorious *Transfiguration* of our blessed Saviour on the Mount, recorded in the Gospels, was celebrated by the primitive Christians, on the sixth day of the month; and the name of the festival is yet retained in our calendar.

On the twelfth, our present excellent king, George IV. was born, 1762. He ascended the throne on the twenty-ninth of January, 1820.

The beheading of St. John the Baptist, is commemorated on the twenty-ninth of August.

This is the long-desired and welcome month of harvest. The heat of the solar rays now ripens all kinds of grain; and on this account fine steady weather is earnestly desired by the farmer, in August. If the season be propitious, his hopes and his industry are now crowned with the heavenly blessing, and the rich store of sustenance for the coming year is joyously housed in his garners. The first crops are generally rye and oats, and the last peas and beans. Harvest time varies considerably in different districts, according to the situation of the corn lands. It principally commences in the beginning of this month, but in the southern and midland parts of our island, it is often begun

in July, while the north countrymen can do nothing of consequence in it until the first or second week in September. The method of getting in the corn varies as much as the periods of its commencement. Some reap it with a sickle, and bind it into sheaves; others cut it in a peculiar manner with the scythe, and either leave it without binding up, or at most make it into a sort of bundles. Some farmers use a sickle, toothed like a saw; others employ a smooth and keen-edged sickle. In some counties the grain is cut off not far from the ear, so as to leave a long stubble, while in others it is reaped close to the ground.

Our ancestors greatly honoured this month of produce. They mingled merry-making with labour, and rendered the time of harvest a period of universal gladness. They crowned the wheat sheaves with flowers, invited each other to feast at the housing of the corn, when they danced, and shouted and sung with true glee; and, that none might be sorrowful at such a joyous time, they made presents to all who had assisted in getting in the crops. This rural festival was called Harvest-home. It is still the greatest rural holiday in England, because it terminates the most toilsome yet profitable employment of the farmer, and unites repose and profit for the remainder of the year. But modern refinements have unfortunately stripped the merriments of Harvest-home of that unrestrained and hearted enjoyment which formerly distinguished them. The master seldom now mingles with freedom and rejoicing in the delights of his harvest men, but thinks it sufficient if he provides a plenteous feast, and allows them to enjoy themselves in their own way. This change has altered the

character of the festival; for the cheering smile of sympathy, and the non-distinction of rank or station in these rustic festivities, were the chiefest source of gladness to the honest and humble husbandman.

Formerly many curious ceremonies were observed by rustics at Harvest-home. They carried images made of straw, or stubble, from the harvest field, round which the men and women danced and sung to the lively notes of a piper, who followed it. In the north, such a figure was called the *kern-baby*. In the isles of the Hebrides, all the reapers join in chanting a harvest song, while they regulate the strokes of their sickles to its notes; thus making the very act of gathering the harvest a festive employment.

Nothing on earth can be more beautiful to the eye than the view of an open corn country, when the waving grain slowly falls before the path of the reaper, and the firmly gathered sheaves stand ready for removal, and the richly laden waggon slowly receives the collected stores, and the happy industrious gleaners follow its track to gather the little scatterings, which custom has for ages allowed them. It is a season of general joy, and cannot fail to raise an exalted feeling of gratitude to the bountiful Supreme, in the breast of a beholder.

And now also

“ The garden blooms with vegetable gold,
 And all Pomona in the orchard glows,
 Her racy fruits now glory in the sun,
 The wall-enamour'd flower in saffron blows,
 Gay *annuals* their spicy sweets unfold,
 To cooling brooks the panting cattle run.”

Fruit is exceedingly plentiful, especially pears, peaches, apricots, and grapes. We have also still additional garden flowers; such as amaranths, African marygolds, persicories, and chrysanthemums; and the beautiful passion flower, the trumpet flower, and the clematis, or virgin's bower, add their elegant ornaments to our floral enjoyments. Hops now yield their valuable produce, particularly in Surry and Kent. The common glow-worm may be seen in abundance: heaths and commons are covered with purple and yellow beauty; insects swarm; flies abound; vegetables are plentiful; young broods of goldfinches appear; lapwings and starlings congregate; puffins migrate in swarms; the swift disappears; rooks roost in their nest trees; thistle-down floats; birds resume their spring songs; and at the end of the month the first symptom of Autumn appears, for the beech tree then turns yellow.

The daily use of the cold bath in this month is one of the best preservatives of health, and a means of invigorating the constitution against the evils of the approaching winter. To many, however, the plunging bath is injurious, by the absence of that re-action which causes the glow on the skin of those who receive benefit from bathing. In such cases the shower bath should be used; but when no re-action follows the use even of that, the individual should sponge the body with cold and salt water, or vinegar and water, before rising in the morning, whilst the limbs are kept warm in bed.

OF GOD.

THE impossibility I find of proving that GOD is not, discovers to me that HE is.—*La Bruyere.*

The ETERNAL was yesterday, is to-day, and will continue to the end of time. He imprints his laws on the mind, and writes them in the heart. It is by Him that kings command with confidence, and people obey without fear.—*Boisgelin.*

GOD penetrates to the bottom of all our actions, discovering the source of every crime, even before it is committed: He sees all our irregularities, even in the heart, and judges our criminal intentions as crimes already committed.—*Maintenon.*

How powerful must HE be, who has made worlds as innumerable as the grains of sand which cover the seashore; and who, without difficulty or trouble, conducts all those worlds, from age to age, as a shepherd leads his flocks.—*Bourdaloue.*

Every thing attests GOD's goodness. There is not a star in the heavens, not a production of the earth, not a plant in our gardens, not a period in our lives, not a stroke of His anger, that does not concur to prove the goodness of GOD.—*Saurin.*

FRATERNAL LOVE.

THE duty of brothers towards each other ought to need very little explanation or enforcement. Owing their existence to the same parents ; nurtured with the same care, and participating in the same advantages ; they ought to be as closely connected in love as in blood and circumstances. Unhappily, however, both experience, and the records of our criminal courts, teach us that these considerations are but too frequently lost sight of, and envy, hatred, and anarchy, take place of affection and unity. How injurious it is to a family to be divided by angry passions, it is needless to say ; but the direct injury springing from such a division, great as it undoubtedly is, falls infinitely short of that indirect and almost inconceivable injury arising from the want of a unity of possessions, purposes, and exertions.

Union is the very soul of strength, and brothers are better fitted for a union, both as to affection and pursuits, than any persons less closely allied. If their pursuits are the same, their united efforts can scarcely fail to be successful ; and even where their pursuits are of the most opposite nature imaginable, they can be of immense service to each other. But apart from all considerations of a merely wordly nature, the friendship of brothers is not only productive of the purest delight to themselves as individuals, but is both pleasing and profitable to society, and a most acceptable sight to that Being from whom all

good, all pure, all holy, and all excellent things proceed. In a word, brotherly love is delightful to those who hear it, grateful and profitable to society, and pleasing to God; while hatred, odious wherever it may subsist, becomes demoniac in brothers, exposes them to the dislike and distrust of society; renders them hateful to themselves, and offensive to God; unfits them for happiness or prosperity in this world; and lays up for them a fearful store of sin to be accounted for in the never-ending world that is to come.

HAPPINESS.

IN this world all are professedly engaged in the pursuit of happiness; yet all complain of the vanity of their undertaking. The wisest of men, having assayed all the luxurious arts of enjoyment, declared all earthly pleasures to be mere vanity and vexation of spirit; and undoubtedly the wisest of men was right. We are all endowed with sufficient self-love, but it unfortunately happens, that, as was pithily and truly said by a celebrated philosopher, *our self-love labours under a mistake.*

Perfect happiness is to be found only in the eternal presence of God; but we actually avoid even that imperfect happiness of which the human state is susceptible, by the very methods which we take to secure it. To avoid all sinful and all useless pursuits; to be temperate in our

pleasures ; to be exact observers of the most *rigid* order in all that we do ; and to leave no portion of our time without its portion of employment, is the certain, as it is also *the only*, road to so much happiness as is consistent with our brief and chequered existence. We ought ever to consider this life as but the road to an eternal life, and to employ every moment of it so as to fit ourselves for the awful and certain transition. If we live thus, employ ourselves constantly, methodically, and *well*, we shall know nothing of that painful vacuity of soul, which is more terrible than death itself : for whole lives thus employed, instead of affording occasion for remorse, disgust, weariness, or regret, will be like a smiling and productive field, whose crop will be all that is earthly of that universally pursued, but seldom gained object,—HAPPINESS.

FILIAL DUTY.

IT is to be hoped, that none of our young readers stand in need of any exhortation to the performance of that delightful and pious duty, which is the first implanted impulse in the human heart, and the first instinctive quality in the brute creation. We may naturally conclude, that to no undutiful child will *The Young Lady's Library* (which is intended as a reward for good conduct, as well as a token of affection) be presented: we therefore abstain from composing an extended dissertation on the subject of

FILIAL DUTY, and content ourselves with laying before our young friends a few brief remarks which its contemplation naturally engenders; such as may serve to *strengthen* in the *dutiful* heart the *sense of its duty*, and which may, perhaps, if they should meet the eyes of any such, contribute to excite in the *undutiful* a just horror of their past conduct, and a sincere resolution to act righteously for the future.

And here we may properly observe, that perhaps these brief sentences may be made especially useful, if those who *do* practise filial duty will benevolently peruse them to those who *do not*. Such a charitable action may haply produce a beneficial effect, and then how deep would be the feeling of delight which must pervade the mind of that being who had been instrumental in effecting the reformation of another!

This little article should also have been inserted in *The Young Gentleman's Library*; as, however, it was omitted, it may be well for the *young ladies* to read it, or lend the book, to their *brothers*, and *male friends*. It is intended, of course, for both sexes; but, for the sake of our sex's honour, we regret to say, that it is more particularly among the *male* species, that UNDUTIFULNESS TO PARENTS prevails. Now to our reflections.

Those who love not their parents are inferior even to the brutes, in whom a filial instinct is implanted, which they never pervert. Children owe to their parents the most perfect gratitude, since to them they are indebted not merely for life, but for sustenance and support throughout

the helplessness of their infancy, and for instruction and guidance during the inexperience and immaturity of their *nonage*.*

OBEDIENCE to PARENTS is the *basis of all order and government*, and is not only peremptorily and repeatedly enjoined by SCRIPTURE, but even the HEATHENS laid great stress upon the due performance of FILIAL DUTIES. We read, indeed, that the ROMANS gave to parents unlimited jurisdiction over their children; and fathers were empowered to (and frequently did) punish filial disobedience with *stripes, slavery, and even DEATH*. Although our legal enactments are of a milder and less summary character, yet children are not the less morally bound to obey their parents, and to cherish them in sickness, poverty, or old age.

It is in fact a primary religious and natural duty, and one of the express commandments of God, without a holy and due observance of which we shall never see his face, nor experience happiness in this world or the next.

“*Honour thy father and thy mother, that thy days may be long in the land which the LORD THY GOD giveth thee,*” is the solemn and positive command of the MOST HIGH: and our young readers may safely assure themselves, that God will not only bless the dutiful here and hereafter, but that he will punish, in the most signal and terrible manner, all those who by parental neglect and

* When this word is used as a term in Law, it generally signifies all the time a person continues under the age of 21; but in a special sense, it is all the time a person is under the age of 14.

unfilial conduct, set at defiance his written law, and violate that holy and just principle which he has implanted in every human breast.

There is not in nature a more lovely sight than that of "*Helpless age leaning on pious youth*;" while, on the other hand, our most perfect detestation is ever excited by the view of youthful neglect or carelessness in any manner displayed towards the aged. If this be the case, even where no natural relationship subsists between the parties beyond that of their common humanity, the feeling of abhorrence must, undoubtedly, be still stronger in a virtuous breast, on beholding unkind or neglectful behaviour in the young towards those who have watched over their helplessness, reared them with anxious care and labour, and provided for their every want.

Youth should bear constantly in mind, that every comfort they enjoy, all the intellectual attainments which render them superior to the savages, and even life itself, they owe to their parents. A son who exposes his own life to danger in order to save that of his father or mother, does no more than his duty. He ought to serve and obey them cheerfully at all times and under all circumstances, so far as is consonant to the will of God, as declared in the Holy Scriptures; and he should consider, that the utmost that he can do for them is but a very trivial re-payment of the debt which he owes them. He should also remember, that in attentively and constantly evincing his affection towards his parents, he is also displaying his love and reverence of the MOST HIGH, and obedience to his injunc-

tions ; and that he is in so far acquiring the favour of the **ALMIGHTY**.

It is likewise the duty of every child to repose the most perfect confidence in his parents—to confide to their affectionate bosoms all his actions and thoughts—to conceal nothing from them,—since it is by their experience alone that he can hope to be guided aright in his conduct; and they must assuredly be far more competent than his immature judgment can be, to decide and to point out what is proper for him.

As it is, then, his duty to reverence and honour his parents at all times, so is he specially bound to esteem and imitate their good qualities, and to alleviate and bear with—to spread, as it were, a veil over—their faults and weaknesses.

His gratitude to them, for the innumerable favours which it can scarcely ever be in his power fully to repay, must be evinced by a strict attention to their wants, and a solicitous care to supply them; by a submissive deference to their authority and advice; by yielding to, rather than peevishly contending with, their humours, remembering how often they have patiently borne with his; and, in fine, by soothing their cares, lightening their sorrows, supporting the infirmities of age, and making the remainder of their life as comfortable and agreeable as possible.

They who thus act will ever find in their parents their ablest advisers, and most sincere friends; and in addition to the delightful reward of an approving conscience, all who know them will admire and applaud them for their

graceful performance of the most amiable of human duties. On the other hand, *undutiful* children are deservedly abhorred by the virtuous part of the community, and looked upon as unnatural and impious monsters; and, as if the Almighty had determined that they should early feel the bitterness of his anger, it is almost an invariable fact, that those who abet them in or urge them to their wicked want of affection, and violation of filial duty, instantly desert them when they stand in need of kindness or assistance.

Even in a merely temporal point of view, unfilial conduct, being a crime so terrible in itself, almost inevitably draws down and experiences its just punishment; for he who in his youth neglects or ill treats his parents cannot reasonably expect any other, than that, in his after years, *his* children will return to him the measure he has meted to others; and experience proves that this earthly retribution is common. But a far more solemn and important reason, even the command of God himself, already quoted, demands that parents should be dutifully and kindly treated by their offspring; and we trust, that even if a sense of the patient watchfulness, the constant protection, the affectionate indulgence, and harassing anxiety which are displayed and sustained by parents for the welfare of their children, be not sufficient to induce youth to behave properly to them, yet that a remembrance of the divine behest of the ALMIGHTY, and of the certainty of his displeasure in such a case, will prevent them from departing from, or if unhappily in a moment of thoughtlessness and folly they have departed from, that it will induce them with penitence to return to, the path of FILIAL DUTY.



AUTUMN

Is the third season of the year, and is generally considered to comprise the months of August, September, and October. It is during the early part of this fruitful season that the various productions of the earth are gathered in, and man secures his stores for consumption during the ensuing year.

Autumn also witnesses the decline of vegetation ; and in this season the general annual decay of Nature's most pleasing beauties visibly commences. The gay splendours of the summer months give way to the more solemn tints of the autumnal season: the emigrating feathered tribes, warned by the gradual cooling of the atmosphere, now wing their way to warmer and more congenial climes ; the

rustling foliage of the trees, having lost its beautiful freshness and verdure, forsakes the spreading boughs which it had adorned ; and the vagrant winds whistle through the deserted branches, as if condoling with them on their utter destitution.

But these are the later indications of the autumnal season. Ere these changes have become general, the joyous voice of the reaper is heard among the fast falling corn ; and the gentle noise of the sickle salutes the ear of the wanderer in the fertile vales.

The scene afforded by an extensive open country, covered with fields of yellow waving corn, richly glowing in the bright sun-beams, and thickly besprent with cheerful husbandmen, busily occupied in the various parts of their labour, is a prospect pre-eminently delightful both to the eye and to the heart ; and should ever inspire in the human breast, the deepest sentiments of gratitude to our bountiful Creator, and benevolence to our fellow-creatures.

“ Hark ! where the sweeping scythe now rips along ;
Each sturdy mower emulous and strong,
Whose writhing form meridian heat defies,
Bends o'er his work, and ev'ry sinew tries,
Prostrates the waving treasure at his feet.”

Autumn is the happy season in which the beneficent Creator bestows upon us all the fruits of the earth in great abundance. The term *fruit* must not here be merely applied, as in common parlance it generally is, to a few peculiar products of fructification ; but, as in the more

comprehensive language of the naturalist, it must include every produce of vegetation, by which the rudiments of a future progeny are developed and separated from the parent plant.

The silent progress of maturation is in Autumn completed, and human industry joyfully collects into his garners the rich treasures of the soil.

About the middle of Autumn the herring fishery attracts the care and attention, and employs the exertions, of a numerous class of industrious men.

Herrings are an object of great importance to us, inasmuch as during the whole year, either fresh during the season of taking them, or afterwards salted and dried, they furnish an acceptable food to the poor, and, in the former case, a delicacy to the rich.

They abound in immense shoals in the Frozen Sea near the Arctic Pole; from whence, in September, they annually visit the English and Scotch shores in vast numbers.

The cause of this periodical emigration has never been positively ascertained: various opinions concerning it have at different times been promulgated; but, whatever may be that cause, it is a certain fact, that they do regularly thus remove from their usual northern station.

The prodigious increase of this species of fish is truly astonishing: a single herring lays at least ten thousand eggs, when near the British coasts.

Migration is indeed a general feature of the autumnal season, both among the feathered and the finny tribes.

All the various species of birds of passage, which, in the

Spring, seek the genial British clime, depart in search of warmer atmospheres, when the coolness of Autumn announces the approach of Winter.

Some of these visit very remote regions, and perform aërial voyages, over countries and oceans, of surprising length.

The stork, the crane, the quail, the fieldfare, the woodcock, the nightingale, the swallow, the martin, and the cuckoo, are the principal migatory birds; although there are various others of inferior note.

This system of migration is exceedingly wonderful, and affords a very remarkable instance of that powerful instinct which the Creator has implanted throughout the animal world. Two things especially are surprising: the one, that such untaught and unthinking creatures as we suppose birds to be, should so well know the proper seasons for their coming and going; and that, with such admirable regularity, some should arrive when others depart. Doubtless, the difference of heat and cold, and the want of food, might warn them to change their abode. But why, when the air is mild, and food plenty, do they nevertheless so punctually depart? How do they know in what climates they shall find sufficient heat and food? Why, indeed, should they remove at all? Why should they not stay, and endure the chance of the seasons, as other animals do? Or how is it, that throughout all the world, no place can be found, to afford them sustenance and habitation during the whole year?

The other extraordinary circumstance is, that they

should so perfectly know whither to go, and which way to steer their course. By what instinct does a little defenceless bird venture over such vast tracts of sea and land? and how do these adventurous voyagers contrive, through the darkness of night, and without knowledge of the countries, still to pursue a direct course to their destination? Why also is it, that they unanimously depart at the same time, as if they had consulted together, and fixed the period for their journey?

“ Who bids the Stork, Columbus-like, explore
 Heavens not his own, and worlds unknown before?
 Who calls the council, states the certain day?
 Who forms the phalanx, and who points the way?
 Where do the Cranes, or winding Swallows go,
 Fearful of gathering winds and falling snow?”

POPE.

It is equally inexplicable to us, how they can know that another land is, at certain seasons, more proper for them than this; and that they shall find better accommodation in a distant country, than in that which they then inhabit. These very interesting but embarrassing inquiries have never yet been satisfactorily elucidated; nor is it probable that they will be, as it seems impossible that we shall ever obtain a sufficient knowledge of the nature and instinct of the feathered travellers, to be enabled to trace the origin and movement of their migratory impulse. We can, therefore, but admire, in contemplating the wonderful motions of birds, the wise and beneficent ordinances of that Supreme Being, who has thus wonderfully provided food and habita-

tion congenial to their habits, and taught them so unerringly when, where, and how, to find those necessary provisions.

Autumn is also the season for the animating and healthful sports of the field. In this season partridges abound, and most especially in England. These interesting birds pair early in the Spring; about the month of May the female makes her nest, of grass or dry leaves, upon the ground, in which she lays from fourteen to eighteen or twenty eggs. The young birds learn to run immediately they are hatched; and become busy, sometimes even with a part of the shell sticking to them, in picking up ants, grain, slugs, &c.

Towards the close of Autumn, in October, the ploughing and sowing of the ground for a future harvest takes place. The winter corn, and indeed most of the provision for ourselves, and for many animals, is then deposited in the earth.

The process of the vegetation of corn is one of the most wonderful as well as interesting natural operations: an account of it, therefore, from the pen of an author already quoted, will doubtless be acceptable to our readers:

“ Nature at first, indeed, works in secret, while the seed is opening; but its operation may be discovered by taking some of the grains out of the ground when they are beginning to shoot. Two days after the grain is put into the earth, it is swelled by the juices, and begins to shoot. The shoot is always at one of the ends of the grain, and that part of it which is next the outside of the grain is the

little root of the future plant. The corn, when sowed, generally begins in twenty-four hours to pierce through the coat, and unfold itself. The root and stalk become visible. The root is first wrapped up in a bag, which it bursts open. Some days after, the other roots shoot out of their sides. The fifth or sixth day, a green stalk springs up above the ground. It remains some time in that state, till the fine season comes, when the ear of corn breaks out of the coats in which it had been inclosed and protected from cold and uncertain weather.

“ The wisdom which appears in the construction and vegetation of corn, is very striking. The leaves, for example, which surround it, before it has attained its full growth, even those leaves have their use; and it seems as if the wisdom of the Creator had placed them round the blade for the same reason that an architect raises a scaffolding about a building, which, when the building is finished, he takes away. For as soon as the blade has attained its full length and consistency, the leaves which protected it, dry up and fall off. Whole months pass away, before the ear of corn ventures to appear and expose itself to the air; but as soon as every thing is prepared for the formation of the blossoms and fruit, they all appear in a few days. With what skill also are the stalks and the ear of corn constructed! If the former were higher, the nutritive juice could not so well penetrate into them; if, on the contrary, the corn had been placed lower, the moisture would have made it spring up before it was reaped; birds and other animals would get at and destroy it. If

the stem was weaker and smaller, the wind would break it ; and if it was stronger and thicker, little animals might lodge in it, and birds would perch upon it, and pick out the grain.”

Painters emblematically represent Autumn as a woman richly dressed, with a garland of vines on her head : she holds a cornucopia full of fruits in her right hand, and a bunch of grapes in the other. The season is represented as a woman, because at this part of the year the earth is disposed to bestow the fruits already ripened by the heat of the summer. Her rich dress, the garland, the cornucopia, the vines, and other fruits, signify the plenteous produce of this season for the use of mankind.

Another allegorical representation of Autumn is, as a man of mature age, clothed like the vernal season, and likewise girded with a starry girdle ; holding in one hand a pair of scales equally poised, with a globe in each scale ; in the other hand various fruits and grapes. His age denotes the perfection of this season ; and the *balance*, that sign of the zodiac which the sun enters when our Autumn begins.

Several nations were accustomed to compute their years by Autumns: the Saxons reckoned by Winters. The ancient Germans were well acquainted with the other three seasons, but had no definition or idea of Autumn. It has been generally reputed an unhealthy season, especially towards its close.

A SUTTEE, OR BURNING OF A HINDOO WIDOW.

ALTHOUGH man is endowed with a greater degree of strength, and, on ordinary occasions, of courage, than woman, the feebler sex frequently displays instances of heroic fortitude, courage, and presence of mind in danger, which cannot be exceeded even by the lords of the creation.

This is, perhaps, no where more frequently or more decidedly exemplified than in Hindostan, where the custom has been established, from time immemorial, for widows to burn themselves on the funeral pile, with the bodies of their deceased husbands.

The origin of this custom is not so honourable to the female sex, as the fortitude, the calmness, and apparent cheerfulness, which they display on submitting to it. It is said that the women of Hindostan were accustomed to take away the lives of their husbands, and that the Bra- mins, finding it impossible to prevent, by the severest punishments, the frequent perpetration of the crime, directed that the widows should be burned with the dead bodies of their husbands; thus taking away, entirely, all hope of profiting by so nefarious a deed.

This horrible custom was, for many ages, carried to a great extent, and the immolation* of victims is still frequent, although the British Government has done every thing, short of absolute prohibition, to put a stop to so cruel a practice.

* The act of sacrificing,

The motives held out to induce the woman to submit cheerfully to this dreadful ceremony, and the consequences attendant on refusal, are such as few have resolution to brave or resist. The Bramins teach them, that a ready acquiescence is to be rewarded with instant admission to the joys of paradise; while a refusal is punished with neglect and contempt on earth, and the threat of torments in the world to come.

As soon as the husband is dead, the widow abstains from food, and continues to chew betel,* and repeat the name of the god of her sect, till the time appointed for the ceremony. She then dresses herself in her gayest apparel, and puts on

* The *betel* is a species of pepper-plant. It is a creeping and clustering plant, like the ivy: its leaves are very similar to those of the citron, but longer, and rather narrower at the extremity. It grows in all parts of India, but flourishes most luxuriantly in moist places. The natives cultivate it as we do hops, placing props for it to climb upon, and it is a common practice to plant it against the tree which bears the *areca-nut*.(a) The Indians, at all times of the day, and often even in the night, chew the leaves of the betel, the bitterness of which is corrected by the *areca* which is wrapped in them; a portion of *chinam*, a kind of burnt lime made of shells, is constantly mixed with it. The rich frequently add perfumes to gratify either their vanity or sensuality. The use of betel is indeed a general

(a) An Indian fruit, about the size of a walnut. It is chiefly used to chew with the leaves of betel, mixing with it lime made of sea shells. In order to chew it, the Indians cut the nut into quarters, and wrap one quarter in a leaf of betel, over which they lay a little of the lime, and then tie it by twisting it round. The piece thus prepared for mastication is called *pinang*: it induces spitting, cools the mouth, and fastens the teeth and gums. The Indians universally, rich and poor, make use of it; and the Europeans who reside in Batavia, Malacca, and in the Sunda and Molucca islands, also use *pinang*.

her most costly jewels, as though about to attend a festival, and notice being given by beat of drum of the approaching sacrifice, great numbers assemble to witness the affecting scene.

The infatuated woman now proceeds to the spot on which the funeral pile is erected, accompanied by her relations and friends, and preceded by drums and trumpets. The Bramins endeavour to keep up the spirits of their victim by giving her to drink a liquor in which opium has been infused, and by songs expressive of their confidence in her heroic resolution. In consequence of these excitements, she seldom displays that terror which the prospect of a painful death might be expected to inspire, but wears an appearance of calmness and serenity truly wonderful on such an occasion.

The officiating Bramin now causes her to repeat certain formulas,* in which she prays, not only for her own admission into heaven, to dwell with her husband in bliss, but that, from the merit of the act she is about to perform, all

fashion throughout India, and it would be thought by the natives a breach of politeness to take leave for any length of time without presenting each other a purse of betel. It is a pledge of friendship, which relieves the pain of absence. No one dares to speak to a superior unless his mouth is perfumed with this plant; and it would be considered rude to neglect the precaution even with an equal. It is taken after meals; chewed during a visit; offered on meeting and separating, and indeed, used on every occasion.

* Prescribed rules or forms. *Here* the word implies forms of prayer.

the ancestors of her father, mother, and husband, may experience the same happiness. She now presents her ornaments to her friends, performs certain ceremonies, and takes some rice and cowries,* which she places in the end of the cloth she wears.

She then affectionately takes leave of her friends, comforts them, and prays to the gods to grant them fortitude in similar circumstances. She next walks seven times round the funeral pile, strewing parched rice and cowries as she goes, which the people eagerly catch, fancying them to be serviceable in the cure of diseases: this being done, she calmly ascends the pile, and lies down by the body of her husband.

No sooner is she laid down, than ropes are thrown over the bodies, by which they are tied together, and dry faggots are piled on them—clarified butter, pitch, and other combustible substances, are added to increase the fury of the flames, and the whole is held down by means of levers laid across. Fire is then set to it by the son or some near relation, and it is to be hoped that in general the woman is quickly suffocated by the smoke.

But this is not always the case; instances have occurred in which the wretched victim has burst from the devouring flames, and pathetically implored the mercy of the Bramins, but she has been invariably forced back into the fire, in spite of her cries and entreaties. In others, the screams of the sufferer have been heard above the noise made by the

* Peculiar shells, which the Hindoos use as a small coin.

instruments and the songs of the Bramins, which are intended to drown her expressions of agony.

So strong is the influence of superstition on the mind, that instances are not wanting of this dreadful sacrifice being made from pure conjugal affection, and against the persuasions of friends, and the entreaties of children, the infatuated creature expecting thereby to deliver a beloved husband from the punishment due to his crimes; and to shew their contempt of pain, some have put their finger into the fire, and held burning incense in the palm of their hand, with which they fumigated the Bramins who were present.

One instance of this kind, related by Mr. Forbes, will shew that these heroic females might rival the Portias and Arrias of antiquity, were the energies of their minds directed aright.

A woman of rank had been left well provided for by her husband, and totally independent; three lovely helpless infants demanded her maternal attentions, and her aged mother entreated her with tears and supplications to live for their sake. But all was of no avail, she persisted in accompanying her beloved husband to a better world.

The funeral pile was erected near the banks of the river Biswamintree, without the gates of Brodera.* An immense concourse of people assembled to witness the dreadful ceremony, and the Bramins who superintended it were accompanied by a band of music.

* A town of Hindostan, situated in longitude $72^{\circ} 30' E.$, latitude $22^{\circ} 10' N.$

After various ceremonies the music ceased, and the crowd, in solemn silence, waited the arrival of the heroine.

In a short time she was seen approaching from a temporary retirement, with the Bramins, accompanied by her mother and her children, arrayed in rich attire and wearing the bridal crown, an ornament peculiar to a Hindoo bride at her marriage.

After a few religious ceremonies, the attendants took off her jewels, anointed her dishevelled hair with consecrated butter, called *ghee*,* as also the skirts of her flowing robe of yellow muslin (the emblem of nuptial bliss.) She then took leave of her agonized mother and weeping babes, and taking a torch from the hand of a Bramin, walked with an air of solemn majesty, seven times round the bower of death, which, enwreathed with sacred flowers, was erected over a pile of sandal wood and spices, and on which lay the body of her husband.

Having performed this rite, she stopped near the entrance of the bower; she then addressed the fire, and worshipped the other deities as prescribed in the *sutty-ved*, then setting fire to her hair and to her robe, which having been anointed, blazed fiercely, she threw away the torch, rushed into the bower, and embracing her husband, thus communicated the flames to the surrounding branches.

The musicians immediately struck up their loudest

* This kind of butter is so melted and refined as to be capable of being kept for a long time. The Hindoos dress their rice and vegetables with it.

strains, to drown the cries of the victim, should her courage have failed ; but several of the spectators declared, that the serenity of her countenance, and dignity of her behaviour, surpassed all the sacrifices of a similar nature they had ever witnessed.

In some parts of Hindostan, instead of building a funeral pile, a deep pit is dug, which is filled with combustibles, and set on fire ; around this pit all the wives of the deceased, after having been intoxicated with a preparation for the purpose, are made to perambulate, hand in hand, every time approaching nearer and nearer to the brink, when one by one they totter and fall, or are pushed into the flaming gulf.

If we contemplate the mass of misery that this one rite of a false religion must bring upon the wretched inhabitants of that deluded land, we must unhesitatingly allow, that the occupation of the country by the British is a providential occurrence. For though the government thinks it prudent not to interfere too rudely with the deep-rooted superstitions of the natives, measures are cautiously taken to check its progress, and the introduction of Christianity will, no doubt, in time effect its abolition.

HOLY SEPULCHRE AT JERUSALEM.

EVERY thing connected with the city of Jerusalem is calculated to 'inspire an enthusiasm of feeling into the breast both of Jews and Christians, as the very stones of her streets are consecrated in their estimation, by their having been trodden by the kings and prophets celebrated in holy writ.

But while this feeling is common both to Jews and Christians, as it respects kings and prophets, the latter experience a deeper interest than the former in this chosen city, as having been the principal scene of the Saviour's ministry, miracles, death, and resurrection, and of the subsequent labours of his apostles.

Taking advantage of that reverence which must be naturally felt by all Christians, for the place so highly honoured, artful men have pretended, ages after they happened, to point out the precise spots where many of the principal incidents recorded in the New Testament took place,—and pious monarchs and great personages have built sumptuous edifices over some of them, to which thousands of pilgrims resort, to the great emolument of those who possess the privilege of shewing these sacred remains.

As might naturally be expected, the Sepulchre, hewn out of the rock by Joseph of *Arimathea** for his own tomb,

* A city of Judæa.

but honoured by having been, for a short time, the receptacle of the Saviour's body, holds amongst these a high rank. It is enclosed within a church which boasts of high antiquity, having been built, as is asserted, by the Christians, in the reign of the emperor Adrian, about forty-six years after the destruction of Jerusalem by Titus.* In the reign of Constantine, his mother, the empress Helena, enlarged and repaired it to such an extent, as almost to deserve the name of its foundress.

As this edifice was intended to enclose many other remarkable places and objects besides the Holy Sepulchre, it is necessarily of an irregular figure. The crucial† form has been adhered to, as far as circumstances would permit, and it is one hundred and twenty paces‡ long, and twenty in breadth.

In the roof of this church are three domes,§ the one over the Holy Sepulchre serving for the nave; it has no cupola, the roof being supported by rafters of the cedars of Lebanon.||

* A. D. 70.

† In the form of a Cross.

‡ A *pace* is usually considered to be two feet and a half in length. It is a measure derived from the space between the two feet of a man in ordinary walking. Some men include three feet in their pace.

§ A *dome* is a spherical roof, resembling an inverted cup or bason.

|| The mountains of *Lebanon*, or more properly *Libanus*, are situated in Turkey in Asia, between Syria Proper and Palestine. Their tops are mostly covered with snow. They were formerly celebrated for the number of cedar trees which grew on them, but few now remain.

On entering this interesting structure, the first thing that is presented to notice is a stone nearly eight feet in length, called *the stone of unction*, because our Lord is said to have been extended on it, for the purpose of anointing his body previous to its interment. It is eased with white marble, to prevent pious pilgrims from breaking off and carrying away pieces of it as sacred relics. Eight lamps burn night and day around this treasured memorial.

About thirty paces beyond this stone, and under the centre of the great dome, is the principal object of respect and veneration, the HOLY SEPULCHRE. It resembles a small closet, hewn out of the solid rock, of a square form, measuring about six feet in length and breadth. On the floor is a solid block of the same stone, left in excavating the other part, occupying its whole length, but being only two feet ten inches wide. On this, it is said, the body of Jesus was laid, with the head towards the west and the feet to the east.

As this stone suffered, likewise, from the anxious desire of pilgrims to possess some of this precious relic, it has been found necessary to defend it also with white marble, on which mass is now said. Forty-four lamps shed their rays constantly on this sacred tomb, and its exterior is likewise faced with white marble slabs, and adorned with several columns which support a dome.

The CHURCH OF THE HOLY SEPULCHRE is connected with two other churches, which form together but one edifice, namely, that of *Calvary*, and the *Church of the Discovery of the Holy Cross*. The chapel of the Holy

Sepulchre is built on the model of the *Pantheon** at Rome, and like it, receives light only from an opening in the dome. Sixteen columns, connected by arches which support a gallery, composed likewise of shorter columns and

* The *Pantheon*, one of the most beautiful edifices of Rome, was anciently dedicated to the worship of all the heathen gods, whose statues it contained. It is supposed to have been built by Agrippa, son-in-law to Augustus. When perfect, it was an exceedingly magnificent building, being entirely cased with marble of various sorts, and built in the Corinthian style of architecture. The body of the edifice was round, and it was crowned by a noble dome, open at the top, from which alone light was diffused over the interior. It was 144 feet in diameter, and of an equal height from the pavement to the grand aperture at the top. Its walls were decorated with lead and brass, and works of carved silver over them; and the roof was covered exteriorly with plates of gilded bronze. The entrance to this magnificent structure is by a portico of 16 columns of granite, eight of which stand in front, and four on each side. The interior pavement slopes curiously to the centre, where, immediately under the aperture of the dome, is a drain, formed for the purpose of carrying off the rain water which entered from thence.

Pope Alexander VII. covered the aperture with a lantern, in order to keep out the rain. The Pantheon has for ages been stripped of all its riches, and most beautiful ornaments, but even in its present comparatively naked state, it remains a noble relic of primeval grandeur. It is now a Christian church, dedicated to the Holy Virgin and all the Martyrs, and is generally called *Santa Maria de Rotunda*, in allusion to its shape. One of the most remarkable indications attending it, of the change which the lapse of ages effects, is, that whereas anciently its portico was *ascended* by twelve steps, the accumulation of rubbish has caused such a rise in the surrounding ground, that an equal number is now necessary to *descend* thereto.

smaller arches, adorn the circumference of this Rotunda, and niches, corresponding with the arches, appear above the frieze* of the second gallery, while the dome springs from the arch of these niches.

It is melancholy to reflect, that the possession of the tomb of Him who came to preach peace on earth and good-will amongst men, should have been so violently disputed as to have cost seas of blood; and it is to be feared, that many superstitious persons place more reliance on the merits of a pilgrimage to the Holy Sepulchre, than on those of a well-spent life.

ADMONITORY APOPHTHEGMS.

MAKE your heart your happiest home, and you will always be in the best company; for your thoughts will never drive you into dissipation by self-reproach.

Consider the wise as the most honourable part of society, and the virtuous as the wisest.

Shun the company of all from whose lips you hear excellence ridiculed and set at naught.

* An architectural term. The *frieze* is the middle portion of the *entablature* or superstructure to a column.



THE RELIGIOSA, BANIAN, OR BURR TREE.

THE Banian, or Indian fig tree, one of the most beautiful and delightful specimens of vegetation that the earth produces, is a native of several parts of the East Indies, and immediately attracts the attention of a traveller both by its extraordinary appearance, and as a shelter from the scorching rays of the sun. As though it were intended to flourish alone, and independent of every other tree, it forms of itself a grove, affording a most delightful retreat to the heated and fatigued pedestrian. Nor is this the only service which this remarkable tree renders to the animal creation; for its fruit, which consists of a small berry of a bright scarlet colour, although of little use to mankind, affords ample sustenance to a vast number of

monkeys, squirrels, peacocks and other birds, who take up their residence in the branches. A description of this tree, of which an accurate resemblance is given in our engraving, is likely to be of service to those who have hitherto known it only by name. It has a woody stem, branching to a great height and vast extent, with heart-shaped entire leaves, ending in acute points.

The principal trunk (which lives to so amazing an age, that it is often spoken of as exempt from decay) shoots out branches which have a tendency to the earth: these branches, having reached the ground, immediately take root, and become themselves the stock from whence other branches arise, which proceeding in the same way, soon produce another generation.

Thus, in the course of a few years, the tree, continually giving rise to new shoots, which surround it on every side, forming arches interwoven with foliage, appears of itself a forest, impenetrable to the rays of the sun, and covering an amazing extent of ground. The largest known tree of the kind is situated on an island in the river Nerbedda, about ten miles from the city of Baroche, in the province of Guzerat, and is by many considered to be the celebrated tree described by Nearchus, who says that 10,000 men may find shelter under it. It is now, by way of distinction, called *Cubbeer* Burr, from a saint of that name, and is honoured by the celebration of many important ceremonies under its shadow, the Hindoos holding frequent *jatarrhas* or festivals there. The English likewise, who reside in that quarter of the globe, often resort to it while on their

hunting expeditions, during which they frequently remain several weeks under its shelter. Notwithstanding that much of this noble tree has been destroyed by tempests, which have frequently upturned great portions of it, yet sufficient still remains to excite our admiration and astonishment, there being, it is said, ample room for 7,000 persons to repose under it. Its circumference, even round the greater trunks only, is computed at 2000 feet, not including an infinite number of less ones, which are not yet arrived at their full growth. Of the larger trunks, each of which greatly exceeds in size our English elms and oaks, there are about 350, and of the smaller upwards of 3000, from all of which a fresh progeny is shooting out, and the tree thus bids fair in the course of another century to occupy twice the space that it does at present. Many kinds of fruit trees are to be found under it.

The Hindoos are particularly attached to Banian trees. They consider them, not inaptly, on account of their long duration, immense extent, and overshadowing beneficence, as emblems of the Deity, and they consequently pay them almost divine honours. They generally erect their most esteemed pagodas near these trees: the Bramins* spend their lives in religious solitude and contemplation under their shade; and the people in general are fond of recreating in the beautiful walks and cool recesses which their umbrageous† canopy affords.

Besides the birds and animals already mentioned, the

* Indian priests.

† Shady.

Baniam tree affords sustenance and shelter to a great number of green wood-pigeons, doves, and a variety of other birds, as well as to bats of a very large size, many of them measuring upwards of six feet from the extremity of one wing to another.

Milton, in his sublime poem of *Paradise Lost*, thus beautifully describes the Banian :

“ There soon they chose
 The fig tree ; not that tree for fruit renown'd,
 But such as at this day to Indians known
 In Malabar or Decan, spreads her arms,
 Braunching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd shade,
 High over-arch'd, and echoing walks between ;
 There oft the Indian herdsmen, shunning heat,
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut through thickest shade.”

Book ix. l. 1100.



SEPTEMBER,

ANCIENTLY the seventh Roman month, derives its name from the Latin word *Septem*, seven. On the same principle were formed *October* from *Octo*, eight; *November* from *Novem*, nine; and *December* from *Decem*, ten. It is the ninth month in our calendar.

The Saxons called September, *Gerst-monat*, because in this month they generally gathered in *gerst* or *barley*. The drink which they made from *gerst*, was called *beere*, and on this account they often termed *gerst beer-leigh*, as being the grain from which *beere* was made. *Beer-leigh* was soon corrupted into *ber-leigh*, and subsequently into *barley*, which is now the only English name used for *Gerst*. In the same manner, the effervescence or froth of beer was first

called *beere-heym*, then corrupted into *berham*, and lastly into *barm*.

The first of September is dedicated by Roman Catholics to the celebrated St. Giles, or Ægidius, a native of Athens, and afterwards abbot of Nismes, who flourished in the eighth century.

On September 2nd (1666 O. S.) the dreadful fire of London commenced, at a baker's house in Pudding Lane, near Fish Street Hill. It raged nearly five days; consumed 400 streets, containing 13,200 dwelling houses, 89 churches besides chapels, four of the city gates, the guildhall, and many other public and stately edifices; and was finally extinguished at Pie Corner, in the city.

The apostle St. Matthew gives name to a festival to his honour, formerly observed on the twenty-first of this month; and the twenty-ninth is dedicated to St. Michael the archangel, and all angels, and is still commonly called Michaelmas Day, and is one of the four quarterly days of payment of rent in England.

“ Now sober Autumn, with lack lustre eye,
Shakes with a chiding blast the yellow leaf,
And hears the woodman's song
And early sportsman's foot.”

Although the generally chill and foggy mornings and evenings of September are unwholesome to those who cannot guard against their effects, yet the month on the whole is usually pleasant, as it blends the warmth and serenity of Summer with the bracing vigour of Autumn. In this

month the corn harvest is generally completed in the southern parts of Great Britain; yet the labour of the husbandman is not then at an end, as the fields must immediately be again ploughed, and prepared for the winter corn. On the first day of the month the law allows the commencement of partridge shooting, which accordingly takes place with great eagerness amongst sportsmen. In the counties of Worcester, Somerset, Devon, and Hereford, cider making, the vintage of England, now commences. In those counties it constitutes a principal beverage of the people, but in London it is esteemed as a luxury. Perry is also now made. The fruits in season in September are chiefly peaches, plums, nectarines, and pears. Apples, unless for immediate use, are generally suffered to remain later on the trees. Garden-flowers now gradually become scarce; but we yet have the chaste-tree, laurustinus, bramble, ivy, wild honeysuckle, spirea, arbutus, strawberry tree, passion flower, Michaelmas daisy, and the asters, in flower. Rural scenery is now indeed much enlivened by the variety of colours (of which many are vivid and beautiful,) which towards the end of this month, is presented by the fading leaves of trees and shrubs. Forest trees, although they do not yet shed their leaves, become generally discoloured, from the effect of the rains which fall in this season. September is altogether a month of plenty. Men, horses, and birds, are provided for by the grain harvest; the fields produce hay for the cattle; the trees are laden with fruit, and the waters yield their teeming population of fish.

“ The feast is such as earth, the general mother,
Pours from her fairest bosom, when she smiles
In the embrace of Autumn.”

SHELLEY.

In this month the oak sheds its acorns, and the beech its mast: the annual shoals of herrings furnish an abundant supply of finny food; the migration of swallows continues; the autumnal equinox, or time when the days and nights are equal, occurs, at which time rainy storms are usual; partridges abound; hazel nuts ripen; the throstle, red-wing, and fieldfare, which migrated in March, return; the ring-ouzel removes to the south-eastern parts of the island; the curlew begins her clamours; wood owls hoot; hares congregate; the saffron butterfly becomes visible; the woodlark, thrush, and blackbird, are heard; and the entrances to bee-hives are diminished, in order to prevent the intrusion of wasps and other pilferers.

In September, among other liabilities to ill health, young or ignorant persons are exposed to considerable inconvenience by the too free use of plums and other stone fruit, as well as by the change of the season. It is, therefore, proper to observe, that the principal danger in these fruits consists in eating the skins of them, which are indigestible and astringent, and, by becoming sharp and stimulative in the stomach, produce spasm and cholic pains. No stone-fruit, therefore, should be eaten with the skin, or unless fully ripe, and of a soft and juicy pulp.

THE DRAGON.

WITH the name of the Dragon we always connect the most extraordinary ideas. Memory promptly recalls all that we have read or heard related about this famous monster, and imagination kindles at the recollection of the grand images with which he has furnished poetic genius ; a sort of dread creeps over timid hearts, and curiosity agitates all descriptions of minds. Both the ancients and the moderns have spoken of the Dragon. Consecrated by the religion of the earliest nations, made the object of their mythology, the minister of the will of their gods, the guardian of their treasures, doing the behests alike of their love and their hatred, humbled beneath the power of enchanters, vanquished by the demi-gods of the olden time, and finding a place even in the sacred allegories of the most holy of books, he has been sung by the greatest poets, and represented in all the colours which could embellish his image. A principal ornament in the pious fables composed in more recent times ; conquered by heroes and even by young heroines, who battled for a divine law ; made an emblem of the dazzling achievements of gallant knights, he has alike vivified modern, and animated ancient poetry. Announced by the rigid voice of History, every where descried and every where celebrated, every where redoubtable, and exhibited under all forms, distinguished by immense power, immolating victims by his glance, transporting himself into the middle of deserts with the

rapidity of lightning, dissipating the gloom of night by the brilliancy of his sparkling eyes, uniting the swiftness of the eagle, the power of the lion, and the enormous dimensions of the serpent, endowed with an intelligence all but divine, and adored even in our days in the great empires of the East,—the Dragon exists every where, and is every where found—but in Nature.

This fabulous being has existed only in the happy productions of a fertile imagination. He has long embellished the bold images of enchanting poetry: the recital of his wonderful power has charmed the leisure of those who wish to be occasionally transported into chimerical imaginings, and who wish to see truth equal to the ornaments of an agreeable fiction. But, instead of this fantastic being, what do we in sober reality find the Dragon? An animal as small as it is weak,—a lizard harmless and quiet—the most defenceless of all oviparous quadrupeds, and which by its peculiar organization is enabled to move itself with agility, and to leap from branch to branch of the trees in the forests which it inhabits. The species of wings with which it is provided, the body of a lizard, and its resemblance in other particulars to serpents, has caused a certain similarity to be discovered between this little animal and the imaginary monster of which we have spoken, and has led naturalists to call it by the name of the DRAGON.—*Translated from the French of LACEPEDE.*

THE WHITE WOLF OF NORTH AMERICA.

It is a well-known fact in natural history, that all animals turn white in the frozen regions of the north on the approach of winter; not, as has been absurdly suggested, by the similarity of their colour to the snow that covers the ground, to preserve them from the observation of their enemies, as their motion would frustrate such an intention, but because white is a bad conductor of heat, and consequently that of the body is not so rapidly carried off as it could be by any other colour.

The White Wolf, therefore, shot by Capt. Franklin's people, in their journey by land to co-operate with Captain Parry in discovering a north-west passage, was probably of the common species, but became white from the severity of the season. One of the same colour, brought from the arctic regions by Captain Ross, is now in the British Museum.

As the perilous enterprize undertaken by Captain Franklin was attended with privation and suffering in no common degree, a brief sketch of the principal incidents of the journey may not only prove interesting, but teach us to value science, the attainment of which is so difficult and dangerous.

Captain Franklin, accompanied by Dr. Richardson, a navy surgeon, Mr. Buck, and Mr. Hood, midshipmen, and John Hepburn, a sailor, embarked for America May 23, 1819, and arrived at York Factory, one of the principal

settlements of the Hudson's Bay Company, on the 30th of August following.

The travellers took at first a westerly direction from thence, and, after a journey of 690 miles, arrived in December at a settlement called Cumberland House. After resting here some weeks, Franklin, Buck, and Hepburn, proceeded northward, leaving Richardson and Hood to winter at Cumberland, and join them at Fort Chipewyan in the spring.

After travelling about 860 miles, they arrived at this fort about the latter end of March, and in July were joined by their companions. Proceeding northward, dangers and difficulties began rapidly to multiply upon them: the navigation of the rivers became obstructed, and the places of repose more distant and difficult of attainment. To add to their distress, provisions began to fail, whilst the number to be provided for was increased to twenty-eight persons, by the addition of twenty Canadian boatmen, whom Capt. Franklin had hired with much difficulty, to enable him to proceed with the expedition.

After having advanced as far on their journey as the united obstacles presented by the season and great privation would allow, Capt. Franklin and his party retraced their steps in September to a spot called by them Fort Enterprize, where they erected a wooden house in which to pass the winter.

It was not before the middle of June 1821, that they were enabled to recommence their undertaking: the course they followed was one vast chain of lakes and rivers, inter-

rupted, however, by portages * occasioned either by rapids, or the shallowness of the water. The conveyance of their boats and baggage across these portages was attended with vast labour and fatigue.

In the wide region they traversed, they met with several tribes of Indians, who roam about, subsisting entirely by hunting and fishing. As their means of sustaining life are precarious, their numbers are few, and they frequently experience the extremes of plenty and of want.

An affecting incident occurred at Cumberland House, about the time of the party's arriving there. In the month of January, a poor Indian entered the house, accompanied by his starving wife, and carrying the corpse of his only child in his arms. He had been hunting apart from the rest of his tribe, but without success, and, to add to his misery, had been seized with the epidemical † disease.

As soon as his fever abated, he set out with his little family for Cumberland House, but having for some time had no other food than the bits of skin and offal which remained about their encampment, they, from weakness, made but slow progress.

At length even this miserable fare was exhausted, and they dragged along their feeble bodies for several days without eating, exerting themselves beyond their strength, to save the life of the infant.

* Places where they were obliged to land and carry their canoes.

† General, universal.

But they exerted themselves in vain: the child died when almost within sight of the house; and though they were received with the greatest humanity, and food instantly placed before them, the grief of the unhappy father prevailed over his hunger---he dashed the meat from his lips, and bitterly deplored his loss.

The method by which the wolves of this region prey on the deer, which are too fleet, and too much on their guard, to be caught in any other way, is curious. Whilst the deer are quietly grazing, the wolves assemble in great numbers, and forming a kind of semicircle, cautiously and gently approach the herd, which slowly retires as they advance. The direction in which these sagacious creatures drive their intended prey is towards a chain of precipices which bounds the plain.

When the wolves have so hemmed in the deer, that there is no way open but that towards the cliffs, they rush upon them with hideous yells: the deer instantly set off full speed by the only course that is left them, and, falling over the precipices, are killed on the spot. The wolves then descend, and feast on the mangled carcasses at their leisure.

The hardships and sufferings endured by our travellers during the rest of this arduous enterprize, almost exceed belief, and show how a resolute mind will counteract the effect of bodily suffering, and bear up under privations which would prove fatal to many persons of less mental energy. For nearly one hundred and twenty miles the canoes and baggage were dragged over snow and ice, and

many of the attendants having deserted, the labour for those that remained was proportionately more severe.

Nor were those that remained much to be depended upon. They had been furnished with ammunition for the purpose of procuring provision, but, either from negligence or want of skill, little was obtained. July 14, Dr. Richardson had a view of the sea from the summit of a hill: it appeared to be covered with ice. On the following day they encamped on a spot called Bloody Fall, strewed with the bones and skulls of the Esquimaux massacred by the Indians, as described by Hearne. On the 18th of July they reached the sea shore.

Here they embarked in two small canoes, and, after numerous hair breadth escapes from being crushed by the ice, or sunk, succeeded in coasting upwards of 500 miles as far as a projecting land, which they denominated Point Turnagain. Finding it, with their small store of provision, and the near approach of winter, impracticable to proceed farther eastward, they entered a river, which they named Hook's river, and steered their course towards Fort Enterprize.

After proceeding up this river a short distance, they came to a tremendous chasm, with perpendicular walls 200 feet in height, where the waters are precipitated over a rock, forming two magnificent and picturesque cataracts, which Captain Franklin denominated "Wilberforce Falls."

On the 3rd of September they quitted the river to proceed by land, and experienced distresses, hardships, hunger,

and fatigue scarcely to be paralleled in the accounts of any previous travellers from the earliest period. The ground was deeply covered with snow; the swamps were frozen, but not sufficiently to bear the weight of men; they, therefore, sunk frequently knee deep in water, and were obliged to sleep in their wet socks and shoes, to prevent their becoming so frozen as not to be in a state to be worn.

Their stock of provision being now exhausted, and the Canadians having most imprudently thrown away their fishing apparatus, to avoid the trouble of carrying it, the whole party had no other subsistence than a kind of moss called *tripe de roche*,* and now and then a few partridges which they were fortunate enough to kill.

To add to their distress, on reaching the banks of the Coppermine River, they found that their only remaining canoe was broken and useless. Their only resource now was, to attempt to cross it on rafts made of bundles of willow twigs. Their endeavours for a long time proved ineffectual, and their sufferings, in consequence of being frequently immersed in the water at that inclement season, were inconceivable.

At length they succeeded in crossing the stream, but their difficulties augmented rather than lessened. Overcome with fatigue, privation, and sickness, the party diminished by degrees, till at length only Captain Franklin and four companions were able to proceed: these reached the fort; but how bitter was their disappointment, to find

* Rock tripe.

no preparation made for their arrival, as had been previously agreed on, no provisions, and no persons to receive them, nor any letter to account for this neglect, or to direct their future proceedings.

In this dreadfully destitute state, the party, which was soon after joined by some of those that had lingered behind, remained from October 12 to November 7, feeding on deer skins which they found buried under the snow, several of which were putrid, and so loathsome that nothing but the direst necessity could have rendered them eatable.

Of eighteen Canadians who had accompanied the expedition, not more than five or six survived, and the Europeans of the party were reduced almost to skeletons. Hepburn having shot a partridge, the doctor hastily tore off the feathers, held it a few minutes to the fire, and then divided it into seven portions, which were ravenously devoured as a great luxury by persons who had tasted no wholesome food for thirty-one days previously.

This small supply raised the spirits of the distressed travellers, and Dr. Richardson, though equally debilitated with the rest, endeavoured to cheer them, and exerted himself to make their wretched apartment as comfortable as circumstances would allow. He read prayers and psalms, and portions of Scripture suited to their situation, before they retired to rest at night.

Notwithstanding the emaciated state of their bodies and the hardness of the floor, from which they were protected only by a blanket, produced an excessive soreness, they generally enjoyed a few hours' sleep, and, in dreams,

partook of delicious feasts; but alas! on awaking, the sad reality was aggravated by this fancied gratification.

At length, when hope had almost forsaken the unhappy sufferers, and a few days more must have inevitably sealed their fate, they were relieved by a party of Indians, whom Mr. Buck had met with, and informed of their distress.

They remained at Fort Enterprize to recruit their exhausted strength until the 16th of November, when they set out, attended by their Indian friends, who behaved towards them with a kindness and attention not always to be met with in civilized countries. On the 11th of December they arrived safely at Fort Providence, where they remained five months, in which long interval of rest they became restored to nearly their pristine health and vigour.

“Our sensations,” says Captain Franklin, “on being once more in a comfortable dwelling, will be much better imagined than any language of mine can describe them. Our first act was, again to return our grateful praises to the Almighty for the manifold instances of his mercy towards us.”

About the latter end of May they embarked for Fort Chipewyan, and thence proceeded to York Factory, which they reached on the 14th of July 1822, after an absence of nearly three years. During this period they had journeyed, by land and water, through inhospitable deserts and under inclement skies, 5550 miles, and, during great part of the distance, had struggled with difficulties, experienced privations, and endured sufferings, which, in prospect, would have appalled the stoutest heart.



OCTOBER

WAS called *Domitianus*, by the emperor Domitian, after whose death the Senate decreed the restoration of the original name, October, which denoted its being the eighth month in the year. Since the time of Numa, however, it has in fact been the tenth month.

The Saxons denominated October *Wyn-monat*, (*Wine-month*) because then, although they made none themselves, they received wines from neighbouring countries. They also denominated this month *Winter-fulleth*.

The 18th of October is dedicated, in Christian calendars, to the commemoration of St. Luke, the Evangelist: this festival was first instituted in the year 110: on the 28th,

the Apostles, St. Simon and St. Jude, have been *jointly* commemorated, since the year 1091, when their feast was first instituted.

The French observe the 9th of this month as sacred to St. Denys, or Dennis, the tutelar saint of Paris.

The general steady and serene temperature of October eminently fits it for the brewing of malt liquors, which accordingly takes place. The custom of making wines and other exhilarating liquors, in this month, is alluded to by the poet Spenser, who thus describes October :

“ Then came October, full of merry glee,
For yet his noule was totty of the must,
Which he was treading, in the wine-fat’s see,
And of the joyous oyle, whose gentle gust
Made him so frolick, and so full of lust:
Upon a dreadful scorpion he did ride,
The same which by Dinae’s doom unjust
Slew great Orion; and eeke by his side
He had his plough-share, and coulter ready tyde.”

In this month, the vegetation of the trees having subsided, their leaves rapidly change colour, although they scarcely begin to fall. Their varied tints form a principal beauty of Autumn. The changing appearances of trees present a lively type of the life of man. He too has his Autumn, as well as his preceding seasons. In the spring time of life he flourishes in beauty and freshness, undisturbed by deleterious tempests: the Summer of his existence beholds him ripe and full of steady usefulness, and glowing in the sunny prime of his days; but the Autumn steals upon him

—the cold winds of disease deprive him of the beauties which adorned him—his delights and joys, like the feathery inhabitants of the trees, wing their way to brighter climes—and he arrives, cheerless and desolate, at the evening of his days. But though most trees now change the hue of their leaves, yet those of the alder, the poplar, the lime, and the horse chesnut, mostly retain their greenness while they remain on the trees.

The hedges are now no longer blooming with the dog-rose and honeysuckle: the bright beauties of Flora have vanished from the banks, yet a rural walk is still delightful, as many agreeable objects are still visible. The scrambling brambles are heavily laden with clustering blackberries; hips and haws decorate the briars; fruits continue in abundance; the sloe sparkles on the blackthorn; and the night shade, privet, briony, holly, and elder, are severally besprinkled with their bright berries. The farmer continues to sow winter corn, and the gardener plants fruit and forest trees. The pretty primrose now blows a second time, and two or three of the persicaria tribe, and some of the goosefoots, are still in flower. Now also that very curious flower called the *arums* has changed into that upright bunch, or long cluster of red or white berries on a single straight stem, which children generally denominate "*Lords and Ladies.*"

The swallow and the common martin disappear in this month, and, last of all, the little sand-martin leaves us. The Royston, or hooded crow, arrives from Scotland, and other northern districts, where the season has become too severe for its long continuance. The redwing, field-fare,

woodcock, wood-pigeon, and snipe, also follow his example. The tortoise buries himself for the winter; stares assemble in vast multitudes in marshy countries; wild geese leave the fens, and seek the rye lands for the sake of devouring the young corn; and various kinds of water-fowl make their appearance. The weather of October, in the middle of the days, is peculiarly clear and fine, and calculated to make the most exhilarating impressions on the mind of man; but the mornings and evenings become very clouded and misty, and the fatal equinoxial gales bring with them dampness and rain, and fearfully herald the approach of winter.

The decay of flowers now preventing the bees from obtaining any farther store, the sweet and valuable produce of their industry is cruelly taken from them. To obtain the honey, these beautiful little creatures are destroyed by burning brimstone under their hives, and their precious collection is then appropriated to the use of man.

On the 1st of October the taking of wild fowl commences, of which great numbers are annually caught in the extensive marshes of Lincolnshire. Hunting is now also eagerly followed, as the weather is peculiarly favourable to field sports, and little damage can be done to the farmer's grounds so soon after the completion of the harvest. Acorns are sown, and the sowing of wheat concludes in this month. If the weather is too wet for the latter purpose, the farmer ploughs the stubble fields for winter fallows.

The chief business of Nature, in October, is the dispersion of seeds for future vegetation. In this important object, the rough winds now prevalent materially assist her. Many

seeds being furnished with a downy substance, which serves the purpose of wings, they are thus enabled to float in the air, and are often carried by the winds to great distances from the parent plants. Other seeds, such as those of the common bur, are furnished with hooks or spines, by which they attach themselves to passing animals, and are afterwards scattered in distant places. Many seeds are contained in berries, which, when the berries are eaten by birds, are discharged without injury; while others are cast from their parent plant to a considerable distance by means of strong elastic springs enclosed in the seed vessels.

One of the most singular natural appearances of this month is the *gossamer*, which is every where extended from shrub to shrub in our gardens, and over the bushes of the field, or floating in the air. This appearance is caused by an infinite number of fine long threads which are shot out by minute spiders when they wish to change their place, and which they attach to the point from which they start. These threads being so perfectly buoyant, the spiders are wafted gently through the air as long as they please, and when they desire to descend, they coil up the threads and gradually approach the ground. The admirable precision, regularity and ingenuity of all these operations of Nature, cannot fail to induce in the mind veneration and admiration of the Almighty Contriver, whose glory and wisdom are so eminently displayed in every, and even the least, portion of the universe. The world, indeed, is an assemblage of wonders; and its minutest production is in itself a world of wonders.

Health should be carefully guarded in this month. Those who are liable to attacks of leprosy, moist tetter, or any other disease of the skin, usually have reason to fear a return of them in October. Such persons should therefore use the tepid bath, assist the pores of the skin by friction, and properly regulate the bowels.

THE WAPETI, OR NORTH AMERICAN ELK.

AMERICA was for many centuries separated from the rest of the world, so that, when discovered, not only did its inhabitants differ from all the rest of mankind, but it had its peculiar species of animals. The animals of the Old World were wholly unknown, and the wild horses and cattle which now swarm in troops of thousands in the Savannahs* of South America, are the descendants of those which were carried thither from Europe, and turned loose to take their chance.

Yet America is not destitute of native species, as useful as the horse and the ox of Europe. The buffalo, the lama, and the wapeti or elk, are among these. They are docile, and easily brought to draw or carry burthens, and the last mentioned, while it possesses the qualities of fleetness and strength in common with the horse, is excellent food, though, perhaps, rather coarser than the venison furnished by the smaller species of deer.

* Swamps, marshes, extensive plains.

The wapeti grows to the height of sixteen or seventeen hands,* and is domesticated by the Indians for the purpose of drawing their sledges, which they do at a very rapid rate, and of serving as food. In their disposition they are remarkably gentle, and susceptible of attachment to those who treat them well, frequently caressing them, and seeming gratified by a similar return.

In 1817, lord James Murray imported four of these curious and valuable animals, and they have bred in this country, so that it is probable that in due time they will add to the catalogue of our national domestic animals, and prove as serviceable here as in the country from whence they were brought.

While the wapeti is capable of becoming attached to the human species, its fondness for its own is almost boundless. In its native wilds each full-grown male has its own peculiar family and range of pasture, into which no others intrude. Amongst the members of this family, so strong an attachment subsists, that if the hunters can succeed in killing one of them, they are sure of the rest, as nothing can induce them to forsake the body of their dead companion.

Although naturally timid, it is impossible to take them alive when full grown, their strength, activity, and gregarious† habits, rendering the attempt hopeless; they therefore take them in nets when quite young, and render them

* A *hand* is a measure of four inches.

† Assembling in herds.

domestic by the gentlest and kindest treatment. They soon become accustomed to carry burthens, and draw sledges over the snow and ice, which they do with almost incredible swiftness.

The horns of the wapeti are, when full grown, upwards of five feet in length, and weigh above fifty pounds, yet they appear to be no impediment to its speed; the head resembles that of the American deer, but it is pointed, and in its action, like that of the camel; the legs are slender but strong, formed like those of the race horse, and admirably adapted to the purposes of swiftness. On the outside of the hinder legs is a protuberance covered with yellow hair, in which is a gland that secretes an unctious substance. With this, the animal dresses and smooths its coat, which thus becomes impervious to rain, and even to the water of rivers which he may have occasion to cross.

The wapeti has cloven feet like the ox, and chews the cud. In a domestic state it feeds on hay and corn as the horse, and continues to grow till it is twelve years of age. It is very long lived, but the average duration of its life has not yet been ascertained.

Under each eye the animal has a slit about an inch in length, through which it sometimes utters a kind of hissing noise; it has no other voice.

In those parts of America where it is found only in its wild state, it is extremely difficult to get within gun-shot in the summer, as its sense of hearing is very acute, and its swiftness soon carries it out of the reach of danger; but

when the snow lies deep on the ground, and is not sufficiently frozen to bear a great weight, the Indians in their snow shoes frequently succeed in running it down, as its slender legs sink in at every step, and render its flight extremely fatiguing.

The largest animals of this species are found in Siberia, where they grow to an enormous size ; they are of a greyish brown colour, and their hair is strong and coarse ; the horns are of such prodigious magnitude, that their tips are frequently twelve feet asunder. The tongue is esteemed as a delicate food, and the skin makes excellent coverings for the tents of the natives.

EXECUTION OF A CRIMINAL IN THE SANDWICH ISLANDS.

Too much severity in the punishment of crimes seems almost universally to prevail, and it is generally admitted that it frequently defeats its own object. When sanguinary executions are common, men's minds grow callous to the sight of human suffering, and crimes are multiplied rather than diminished in number.

In many civilized countries, the weaker sex are punished with greater severity than men. In England, until very lately, they were burnt alive for high treason and petit treason, while men for the same offences were hanged. Happily for humanity, this cruel distinction has been done

away with, and the same measure of punishment for the same crime is allotted to each sex.

Many persons think that man has no right to inflict death on his fellow man, even for the most enormous offences. They believe that the purposes of punishment and reformation may be much better effected by inflictions short of the taking away of life, and of greater duration. They suppose that the idea of protracted suffering in this world would more completely deter men of corrupt principles from transgressing the laws, than the apprehension of death, which they behold inflicted on others with perfect indifference, and learn to brave, while at a distance, as it respects themselves. They feel no terrors at the idea of eternal sufferings, which many impiously disbelieve, and others suppose may be easily escaped by a little apparent repentance in their last moments.

The advocates for the abolition of capital punishments likewise think that, by prematurely putting an end to the life of a human being, the opportunity which protracted existence might have afforded of repentance unto life, is denied to the wretched being who is cut off in his sins, and consequently consigned to eternal misery. They do not place much reliance on those external appearances of devotion, which the approach of death alone induces, but would rather time were afforded to evince the sincerity of this repentance, by a thorough reformation of heart and life.

But many of those persons who admit the propriety of punishing with death crimes of great magnitude, as sanc-

tioned both by the word of God and the practice of all nations in all ages, highly disapprove of adding to the sufferings of the criminal by any previous inflictions. Depriving him of life is sending him before the tribunal of an Omniscient God, who will judge and reward him according to his deeds, without exceeding or falling short of that exact retribution which his iniquities call for. Why then should the bitterness of death be aggravated by tortures and privations? Much more humane and proper is the conduct of the Indians of Brazil, who indulge their prisoners condemned to die, with every thing that can alleviate the horrors of their fate.

But, alas! this practice is singular. Both in savage and in civilized countries, amongst ancients and moderns, it seems to have been, and still to be, the regular practice to make the wretched criminal die a thousand deaths. The lictors, who were the executioners among the Romans, carried an axe bound in a bundle of rods, as the badge of their office, which consisted in dreadfully scourging, and then beheading, the unhappy victim of the law.

In England, no corporeal suffering is inflicted, but the horrors of the mind are aggravated by the length of time which interyenes between sentence and execution, and by the public exposure of the wretched beings in the chapel of the prison, to those who come professedly to hear the sermon on the occasion, but in reality to gaze on the culprits, to observe their emotions, and to gratify a curiosity as inhuman as it is absurd.

In some European countries, the practice of breaking

criminals alive on the wheel is common. This admits of different degrees of torture. If the offence be not of the highest enormity, the executioner gives the *coup de grace*,* or stroke on the breast, which dispatches the culprit instantly.

But if it be intended to prolong the sufferings of the unhappy wretch, the executioner, with a heavy bar of iron in the shape of a prism,† breaks each leg below the knee, and folds up the fractured limbs; he does the same with each thigh, and with the arms both above and below the elbow. In this mangled state the miserable culprit is left to suffer all the agonies of broken limbs, exposure to the inclemency of the weather, the tormenting annoyance of insects, and the pangs of hunger and thirst, sometimes for two or three days, until he expires.

In Turkey, Barbary, and some of the Negro kingdoms, impaling alive is practised. This is another lingering and cruel death, and frequently inflicted for no other crime than an attempt to escape from slavery. The miserable sufferer has an incision made in the small of the back, into this a stake, about the thickness of a man's wrist, and pointed with iron, is introduced, and thrust between the skin and the backbone, till it comes out at the shoulders. The stake is then fixed upright in the ground, and in this agonising posture the wretched victim sometimes continues alive for several days. Should a fall of rain take place, it shortens his sufferings, as it insinuates itself into his wounds, and occasions a mortification, which soon proves fatal.

* Stroke of mercy

+ Having three edges.

In Algiers the punishment for attempting to escape from slavery is dreadfully lingering and painful. An iron hook is run through one hand, and another through one foot, and the sufferer is hoisted up by pullies fixed in a kind of gallows, where he hangs till he expires of pain, loss of blood, hunger, and thirst.

The practice of adding to the sufferings of those condemned to die for their crimes, obtains amongst the inhabitants of the Sandwich Islands—a people, in other respects remarkable for the gentleness and mildness of their manners. Their method of executing criminals is, in itself, merciful, but the criminal is kept two days fasting, so that the pangs of famine are added to the sufferings arising from the prospect of a violent death.

When the miserable being has endured this part of his punishment, he is conducted to a *morai* or temple, at the door of which the high priest is waiting, who performs some religious ceremony. The criminal is then laid on a plank, with his head resting on a stone, when a man with a club dashes out his brains. His body is interred immediately, or left exposed to birds of prey, according to his sentence.

Another mode of execution amongst these islanders is, to fix the criminal with his back to a tree, when a cord is put round his neck, and pulled with great force by several men, until he is strangled.

It is, however, gratifying to record, that Christianity has been lately established in the Sandwich Islands, and the ancient idolatry, superstitions, and barbarous customs of the inhabitants, have been abrogated by their sovereign.

We may, therefore, reasonably hope, that among other improvements, the abolition of the above-mentioned unnecessary cruelties will take place.

Among the Hottentots, when first discovered, summary justice was executed without any of those additional inflictions which seem so wanton and uncalled for. The accused was tried before the elders of the kraal, and, if acquitted, suffered to depart without restraint, but, if found guilty, men purposely in attendance, flew at him with clubs, and beat out his brains on the spot.

THE ROYAL HUMANE SOCIETY.

IN no country are there so many and such excellent charitable institutions as in England, and, among all our institutions, not one is more praiseworthy than that, the title of which is at the head of this article.

The convivial habits of Englishmen mingle with their business, and even with their charities. At a late dinner of the friends of this excellent institution, a celebrated barrister thus happily described this Society and its objects:—
“ If an individual were to visit the numerous charitable institutions in London, they would each present some strong claim to support. One would say, we have allayed the burning rage of fever ; another, we have given an asylum to the destitute ; a third, we have reformed the criminal ; a fourth, we have made the blind to see ; a fifth, we have

taught the deaf to hear ; and a sixth, we have caused the dumb to speak. But if *we* are asked what we have done, we shall say, *we have restored to life those who were numbered with the dead.*" This description of the "Humane Society," is as just as it is eloquent, as will be admitted by all who are made aware of the fact, that its direct agency has rescued, during the last half century, more than 5,000 persons from the jaws of death in the neighbourhood of London alone. Our admiration of the Society will be still farther excited, when we reflect that it has led the way to the formation of numerous similarly active Societies, both abroad and at home, and has zealously and industriously diffused instructions by which non-medical persons may render assistance in cases of suspended animation.

The first Society for the recovery of the apparently drowned, was established at Amsterdam. The reports of the proceedings of this Society were, in 1773, translated into English by Dr. Cogan. A copy of this work falling into the hands of the late Dr. Hawes, whose benevolence was equal to his professional skill, convinced of the practicability of resuscitating the apparently drowned, he commenced a career of benevolent usefulness, in which he continued indefatigable till his death.

In order to demonstrate the practicability of restoring the apparently drowned, he publicly offered rewards to such persons as should, between London and Westminster bridges, and within a certain period from the occurrence of an accident, rescue the body of a drowned person, and convey it to one of certain specified places. At these

places Dr. Hawes and his friends attended and restored several lives.

For twelve months Dr. Hawes paid all the rewards himself, but at the end of that period Dr. Cogan represented to him the impossibility of a permanent continuance of that course, without serious injury to his private fortune. This representation led to the formation of a Society, which at first consisted of thirty-two private friends of the Drs. C. and H.

The objects of the Society, which now consists of, and is supported by, many of the most influential members of society, are to afford prompt assistance in all cases of suspended animation, from whatever cause, and to stimulate, by rewards of medals and votes of thanks, and in some cases pecuniary acknowledgements, individuals of all ranks to rescue the drowning, and apply the remedies prescribed by the Society.

There are in several parts of the town receiving houses, at which persons are in attendance at all hours with the necessary apparatus and accommodations. The principal of these receiving houses is on the north bank of the Serpentine River, in Hyde Park. The ground upon which it stands was given by his late majesty, George III., to the Society, expressly for the purpose to which it has been applied. In this house, which may be considered a model for all branch establishments, every thing useful in the resuscitating work is kept in constant preparation. A bed is fitted up, and a warm bath, and electrifying machine, are perpetually ready for use. Medicine, and apparatus of every kind available in cases of suspended animation, are kept there,

and a medical gentleman attends during the bathing season, and in the frosty periods of winter, to lend his aid on the occurrence of accidents. Active men in the pay of the Society, and provided with ropes and ladders, are stationed along the banks of the Canal, and of the Serpentine, to extricate any person who may be in danger of drowning.

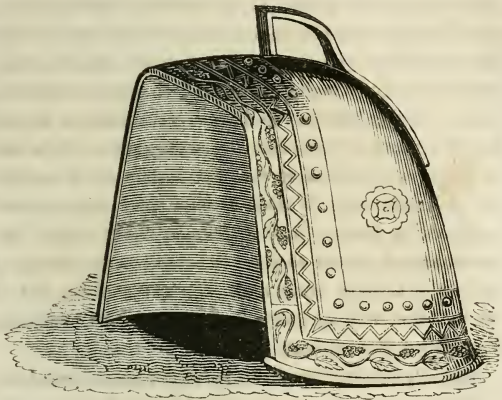
The Society is under the patronage of the king, and is supported by donations and subscriptions. A subscription of one guinea annually, constitutes a governor; two guineas annually, a director; ten guineas at one subscription, a life governor; and twenty guineas at once, a life director. The Society consists of a president, vice president, treasurer, directors, governors, chaplain, medical assistant, registrar, and secretary. In addition to these, there are honorary members. Among the names of these last, was that of the late emperor of Russia, who earned that distinction, and the scarcely inferior one of being made the principal personage in a splendid picture by Northeote, by an act of great humanity.

Riding along the banks of the Wilna, in Lithuania, his majesty perceived some boors, dragging out of the river what seemed to be a corpse. His majesty not only directed the best measures to be taken for the restoration of the unfortunate man, but lent his own personal assistance. While thus occupied, his majesty was joined by his suite, among whom was an English surgeon in his imperial majesty's service, who bled the patient. His majesty's humane exertions were continued for three hours, and no signs of life appearing in the object of his humane attention, the surgeon

pronounced the case hopeless. His majesty, however, directed him again to bleed the patient, and shortly afterwards had the unspeakable pleasure to see his benevolent endeavours crowned with success. The man was restored to life, and the emperor made him an instant pecuniary present, and afterwards made a provision for him and his family. It is said, that the emperor wept with delight, on the patient showing symptoms of returning life.

The efforts made under the direction of the Society, have frequently restored patients to life, after an apparently unsuccessful application of those efforts even for hours.

HUMANITY and PERSEVERANCE are the maxims, and ought to be the motto of the Society, which is equally creditable to, and deserving of, the support of Englishmen.



THE CURFEW.

AMONG the many changes in domestic policy and usages introduced into England by William the Norman, commonly called the Conqueror, the establishment of the Curfew Bell was amongst the most useful. It has been customary to consider this usage rather as a proof of the abject slavery imposed by the Conqueror on the native inhabitants of his newly-acquired territory, than a custom for their benefit. This, however, is an erroneous and bigotted idea, as the necessity of its observance was equally obligatory and enforced upon the Norman and the Saxon, and was also extended to the Scotch. Indeed, it had been previously established by William as a law of

police in his native territory, Normandy. Besides which, at a time when the dwellings of rich and poor were mostly built of timber, and devoid of fire-places, the fire being generally made on large open hearths, without bar or fender, it was a highly judicious ordinance, calculated to prevent the occurrence of accidents by conflagration. It is also an erroneous supposition, that the custom of the curfew had its origin with William I. since there are sufficient evidences in history, that *Alfred the Great* ordered the inhabitants of Oxford to cover their fires on the ringing of the bell at Carfax* every night at eight o'clock; and at the time that William ordained the usage in his dominions, it prevailed in many parts of Europe.

The only existing representation of the utensil called the curfew or *couvre-feu*. is to be found in the "*Antiquarian Repertory*," vol. I. accompanied by a descriptive article by the celebrated antiquary Mr. Francis Grose.

The curfew-bell was, as is already mentioned, established in England by William the Conqueror, who ordered that every person, under the pain of severe penalties, should extinguish all their fires and lights, and go to bed at the time of its ringing; and he appointed it to be rung regularly at eight o'clock in the evening.

The word *curfew*, is a corruption of the French term *couvre-le-feu* or *couvre-feu*, meaning "cover the fire," and the eight o'clock bell derived its title from its being the signal for so doing.

The *Couvre-feu*, or *Curfew*, for the purpose of extin-

* The market-place.

guishing the fire, was thus used: the wood and ember were closely raked together to the back of the hearth, and then the curfew was put over them, the open part being placed close against the chimney; by which contrivance the air being almost totally excluded, the fire was of course extinguished. The utensil is of copper, rivetted together, as solder would have been melted by the heat. It is ten inches high, sixteen inches wide, and nine inches deep, and has been in the possession of a family named Gostling, from time immemorial, and has always been known by the name of the curfew. A few others of the kind still remain in different families in Kent and Sussex.

The custom of ringing the curfew bell at eight o'clock in the evening, still continues in many cities and towns of England, although the reason for so doing has long ceased; and indeed the ringers seldom know any thing more of the matter, than that it has been immemorially a usage in their own particular parish.

The curfew law was abolished in the year 1100, by king Henry I.

VEGETABLES.

HUME, the historian, tells us, in his sarcastic manner, that when Catherine, queen of Henry VIII. wanted salads, carrots, or edible roots of any sort, she was obliged to send a special messenger for them! We are well aware that this assertion is untrue, because in many of our old English writers there are frequent allusions to water-cresses

and amaranths, and to sprout-kales, used as greens now are. We had gooseberries, currants, and strawberries; besides cherries and plums, which were naturalized in England as early as the year 800.

Artichokes we had in Henry VIII.'s time: and asparagus "sodden in fleshe broth, boiled in faire water, and seasoned with oil, vinegar, salt, and pepper," were used as a salad. But though Hume greatly exaggerated the matter, it is certain that our *native* vegetables and fruits were few indeed, until we naturalized the productions of other nations.

Potatoes, which are now among the commonest vegetable esculents, were so scarce only a little more than a century ago, as to be confined to the gardens of the curious, and made presents of as a great rarity. Sir John Hawkins, having procured some potatoes for food for his ship's crew at Santa Fé, in South America, introduced them as an article of culture into Ireland, whence they have been propagated all over the world. To Italy we are indebted for brocoli, asparagus, celery, and many fine fruits: from the island of Cyprus come cauliflowers; and spinage, as its correct name, "hispanach," imports, is a native of Spain. The Jerusalem artichoke we owe to Canada, its specific name being corrupted from the word "Girasole," and having no reference to Judæa. We derived our lettuce from Cos, in the Mediterranean; eschallots from Palestine; and beet-root, radishes, and French beans, from France. We owe the tomata, or love apple, to Portugal, the arcana or pine apple to the West-India

Islands, and, it is believed, our grapes to Sicily: our industry and our enterprize thus putting us in possession of all the luxuries of all climates, while our own dear and enviable country is exempt from the dangers and inconveniencies with which the climates are rife, of which those luxuries are natives.

GLASS.

PLINY gives the following account of the discovery of the art of making Glass:—

“ Some merchants conveying nitre, stopped to refresh themselves near a river which issues from Mount Carmel. Being unable to find stones upon which to rest their kettles, they made use of some pieces of nitre for that purpose: the fire gradually melted the nitre, which mingled with the sand: this mixture produced a transparent matter, which was no other than glass.”

By some, it is said that Glass was invented in England by a monk named Benalt, in the year 894; and that it was used in private houses in 1180. Lord Kaimes is of opinion, that the art of making glass was imported from France into England in the year 674, for the use of monasteries; and that glass windows in private houses were very uncommon even in the twelfth century.



NOVEMBER,

Now the eleventh, but in the ancient Roman calendar the *ninth* month in the year, was so called from the Latin word *Novem*, nine.

The Saxons denominated it *Wint-monat*, (*Wind-month*), because of the blustering winds which generally prevail throughout the month. They also called it *Blot-monat*, (*Blood-month*), as being the month when they killed great numbers of cattle for winter store and for their sacrifices.

The Protestant church dedicates the first of November to the commemoration of all those saints and martyrs, in honour of whom, individually, no particular day has been assigned. This festival is called *All Saints' Day*.

The fifth of November is well known to all our juvenile readers as the anniversary of the terrible Gunpowder Plot; on which day, in order to commemorate properly this horribly intended burning, they doubtless rejoice in their very hearts, "since," as a very delightful author remarks, "the said attempt gives them occasion to burn every thing they can lay their hands on, their own fingers included; a bonfire being, in the eyes of an English schoolboy, the true 'beauteous and sublime of human life.'"

On the fifth of November, also, king William III. of glorious memory, the firm establisher of British liberty, landed in England, in 1688, after the revolution which vested the throne of England in the family of the house of Orange.

The ninth of November is Lord Mayor's Day; that is, the day when the chief magistrate elect of London, who is called the lord mayor, annually enters upon the duties of his important office.

The eleventh (called *Martinmas*) is dedicated to St. Martin, and was formerly one of the four *quarter days* in the year, of which *Whitsuntide* was the first, *Lammas* the second, *Martinmas* the third, and *Candlemas* the fourth. Before the modern division of *Lady Day*, *Midsummer*, *Michaelmas*, and *Christmas*, the former were the common quarter days or rent days in the year. They are still observed as such in Scotland, and some of the northern counties.

Advent Sunday, or the first of the four Sundays immediately preceding Christmas Day, usually falls in November,

because it is always the Sunday which is nearest to the feast of St. Andrew, which is observed on the thirtieth day of the month.

The natural appearances of this month present little variety. The open air has now scarcely any attraction, the weather being dull, stormy, and chill. Indeed the gloominess of an English November has long been proverbial with foreigners, who entertain a strange opinion, that Englishmen are greatly given to suicide in this month. Not that we have *individually* acquired a *habit* of self-murder, but they affect to believe that the national character is of so grave a nature as to be easily induced to that crime, and that, accordingly, in this gloomy month, it is of very frequent occurrence. This supposition is, however, eminently erroneous, since, by a comparison lately made between London and Paris, in this particular, the number of suicides among our *lively* neighbours was found to be very far beyond those of the British metropolis.

Yet, notwithstanding November's general gloom, we have occasionally clear and pleasant weather. Although the mornings are often very sharp, yet the rays of the sun soon dissipate the hoar frost, and afford us afterwards a fine day. Indeed, as Leigh Hunt elegantly remarks in his "*Months*," "November, with its loss of verdure, its frequent rains, the fall of the leaf, and the visible approach of winter, is undoubtedly a gloomy month to the gloomy; but to others, it brings but pensiveness, a feeling very far from destitute of pleasure; and if the healthiest and most imaginative of us may feel their spirits pulled down by reflections con-

nected with earth, its mortalities, and its mistakes, we should but strengthen ourselves the more to make strong and sweet music with the changeful but harmonious movements of nature.”

In November the trees are stripped of their foliage. The separation of the leaves from their branches is termed *the fall*; and in North America, the season when it happens is universally so called. The walnut, mulberry, horse-chestnut, lime, sycamore, and ash, first lose their leafy beauty; after which the elm, the beech, and oak, and then peach and apple trees, are despoiled, though some of these retain the honour of their branches till the end of the month: lastly, young beeches and pollard oaks discard their leaves only when displaced by the sprouting of new ones in spring.

Now that delicious fish, the salmon, ascends rivers to a very great distance, in order to deposit its spawn: wild pigeons arrive in England in extensive flocks, and build their nests in hollow trees; and towards the end of the month, the stock-dove, one of the latest of winter passage birds, revisits us from more northern regions. The felling of wood for winter consumption also commences in November; the flail is busily employed by the industrious thresher in separating the grains of corn from the ear; the pretty little robin-red-breast timidly haunts our windows for crumbs, and rewards us by piping soft and plaintive ditties to his mate; the hedge-sparrow, the blue titmouse, and the linnet, also approach our dwellings, and mope about among the pert house sparrows, which fearlessly keep possession of the

garden and court yard during the winter ; and the gold-finch, blackbird, and thrush, may be yet seen eagerly foraging among the almost exhausted hips and haws.

Yet, besides orchard fruit, our gardens still retain many of the October flowers. The striped lily is in leaf ; the beautiful china-roses are in flower, with several other flowering trees and shrubs ; and in fruit, we have the pyracantha,* glowing in the bright lustre of its red berries.

Now horses and cattle are confined to the stable and farm-yard ; sheep are suffered to be busy in the turnip fields ; ant-hills are diligently destroyed ; bees are sheltered ; and pigeons carefully attended in the dove-house. The farmer also usually finishes his ploughing with the termination of this month. Heavy rains, and afterwards snow, are frequent in November.

In November, coughs, consumptions, rheumatism, and other similar complaints, are prevalent, owing to the cold dampness of the weather. Much of the evil which produces these disorders arises from exposure to sudden changes of heat and cold, which should therefore be assiduously avoided. Flannel should be plentifully worn next the skin ; and those most liable to any of the prevalent diseases of the season should never expose themselves to the night air or foggy weather, without putting a piece of gum or some simple lozenge into the mouth. Ulcers which have been long open, should not be healed up in November, unless their place be supplied by an artificial issue, or by what is medically termed a *seton*.

* A kind of ever-green thorn.



ZOOLOGY ;
OR THE NATURAL HISTORY OF ANIMALS.

ZOOLOGY* teaches the geographical distribution of *animals*, their habits, organization, and instinct. The number of them in different parts of the world has caused them to be classed and arranged in the same manner as the productions of the vegetable kingdom are. Some of the systems laid down for this purpose are *natural*, and some of them *artificial*.

The first division of the animal kingdom worthy of

* From the Greek word Ζωολογια compounded of Ζωον animal and λογος speech or discourse.

notice, is that of Aristotle, into *viviparous* and *oviparous* animals.*

This exceedingly imperfect division prevailed, until the celebrated RAY, whose extensive knowledge of the animal kingdom peculiarly fitted him for the task, formed a new and more complete classification, founded chiefly upon the structure and nature of the heart and lungs. LINNÆUS partly followed Ray's principles, more especially with regard to quadrupeds. Linnæus distinguished the whole animal kingdom into three great divisions, viz.

1. Animals having warm red blood, and a heart divided into two ventricles or cavities ;

2. Animals having red blood of a lower temperature, usually denominated cold, and a heart with only one ventricle ; and,

3. Those supposed to have a heart with only a single ventricle, and cold and colourless or pale blood.

The first of these divisions includes quadrupeds and birds ; the second, amphibious animals, such as frogs, &c. ; and the third, insects and worms.

Many other new systems have been propounded since this of Linnæus ; but none of them have come into use except that of the celebrated Cuvier. That naturalist divides the entire animal world into two great classes ; viz.

1. Vertebrated animals, *i. e.* animals furnished with a

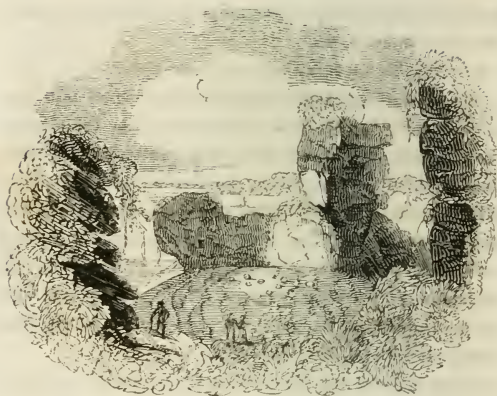
* *Viviparous* animals are those which give birth to living and perfectly formed animals ; and *oviparous* animals, those which produce eggs, from which the young are afterwards matured.

back-bone divided into joints, termed *vertebræ*, containing the spinal marrow, &c.

2. Animals not furnished with these *vertebræ*.

The class of vertebrated animals is subdivided into such as have warm blood, and a heart with two ventricles or cavities, and such as have blood comparatively cold, and a heart with but one ventricle; the former subdivision comprising quadrupeds and birds, and the latter amphibious animals and fishes. The class of invertebrated animals is subdivided into such as have a system of vessels for the circulation of the blood, comprising the molusca and crustacea; and such as have not this system, comprising insects and zoophytes.

Those of our young readers who wish to acquire a perfect knowledge of the structure of the various tribes of animals inhabiting different parts of the Earth, cannot choose a better path to the attainment of their object, than by attentively and perseveringly studying CUVIER.



HASTINGS CASTLE, SUSSEX.

THE origin of this castle, which is now in a very ruinous condition, is unknown. That the castle is very ancient, is certain from many circumstances, but the ignorance of its origin is by no means a satisfactory proof of its antiquity. It is situated on a hill to the westward of the town of Hastings. Its original figure seems to have been an oblique spherical triangle, with the points rounded off. The base of the triangle, or south side, is formed by a perpendicular cliff, 400 feet in length, and fronts the sea; the east side is a plain wall, without tower or other defence, 300 feet long, and the wall which forms the remaining side of the triangle, is about 400 feet long. The whole area

occupied by the castle is about an acre and a quarter in extent. The walls are in some places eight feet thick, but are nowhere entire, and the gateway, which was on the north-west side, has long been entirely demolished. A little to the westward of its site, are the remains of a small tower, in which is a circular flight of stairs. Still farther west are a sally-port, and the ruins of a square tower. Behind the east wall is a ditch about 60 feet deep, and 100 feet wide at top.

Some years ago, orders were given to excavate within the walls of this castle. In the course of their work, the men arrived at a flight of twenty-six stone steps, winding round a stone column under ground. At the bottom of these steps was a door-way, the stone frame and the iron locks and bolts of which were in perfect preservation. Digging towards the Sea from the bottom of the steps, and opposite to the doorway, the workmen discovered a vault, containing stone coffins, in which were the remains of persons of more than ordinary stature. The bodies were in excellent preservation, and the teeth in the jaws were sound, and as perfect as though they had been but just interred, although they must have lain there several centuries. A well was also discovered, at the bottom of which some human bodies were mouldering. Near the foundation, the remains of a draw-bridge were discovered, whence it seems that the present castle was erected upon the ruins of a more ancient one.

Near this castle is the spot where the battle was fought between Harold and William the Norman, in which the former lost his life, and the latter gained a crown.



WINTER.

“This is the eldest of the seasons: he
 Moves not like Spring with gradual steps, nor grows
 From bud to beauty, but with all his snows
 Comes down at once in hoar antiquity.”

“Now comes the season when the humble want,
 And know the misery of their wretched scant;
 Go ye, and seek their homes, who have the power,
 And ease the sorrows of their trying hour.”

ANON.

THUS do, and enjoy the bright reward which conscience and the secret pleasure of well-doing will infallibly afford. When the hoary Winter hath bound fast the ground, and the wretchedness of the inclement season visiteth the poor

and humble, and the churly frost and the bitter storms prevent the labour of the industrious man, and deprive his dependant family of their accustomed pittance ;—then be ye, with whom the ability dwells, still found in the habitations of poverty, dispensing a portion of your plentiful substance among the poor ones of the world. The blessing of the lowly ones, the cry of gratitude, and the consolation of the righteous heart, and the applauding conscience, shall abundantly sanctify your charitable doings ; and ye may be well assured that

“There is, that scattereth, and yet increaseth ;
To him who gives, a blessing never ceaseth.”

The Winter season is supposed naturally to commence on the 7th of December, and to comprise the remainder of that month, the whole of January and February, and part of March.

Its indications are many and visible. The sun gradually absents itself from us, and every thing becomes changed. The beautiful fruitfulness of the earth gives place to barren poverty and cheerlessness of appearance. The loveliness of the blossoming fruit trees and shrubs—the variegated verdure of the meads and woods—the golden brightness of the harvest fields—the umbrageous* foliage of the trees,—in short, all the charms of Spring, and the glories of Summer, and the sober radiance of Autumn, have vanished from our sight ; instead of which, one

* Shady.

monotonous dreariness pervades the face of Nature, and every thing beyond our fire-sides or our thresholds looks sombre and repulsive.

One of the earliest forerunners of Winter (indeed, it is a distinguishing Autumnal trait*) is the universal fall of the leaf. The proud monarchs of the forest, the humble plants of the garden, and the lowly hedge bushes, all descriptions indeed of fructifying Nature, lose their leafy ornaments, as the cold season approaches. Soon as the chilly frost or cold dews invade them, the vegetables are stripped of their honours, because the cold stagnates the sap which nourishes them: yet this cannot be the sole cause; for even in green houses, where they are sheltered from the weather, the leaves will still fall when the proper season arrives. And even in this particular, the providence of God is eminently conspicuous. He has wisely ordained, that nothing in this earth should be wasted, but that all its component parts should be active in producing and re-producing the necessaries for our subsistence and use. Therefore, when, to our weak judgments, it would seem that the vegetable productions of Nature have served their extreme purpose, and that their remnants can be of no further use, and must perish for ever; yet, even then, they possess an active property, and, in returning to the dust, they afford nourishment to other similar formations. So it is with the dead leaves: they fall, wither, and rot; and when rotten, they become excellent manure for the ground, and thus diffuse a vivifying essence for future

* Mark, characteristic, point, indication.

plants, and for fresh leaves, in due season. And this is the secret process of all Nature. Every thing becomes useful ; all her parts perform repeatedly the same offices ; we consume and are consumed, and nothing is lost ; because all return to the general mother, earth, and are again employed by her in her ceaseless process.

But to return to our *seasonable* subject. When all nature is thus apparently dreary and desolate, the days are too short and inclement to admit of much enjoyment in the open air ; yet Winter is by no means devoid of natural beauties and sources of gratification to man. The appearances of the season present much for his contemplative admiration. When the eye is reluctantly opened in the morning, and the warm couch is quitted by its shivering tenant, what a curious spectacle is presented to his view. A rough and whitish film encrusts the windows ; icicles of various sizes, brilliant in their transparency, depend from the eaves and window frames, and the frosted glass seems to be graven with figures and landscapes, and various indescribable vagaries of art. The trees, naked and bare, are encased in a glittering cuticle* of frost ; the lawns and the paths are smoothly spread with a snowy carpet ; and the little brooks are hardened into a crystal mass. Every thing is fixed in its frosty beauty, and a cold purity pervades the whole frame and system of Nature.

Winter is indeed her season of rest. During the preceding months she has diligently laboured in fulfilling the operations appointed her by the beneficent Creator, and

* A thin skin or envelope.

in producing her treasures for the benefit of mankind. The Spring has generated, the Summer has matured, and the Autumn has yielded to the gatherer, all the genial fruits of the earth: every portion of the past season has added to our comforts and pleasure: the meadows have been clothed with verdure; the trees with blossoms, foliage and fruit; and the fields have glowed with ripe grain: and now, exhausted by the multiplicity and extent of her exertions, Nature reposes from her toil, and relaxes, that she may gather strength for the seasonable repetition of her labours. But her repose is not absolute inactivity: she is still silently and secretly preparing for another Spring: the corn, which the industrious farmer has providentially deposited in the ground, already germinates;* and the fibres† of the plants, which are hereafter to luxuriate in and beautify our meadows and gardens, are beginning to be developed.

The advantages of Winter are indeed not a few. Although it is too common in this season to hear discontented murmurings, and useless praises of the past seasons, and Spring, Summer, and Autumn, when they are departed, are extravagantly regretted—yet these are unjust in the extreme, and proceed from the restless, unsatisfied temper of man, who is too apt to slight the blessings he enjoys, and pine for those he has lost, but which, when present, he did not sufficiently value. So far, indeed, from Winter being,

* To *germinate* is to sprout; to shoot out; to bud; to put forth.

† Small threads, the first constituent parts of plants: the fine-roots. Also all the thread-like parts of any vegetable or animal production.

as is falsely supposed, inimical to our health or enjoyment, it possesses considerable advantages, and is in fact beneficial to us. The heat of Summer and the moisture of Autumn load the air with noxious vapours, which the frost and cold of Winter disperse, whereby the air is purified, and the tendency to putrefaction in the atmosphere, and in the humours of the body, which such heated vapours engender, is destroyed, and our health thereby invigorated, after the lassitude produced by the warmer seasons. If the evaporations of the earth were always to descend in the form of rain, the soil would become too wet and soft, and the influence of the warm moisture would too much relax our bodies, and increase the corporeal* humours. But the cold hardens and invigorates the earth, braces the human body, promotes the due circulation of the blood, and purifies it in its course, whereby the appetite is properly regulated, the spirits cheered, and the whole system wholesomely regulated. Let us then never repine at the seeming discomforts of Winter, since they are in fact eminently necessary to us and to all nature, very beneficial to our health, and the cause of our due enjoyment of the pleasures and blessings of life during the other seasons. Every season has its appointed uses and advantages, and we may be well assured that no ordinance of Nature is vain, or unnecessary to our welfares.

Winter, too, has its amusements. No rational being need to be at a loss to occupy and enjoy every moment of his valuable but fleeting time, in every season. The delight

* Belonging to the body.

and improvement to be derived from books, judiciously selected—the lasting advantages of acquiring knowledge—the pleasure and benefit of social converse, where reason and information furnish an infinite fund of enjoyment—the wonders of science, and the study of nature and of men,—together with the charms of many other rational amusements which cannot here be specified, are surely available in some degree, and must undoubtedly be most gratifying to every sober mind. For all these pleasures Winter affords opportunity, and we doubt not, that, by pursuing some of them attentively, or by blending all of them in an active variety, our young readers will, throughout the wintry season, enjoy a constant course of happiness, and receive abundant advantage.

An anonymous contributor to a late periodical very sweetly records the delights of wintry amusement :

“ Winter! I love thee, for thou com'st to me
 Laden with joys congenial to my mind,—
 Books, that with bards and solitude agree,
 And all those virtues which adorn mankind.
 What though the meadows and the neighb'ring hills,
 That rear their cloudy summits in the skies—
 What though the woodland brooks, and lowland rills,
 That charm'd our ears, and gratified our eyes,
 In thy forlorn habiliments appear!
 What though the zephyrs of the summer tide,
 And all the softer beauties of the year,
 Are fled and gone, kind Heav'n has not denied
 Our books and studies, music, conversation,
 And ev'ning parties for our recreation;
 And these suffice, for seasons snatch'd away,
 Till SPRING leads forth the slowly-length'ning day.”

Winter is allegorically represented by the figure of a wrinkled old man, warming himself at the fire, dressed partly in cloth, and partly in fur. He is old and wrinkled, because Winter is the last stage of the year, and the earth is then divested of its natural heat for vegetation, and becomes cold and melancholy.

We cannot conclude our brief remarks upon the Seasons, without an additional reflection or two, which the subject naturally engenders.

The regular annual course of the earth round the sun is so obviously defined, and intended by the Almighty as a perfect period of time, that all nations have concurred in computing their seasons, and in regulating their chronology* according to it. In this periodical revolution, the four seasons, which we term Spring, Summer, Autumn, and Winter, are (in all temperate climates) regularly progressing stages, which gradually develope, ripen, and perfect the complicated processes of nature, and all her various productions.

This change of the seasons demands our unqualified admiration: order and regularity are distinctly visible in all the wondrous works of nature; and not the least of the striking incidents attendant upon this succession of the year's divisions, is the obvious resemblance which it bears to the general course of human life. The **SPRING** time of the year is analogous to the *youth* of man; when all is fraught with beauty, animation and delight: the **SUMMER** is the *manhood* of our existence, when the mind

* The science of computing time and recording events.

possesses steadiness of feeling, and the body confirmed strength and active vigour: AUTUMN beholds man still blessed with the rich and ripe fruits of *maturity*, yet gradually advancing to decay: and the WINTER of life, when it overtakes the human frame, renders it decrepid and imbecile, cold and forlorn; till at length, the full year being accomplished, the spirit breaks the barriers of its decayed earthly prison, and wings its flight to other regions; while the deserted body re-mingles with the clods of the vale.

USEFUL APHORISMS.

The advantage of living does not consist in length of days, but in the right improvement of them.—*Montaigne*.

Forget not in thy youth to be mindful of thy end; for though the old man cannot live long, yet the young man may die quickly.—*Lord Burleigh*.

An uncultivated mind, like unmanured ground, will soon be overrun with weeds.

Education and instruction are the means, the one by use, the other by precept, to make our natural faculty of reason both the better and the sooner to judge rightly between truth and error, good and evil.—*Hooker*.

If you can be well without health, you may be happy without virtue.

Doing good is the only certainly happy action of a man's life.—*Sir P. Sydney*.

HISTORY.

HISTORY is among the most agreeable and instructive exercises to which young ladies can apply in order to perfect themselves in the use of languages. It at once gives them an acquaintance with characters and events, and a familiarity with words. It not only gratifies that love of the heroic and the grand, which is inherent in our nature, but also, by setting before us what has happened in the world, prepares us to comprehend and bear whatever may happen to ourselves.

The school discipline of young ladies precludes them from the boisterous exercises which form the principal amusement of youth of the other sex ; and the very different and more sedentary mode in which they are trained to fulfil their future station and duties in society, begets in them a greater love of reading than is common to young gentlemen.

There cannot, consequently, be a more important branch of female education, than that which forms their judgment as to the sort of reading upon which their hours of relaxation may be occupied.

It too often happens that the desire, whether natural or acquired, which most young ladies have for reading, is so far from being converted into the extremely beneficial instrument of good, which it might be, that in fact it becomes a cloak for vacuity of mind, and a source of insignificance and ignorance, which once rooted, nothing

can uproot. History, abounding with stupendous achievements and astonishing vicissitudes, and every way calculated to divert as well as instruct youth, is too frequently read only as a forced, and therefore unpleasant task ; and the leisure hours, which *History ought* delightfully as well as profitably to occupy, are worse than wasted, upon the frivolous or baneful rubbish of the circulating library. We do not assert, that *all* the contents of a circulating library are either useless or mischievous : the labours of Scott, Croly, and Horace Smith, are full of instruction as well as of amusement. But no works of fiction can be at all comparable to authentic history ; and the generality of those which fill the shelves of the circulating library are calculated, by their unnatural incidents and characters, and their wild and utterly impossible events, to fill the minds of their readers with ridiculous notions, to disgust them with real life, and to pave the way to innumerable and terrible errors.

Our young friends may safely rely upon our correctness in assuring them, that, if they will read History as an amusement, and not as an irksome and imposed task, they will, in tracing the events which it details, the causes and results of those events, and the characters connected with them, not merely stock their minds with the most valuable species of human knowledge, but derive from the perusal of every volume of History more exquisite pleasure, than from reading a cart-load of ill-told and ridiculous fictions.

GEOGRAPHY.

THIS beautiful and useful science is unfortunately too much neglected in female education; and where it is professedly taught, the erroneous and forbidding form in which it is presented to the pupil, too frequently disgusts her, and prevents her from pursuing it further than the mere elementary outline, which she endures as a task rather than acquires as an addition to her mental store.

We earnestly entreat our young readers to let no erroneous ideas prevent them from diligently pursuing their geographical studies, in which they will find amusement of the purest, and information of the most valuable kind.

In its most extended and useful signification, Geography is that branch of knowledge which treats of the general appearance of the surface of the earth, and investigates the causes which render those appearances different at different times and at different places. As those appearances are produced partly by the form and motion of the earth itself, partly by the influence of the celestial bodies, and partly by the agency of the atmosphere, a limited acquaintance at least is necessary with natural philosophy, chemistry, and astronomy, in order properly to understand even the elements of Geography. Thus our readers will perceive that Geography is not confined to the mere definition of a few terms without any application of them, the whirling round the terrestrial globe without knowing wherfore, or

the committing to memory the names of a few seas, lands, kingdoms, cities, mountains, and rivers, without understanding their situation !

Nor is it merely the general phœnomena of the earth that are included in the science of Geography. Its province extends to the different descriptions of surface presented by the earth, the rivers by which its slopes and plains are watered, and the seas which fill the great hollows into which by far the larger portion of it is sunk. The plants which clothe its various regions, the animals inhabiting those regions, and the people which have dominion over them, together with their productions, the actions of which they have been the theatre, and the memorials of their several vicissitudes, are all portions, and important portions, of the treasures of Geography,—hence, Geography is, in truth, a link connecting all our knowledge.

We need not add more to incite our youthful readers to an ardent pursuit of *real* geographical knowledge, which, while it affords them permanent pleasure, and useful temporal information, will also incline them to

“Look through Nature up to Nature's God.”

BOTANY.

THE STUDY OF BOTANY combines utility and pleasure in so eminent a degree, that we need not say much in commendation of it. It is a study peculiarly fit for the fair sex, and considering how safely and delightfully it may be pursued, we wonder that it is not a more general pursuit of the fair.

Botany has an immense advantage over other branches of natural history, in this respect, that in the study of it we are not obliged to inflict pain upon any living thing, or to make experiments either dangerous or disagreeable to ourselves. In studying other branches of natural history, cruelty, unpleasant sensations, and dangerous or noxious experiments, are scarcely to be avoided; but in Botany all is elegance, delight, innocence, and safety; and we become acquainted by its means with some of the most beautiful of nature's productions, and some of the most curious of her contrivances.

Botany is derived from a Greek word signifying a herb or grass. The science may be said to consist of three divisions or parts, as follows:—

1. The physiology of plants, which includes a knowledge of the structure and functions of the various parts of plants, as the root, stem, branches, &c.

2. A systematic arrangement or classification, natural and artificial, of plants; which is indispensably necessary for recording or communicating our ideas of them.

3. The third division of Botany contemplates the uses of plants in medicine, the arts, manufactures, food, &c.

Without a proper acquaintance with the first branches of the subject, it is impossible either to form the arrangement which constitutes the second, or to profit by the discoveries and remarks of others; and the last branch can only be studied with any good effect, by means of a perfect intimacy with the first and second.

The limits of our work will not admit of our doing that in the present article which we wish to do, and which in another place we shall,—viz. present our young friends with a complete, though brief system of Botany. But though our space will not admit of our at present entering into the minutiae of this truly beautiful science, we cannot refrain from offering a few words of advice to those of our young readers who may contemplate entering upon it.

Young students of Botany, too frequently load their minds with the various terms used in the science, yet *neglect to apply them to the plants themselves*: the consequence of this faulty method is, that the student never acquires distinct ideas of the conformations which distinguish the various genera and species, or of the more remarkable ones which again divide these into classes and orders. The very commencement of the study should be an inspection by the pupil *of the plants themselves*; the parts which distinguish them into classes, she should become so perfectly acquainted with, as to be able unhesitatingly to pronounce upon the *class*, to which a plant submitted to her inspection belongs.

This degree of perfection being attained, our young friends should next proceed to the study of the different *orders*; for which purpose plants growing wild, *i. e.* in their *natural*, not in their *cultivated** state, are the best adapted.

The less striking characteristics of the genera of the different classes and orders should next be studied; for which purpose an examination and solution, by the pupil, of several plants, under each, whose distinctive marks are plain and easy, are necessary. In this stage of the study the young pupil should persevere until she is quite acquainted with the principal genera in each class and order, and can name the family to which they belong, on the slightest inspection.

A knowledge of the species or individuals being the ultimate point comprehended by the science, and depending upon characteristics of a less palpable nature, it should be the last point to occupy the attention of the pupil. The study of it may either immediately follow, or be prosecuted in conjunction with, that of the various kinds of stems, leaves, &c. upon which it depends.

By pursuing the course we have pointed out, the merely technical and artificial part of the science may be acquired in a few weeks; and the pupil will then be able to proceed in the science, not only without needing assistance, but with profit, pleasure, recreation and safety.

* Their characteristics are frequently very different in their natural and in their cultivated state.

We must, however, impress upon our young readers, that not one of the intermediate steps is to be hurried over in order to arrive at another. If this be done, no advancement will be made in the science beyond the mere knowledge of the names of a few individual plants. Not only would such a limited knowledge be useless, but being joined to a total ignorance of the principles upon which plants are arranged under their different classes, orders and genera, it would even be injurious, as it would lead the pupil into a thousand errors, and expose her to ridicule, if not to censure.

GENERAL DEPARTMENT.

IN the celebrated school of William of Wykham, at Winchester, there is painted in large characters,---
“MANNERS MAKETH MAN.”* How much more truly may they be said to make Woman!

The retiring diffidence, the gentleness and modesty of manner, which characterise this sex, are its most potent spells. The very weakness of woman becomes her tower of strength; and, in seeming to be governed, lies her power of governing. In argument, their strength lies in their delicacy and mildness of manner; and even their anger is most efficiently and most becomingly manifested, not by violence of word, tone, or gesture, but by a reserved dignity

* This Aphorism was the armorial motto of that celebrated prelate.

of manner, and a sort of negative unkindness, consisting of a diminution of their natural and habitual amenity.

Eminence of rank, and the most profuse favours of fortune, are insufficient to atone for forwardness or coarseness of manners in a female.

Grossness of all kinds is a deadly enemy to beauty, and should be avoided as a city of pestilence. A well-bred lady will be moderate in diet, and *very* sparing of wine; and whatever may be her natural or acquired talents, she will be careful not to engross unduly the attention of the company she may be in.

We entreat our young readers to bear in mind, that in our intercourse with society, it is our duty to bear and forbear. A young lady should ever, whatever pains it may cost her, keep her temper, conceal if not subdue her antipathies, and avoid making any observations which are calculated to wound the feelings of others. It is true, that some persons have *really* annoying peculiarities, but it is not difficult to avoid coming in contact with such persons; and even when etiquette compels collision, good manners, of which good sense and good feeling are the very soul, demand that we should suppress our own feelings, rather than pain those of other persons.

In conversation too much display should be carefully avoided. *All* like to be heard, and most persons like good listeners better than good talkers. Besides, too much fluency and animation in discourse are incompatible with true feminine modesty.

Neatness is indispensable in the dress of a lady: tawdry

colours, and a *conspicuously* fashionable make, should especially be shunned : dress at once showy and ill-judged always draws ridicule upon its wearer. It is impossible to lay down minute rules for dress, the style of which must, and should, differ with the varieties of figure and countenance ; but, as a general rule, it may be well to observe, that it is proper to preserve a middle course between the extreme gaudiness of a modern fine lady and the *extreme* plainness of the Quakers.

The manners, gait, dress, and that general assemblage of particulars which the French call the *tout-ensemble*, afford to the judicious certain indications of a young lady's disposition ; and our fair readers should therefore be at once careful to acquire polished manners, and studiously solicitous to avoid catching ungraceful or vulgar peculiarities from others.

DUTY TOWARDS FRIENDS.

THE Poet has truly said, that

“ What fashion calls Friendship, dishonours the name ;”

and he as truly calls it

“ The cloak of convenience ;”

for any thing like real disinterested friendship is rare

indeed, and the virtues which are indispensable to it are not *very* fashionable. Friends and friendship are upon every one's lips ; but to few indeed is the blessing given to have a real friend, or to entertain a real friendship. An essential ingredient of friendship is, that sweetness and equality of mind, which every trifling accident or misfortune cannot ruffle. That young lady who possesses this happy temper, has a perpetual fund of cheerfulness and good humour ; and sheds joy and satisfaction upon all around her. At ease with herself, she is blind to others, slow to anger, and willing to forgive those by whom she is unavoidably offended. Without good nature there can be no such thing as friendship. The ill-natured and the peevish are by nature unfit for this delightful intercourse. Friendship is too tender a plant to grow in so coarse a soil.

Great care should be exercised in the choice of a friend ; and we should take equal care not to mistake the possession of what are called *companionable* qualities, for certain proofs of that degree of worth which render a person fit for friendship. Many are very agreeable in manner, and fascinating in their person and discourse, while in public company ; who are nevertheless vain, capricious, selfish, and prone to tattling. Can such persons be fit for friends ? A vain person is so full of her own imagined perfection, that she has neither time nor inclination to do justice to even the most brilliant qualities of others ; nor can a capricious person possibly possess that almost holy constancy, which is one of the grandest characteristics of friendship, and which stands firmly by friends through good report and

evil report, in prosperity and in adversity, in sorrow and in gladness, and which only fails when friends cease to live, or cease to be virtuous.

But even vanity and capriciousness are scarcely so fatal to friendship, as that incontinent love of tattling, which tells all that it knows. She who cannot keep a secret, can never be a true friend. For what is a friend? Is it not one, to whom we can without reserve impart our thoughts and wishes, our designs, our hopes, our fears, and all that we have heard, done, or said?

Let our young friends then beware of entering into a friendship with one of whose secrecy they have any doubt. If she publish her own secrets, she of a certainty will not be more careful of those of another person; if she be not possessed of sense enough to consult her own, she is not very well fitted to promote that of her friend; and if she will to her friend intrust the secret she has received *from* a third person, *intrust her not*: she who has betrayed one, is very likely to betray a thousand. Fidelity is the very keystone of friendship; whenever the former is in the most trivial degree violated, the latter falls into irretrievable ruin.

In their prosperity we should be candid to our friends, in their adversity constant to them, in our kindness to them profuse, in our demands of them very sparing; we should love their interest as our own, and we should at once confide in them, and justify their confidence in us.

Virtue is as necessary to friendship as the air we breathe is to us; and so long as *that* remains untainted and

undiminished in our friends, whatever they may suffer from the shafts of fortune or of malice, our motto should be *Toujours la meme.**

DEPARTMENT TOWARDS INFERIORS.

It is scarcely of less importance that a young lady should deport herself properly towards her inferiors, than it is that she do so towards her superiors. Indeed it is principally by our manner of treating and speaking to our dependants and inferiors, that our real dispositions are estimated by the judicious portion of society. Interest, a desire to conciliate, or a dread of offending, have unavoidably some influence in modelling our address and manner to those who rank above us; and there is, consequently, more of *reality* in our words and actions, when they refer to those whom we neither greatly fear to offend or desire to conciliate.

In this particular, as in every point of ethics, perfection lies in a golden mean. Familiarity and haughtiness must be equally avoided. The former, in addition to its being productive of many other ill effects, as infallibly as proverbially breeds contempt; the latter is most contemptible in itself, and will inevitably make an enemy in every ser-

* Always the same.

vant, and inflict unhappiness upon every dependant. It was beautifully said by some author, that we ought to consider servants as "unfortunate friends;" by which is meant, not that we ought to encourage them to an undue familiarity, but that we ought not to render their situation unnecessarily irksome by a haughty bearing, insulting words, or capricious commands; but make their situation as happy as is consistent with servitude, and be as kind to them as is consistent with a proper observance of the difference of their and our rank. Not only is it our duty to act thus, but we shall, in reality, find it greatly to our interest to do so. A courteous tone and manner of asking any service, always secures a willing and effective compliance. Servants are always acquainted with other servants, and are, moreover, frequently changing their situations, and they never fail to make known the good or ill tempers of those with whom they live or have lived.

A truly good disposition is better appreciated by none than by servants; and thus, even on a merely selfish principle, our young readers will see the propriety of a kind deportment towards them. But there is a still more cogent reason why we should bear ourselves mildly towards our inferiors. Christianity commands us to do so. Our Saviour gave us a practical lesson of humility; and his words breathe the purest and most perfect benevolence.

We must again remark, however, that a *due mean* must be observed between a too great familiarity, and a chilling and insulting hauteur. For though we ought by no means to inflict needless pain upon those who administer to our

ease and convenience; so, on the other hand, we ought carefully to avoid contracting the vulgarities of thought, speech, and manner, which are more or less inseparable from servitude.

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DREAMS AND APPARITIONS.

THOUGH the idle tales which are told about dreams and apparitions are in themselves every way contemptible, it is unfortunately so easy to impose upon the credulity of the young and unreflecting, that a few words upon this subject may not be entirely without their usefulness to our young readers.

Young ladies, during their necessary intercourse with nurses and other servants, seldom fail to hear their silly tales of dreams and remarkable instances of their fulfilment. The very manner in which these tales are told, the references to persons who were told by other persons that they had heard that other persons had been credibly informed that such and such occurrences took place, and the contradiction which the self-deluded people are constantly in the habit of giving to their own relations, are sufficient to guard every *critical* listener against belief in such utter nonsense. But youthful minds are fond of the marvellous; and with them, a very wonderful relation finds credence in the exact proportion in which it does *not* deserve it. Our young readers will find their account, in constantly bearing in mind, that the mere fact of there

being no *authenticated* relation of the appearance of an apparition, is quite sufficient to prove that apparitions are mere creatures of a fertile and disordered imagination; for had a departed spirit revisited the scene of its earthly sojourn, such an occurrence would have found other records than the half-crazed minds of ignorant cronies. Every supposed ghost, every startling noise, may be accounted for upon natural principles, and traced to natural causes. When the mind suffers with the body, as in some cases of fever, or when the mind is overstrained or excited, which state may with propriety be called a *mental fever*, it may delude itself into a belief that it sees fantastic images, or hears unusual sounds. And when the mind is in that species of fever, which is produced by loneliness, and brooding over the unexamined tales which all persons have heard, the fancies which it conjures up are taken for terrible realities, and every trifling sound, instead of being, *as it always might be*, traced to a natural cause, is forthwith fashioned into a supernatural messenger of evil.

The importance which is attached to Dreams is as unfounded and as ridiculous as the belief in Apparitions. Dreams are the flights of fancy uncorrected and unguided by judgment; or the undigested and imperfect thoughts which take place during unsound sleep, or during the period of disturbance which immediately precedes waking. The judgment sleeps, but fancy is awake and active, whence the incoherency and shifting nature of dreams.

Ghosts, our young readers may rest assured, will never

visit them ; and to dream but little, they have only to take plenty of healthful exercise ; while that purity of heart, and innocence of action, which we sincerely wish them to evince throughout their lives, will infallibly procure them to dream as serenely, when they *do* dream, while sleeping, as they will reflect, remember, and look forward, while awake.

USEFUL APHORISMS.

OUR physical well-being, our moral worth, our social happiness, our political tranquillity, all depend on that controul of all our appetites and passions, which the ancients designed by the cardinal virtue of Temperance.—*Burke.*

Idleness is the greatest prodigality.

Industrious wisdom often prevents what lazy folly thinks inevitable, and as often accomplishes what the latter thinks impossible.

A mind well trained and long exercised in virtue, does not easily change any course it once undertakes.—*Sir P. Sydney.*

The want of due consideration is the cause of all the unhappiness a man brings upon himself.

Hear much, and speak little ; for the tongue is the instrument of the greatest good and greatest evil that is done in the world.—*Sir W. Raleigh.*



DECEMBER

DERIVES its name from the Latin word *Decem*, ten. It was primitively the tenth, but it is now the twelfth month in the year.

Our Saxon ancestors appropriately termed it *Winter-monat* (*Winter-month*), until they embraced the Christian faith; when, in devotion to the birth-time of the Saviour, they reverently called December *Heligh-monat* (*Holy-month*). It was also called by them *Midwinter-month*, and *Giul-erra*, or the First *Giul*. This word *Giul* here means the feast in honour of the Saxon God *Thor*, (which was celebrated at the winter solstice,) and was derived from the word *Iol* or *ol*, signifying ale, because ale was a chief requisite and mark of such feasts. *Giul* is now corrupted into *Yule* and *Gule*.

On the 16th kalend of December (the 17th day of the month) the Romans commenced the celebration of the feast called *Saturnalia*, which lasted five days. This festival was held in honour of *Saturn* or *Time*, the fabulous father of all the Gods. It was celebrated in Italy long before the building of Rome, and indeed its origin cannot well be traced. During its continuance no war was allowed to be proclaimed, nor any criminal executed: the schools enjoyed a vacation, and the whole city indulged in mirth and freedom of conduct: servants were allowed to be free and merry with their masters, pupils with their teachers, and the people with their superiors. This joyous festival was originally confined to one day only, but it gradually increased to five, and indeed some authors say, to seven.

The Christian calendar dedicates the 21st of December to the memory of *St. Thomas the Apostle*, surnamed *Didymus*, or the *Twin*. This day is also generally considered to be the shortest day in the year. The 25th day of the month is sacred to the commemoration of the Nativity (or birth) of Our Blessed Lord and Saviour, Jesus Christ. This festival was celebrated in the earliest ages of Christianity, and was called pre-eminently, "The festival of festivals," and "The chief of all festivals." Its name *Christmas*, is derived from the Latin words *Christi Missa*, meaning the *Mass of Christ*, which the Roman Catholics performed on this sacred day. The word *mass* is applied by them to their religious rituals, and their service book or Liturgy is called the *Missal*, or *Mass Book*. On the 26th of December, the memory of *St. Stephen*, the first

martyr to the Christian faith, is honoured. The 27th is sacred to *St. John the Apostle and Evangelist*,—the most beloved disciple of Christ; and on the 28th, the dreadful slaughter of the Jewish children by Herod, by which he hoped to slay the infant Jesus, is commemorated, under the name of “*Holy Innocents*.” This festival is also called *Childermass* or *Child Mass*.

“Now icicles hang by the wall,
And Dick, the shepherd, blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail.”

So sings an olden poet, with great truth and simplicity. This month is, as the immortal Shakespeare calls it, “Dark December,” and the epithet is fully justified by the drizzling rains, the cloudy days, the cold mists, and the storms of sleet and snow which prevail. Winter is now completely arrived: the weather is cold, bleak and gloomy, and in general presents no other variety than such as is afforded by a succession of storms and tempests. Instead of radiant skies, verdant groves, and variegated meadows, we have only a frowning inclement atmosphere, dreary wastes, and leafless trees. Rain and wind prevail abundantly, and, as the frost seldom becomes settled till the latter end of the month, December is the most unpleasant of the twelve. Those reptiles which hide or sleep during the winter, have now retired to their dark recesses; the atmosphere is fraught with dimness and chilliness, being loaded with cloud and vapour; the fields are damp and miry; the

trees stripped and wretched in their bareness: of the whole race of insects, which animated the summer scenes, great numbers have perished, and the remainder are wrapt in profound slumber; and even those animals or birds which still remain about or dependant on us, are so intent on the mere preservation of life at this cheerless season, that they have lost or cease to exert those powers of pleasing, which at other periods afford so much delight to the attentive observer of nature, and contribute so greatly to their own enjoyment; but we have yet something to relieve the dreary dullness of the time. Evergreens and winter flowers, like real friends, afford us their cheerful beauties and consolation at a time when we especially need them. Firs, pines, the bay, and the holly, with its lustrous red berries, are now particularly grateful; besides which we have rosemary, misletoe, hellebore, and the aconite,* to refresh our wintry-stricken sight. The furze too now besprinkles the otherwise barren heaths with its flower of bright yellow, and the numerous species of moss adorn the wastes which produce them. Now, also, to divert us from gloominess of feeling, the green plover "whistles o'er the lea;" snipes are active in the marshes; moles are equally busy in dry meadows; the little wagtails flit about the springs; larks assemble in companies, and sing in concert or conversation, instead of solitarily; the thrush occasionally reminds us of his existence; the titmouse and hedge-sparrow make a lame attempt at harmony; the robin con-

* Wolf's bane.

tinues to chirrup to us for his supper; and, above all these, in *fireside* contemplation, are the merry delights, the uproarious enjoyments of Christmas, when roast beef and plumb-pudding, mincepies and currant wine, make glad the heart of the youngsters of society. Another source of delight may be found in the cultivation of monthly roses, which will bloom as well in December, within doors, as in May. Thus may we never be without that beautiful flower from the first to the last day of the year. Indeed, even in this gloomy month we may be at no loss for rational enjoyment. Although the exhilarating exercises of the open air are denied us, yet the intellectual pleasures of social intercourse and sensible conversation are an ample equivalent; and these, aided by the comforts of blazing hearths, warm carpets, books, and a spice of music, will assuredly enable us to turn the season of cheerlessness and discomfort into a time of amusement and improvement. In every situation, and at any moment, a contented mind will provide enjoyment for its possessor.

In all this course of pleasure, health must be preserved. The heat of apartments where convivial meetings have been held, and of crowded assemblies, is the source of many diseases. To guard against these, warm clothing, regular hours, and temperance, are especially essential.

THE CONVERSION OF ST. PAUL.

JANUARY 25.

ST. PAUL, originally named SAUL,* was a native of *Tarsus*, the metropolis of *Cilicia*,† a city of great reputation for its riches and learning. He was at first a PHARISEE‡ by profession, a great persecutor of the CHRISTIAN CHURCH, and afterwards a disciple§ of JESUS CHRIST, and apostle|| of the Gentiles.¶ He is supposed to have been born about two years before Our Saviour, and,

* The reason why the name of *Saul* was changed to that of *Paul*, is uncertain, but the most probable account seems to be that of *Origen*; viz. that he, being of Jewish parentage and born in *Tarsus*, a Roman city, had, at his circumcision, two names given him, SAUL a Jewish, and PAUL, a Roman name; and that when he preached to the Jews, he was called by the *Jewish name* SAUL, and when to the *Gentiles* (as he did chiefly after this time) by PAUL, his Roman name.

† A district of Asia Minor, now forming part of Asiatic Turkey.

‡ One of a noted sect among the Jews, who were exceedingly zealous for the traditions of the elders. They made great pretension to piety, and looked upon themselves as more holy than other men, and therefore *separated* themselves from those whom they thought sinners or profane.

§ In a restrained Scripture sense, the disciples of Christ denote those alone who were his immediate followers and attendants on his person, of whom there were seventy-two. In a general sense it signifies a scholar, or one who professes the tenets of another.

|| An apostle was one who was an attendant and disciple of Christ on earth, and commissioned by him, after his resurrection, to preach the Gospel to the Gentile world.

¶ A Gentile is one who worships idols, or false gods.

according to St. Chrysostom,* to have lived to the age of 68 years.

St. Paul was early trained up to wisdom, by the care and prudence of his father, from whom he received the rudiments of that education, of which he afterwards made so good a use, in the preaching of the GOSPEL OF CHRIST. His father sent him early to Jerusalem, in order to study the LAW; and for that purpose he was put under the care and tuition of GAMALIEL, a man of great eminence in that profession, and much celebrated for his wisdom and authority among the *Pharisees*, of which sect he seems to have been the head.

Under the tuition of this great master, St. Paul made so quick and surprising a progress in the knowledge of the LAW,† that he greatly surpassed his fellow students, and soon recommended himself to the notice and observation of the chief men among the Pharisees; who, thinking that a young man of his disposition and capacity would be a very proper person either to propagate or defend their religious opinions, soon singled him out for that purpose, and took care to have him educated in the strictest of their principles. Thus accomplished, we find him very early appearing in the service of his masters, by consenting to, and probably being concerned in, the martyrdom of *St. Stephen*, as appears from his own words—"When the

* *Chrysostom* was a native of Antioch, and bishop of Constantinople. He died A. D. 407.

† By the term *law*, is here understood the "*Law of Moses*."

blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of those that slew him."—(Acts. xxii. v. 20.)

This happened A. D. 33, a short time after Our Saviour's death. Immediately after the death of St. Stephen, *St. Paul* (or rather *Saul*) breathing nothing but slaughter and destruction to the Christians, and having received authority from the *High-priest* and *Elders* of the JEWS, to go to *Damascus*, with power to exercise his cruelty and zeal, in such manner as he should think proper, departed for that city, full of malice, and thirsting for blood.

Thus doubly armed with rage and authority, he set forward on his journey, intending nothing less than the total destruction of the Christians at *Damascus*. But the supreme providence of God, who can make the most wicked designs subservient to his infinitely wise purposes, thought proper to interpose at this juncture, as well on the behalf of the distressed followers of the crucified Jesus, as in compassion to the misguided zeal of their implacable persecutor. For as he was journeying on the road, about noon, and drawing near to *Damascus*, suddenly an amazing gleam of light darted from heaven, far exceeding in splendour the brightness of the meridian sun, accompanied by a voice, saying unto him, "*Saul, Saul, why persecutest thou me?*" *Saul*, together with his companions, in their confusion and astonishment fell to the ground; but the voice being only directed to him, he soon recollected himself sufficiently to reply, "*LORD, who art thou?*" To this inquiry he received an answer, importing, that the

person who spake to him was no other than the *Crucified Jesus*, whose church and saints he was then so cruelly persecuting; and that it was in vain for him to act further in opposition to the determination of God's providence; that the Lord had appointed him to be a minister of that religion which he was so furiously endeavouring to suppress; and that if he were not adverse to the divine commands, the Almighty would assist and preserve him, and make him a great instrument in the conversion of the Gentile world.

The Apostle, upon this discovery of his Saviour, became obedient to the heavenly vision, diligently inquired His will and pleasure, and immediately followed the directions He at that time vouchsafed to give him. The extraordinary splendour of the light had, however, totally deprived him of vision, so that he was under the necessity of being led to Damascus, from whence he was not far distant.

At this time, there was in that city a certain disciple, named Ananias, whom Our Blessed Lord, in a vision, commanded to go and find out *Saul*, and to cure him of his blindness. Ananias was startled at the name of the man, and, to excuse himself, alleged his violent persecutions of the church, and with what a wicked intent he was then come to Damascus; but to this the vision replied, that he was appointed by God to be a powerful instrument in the propagation of the gospel both among the Jews and Gentiles, and that how much soever he had persecuted Christianity hitherto, he was now to become a zealous

defender of it, and even to die in the testimony of its truth.

Saul continued blind for the space of three days, during which he employed his time in preparing his mind for a proper reception of those divine truths which were to be revealed to him, and in which he was to instruct others. At the expiration of that time, Ananias, encouraged by the heavenly assurances he had received, repaired to the house where the convert lodged, and greeted him with the joyful message, "That the Lord Jesus, who had appeared to him on his journey, had sent him not only to restore his sight, but also to bestow upon him such gifts and graces of the Holy Spirit, as might qualify him for the ministry to which he was then appointed."

No sooner had Ananias finished his salutations, than *Saul* recovered his sight, and was immediately initiated by baptism into the Christian faith; after which he made an open profession of that faith, by preaching publicly in the synagogues * of Damascus, and proving that Jesus was the Messiah.

After a short stay in this city, our Apostle retired into the neighbouring parts of Arabia the Desert, where he first planted the gospel; and in the beginning of the following year he again returned to Damascus, and there preached Christ publicly in the synagogues, to the great astonishment of all the Jews, who were not a little amazed and confounded at the great change of his opinions and pro-

* The public places of worship among the Jews.

ceedings, and the powerful efficacy of his arguments and discourses. Incensed, however, at having lost so considerable a champion, they pursued him with the most inveterate malice, and contrived all possible means to destroy him, but without success, as he escaped from their snares by being put into a basket, and let down over the city wall, from whence he made the best of his way to *Jerusalem*.

From this period St. Paul devoted the remainder of his life to the propagation of Christianity, for which purpose he travelled through the greater part of the then known world.

The many labours and sufferings of this great Apostle are so elegantly related by his biographer, St. Luke, that it seems unnecessary to detail them here; suffice it to add, that he fell a martyr to his zeal, and that he was beheaded by Nero, emperor of Rome. Thus died St. Paul, in the 68th year of his age, and the 35th of his ministry; after having with indefatigable labour and fatigue triumphantly propagated the glad tidings of Salvation to the most considerable and distant parts of the known world; discouraged by no difficulty, deterred by no opposition, nor terrified by the most severe sufferings; but constantly persevering in the good fight of faith, till he had finished his course, and obtained that crown of martyrdom, which he had long ardently desired.

SHROVE TUESDAY.

THE word *Shrove* is the preterite of the old verb, *to Shrive*, which signifies both *to confess* and *to absolve*. By the institutions of the Roman Catholic church, which formerly prevailed in England, all the people in every parish throughout the kingdom were obliged to *confess* their sins, one by one, to their respective parish priests, on the Tuesday preceding *Ash Wednesday*, the first day of Lent. This custom of *shriving*, or confession, occasioned that day to be called SHROVE TUESDAY, and, from it, the preceding Sunday (*Quinquagesima* Sunday) obtained the name of *Shrove Sunday*, and both were commonly called *Shrove Tide*, an appellation still retained. The Saxon word *Tide*, or *Tid*, means *time*, and was by them usually appended to the name of any particular period; hence the origin of the titles *Whitsun-tide*, *Shrove-tide*, &c. &c.

The confessing of sins at this particular time, was intended as a fitting preparation for the holy fast of *Lent*, which commenced on the next day. In order that this general confession might be the more regularly performed, the great bell of every parish church was rung at ten o'clock in the morning, and sometimes earlier; and, although the Romish religion and its ordinances have long since been superseded in this country by the Protestant, yet the custom of ringing the great bell on Shrove Tuesday still remains in many parishes. At Hoddesdon, in Hertfordshire, the bell is still regularly rung on this

day at *four* o'clock in the morning, and again at *eight* at night, between which hours only the inhabitants consider themselves at liberty to make and eat *pancakes*; and so closely, it is said, are the customary limits of the time observed, that after the ringing of the evening bell not a pancake remains in the town.

On Shrove Tuesday, after the general confession above mentioned, the people were allowed to indulge themselves with festive amusements, but they were not permitted to partake of any *flesh* in their repasts on that day. Hence, in order to vary their substitutes for animal food, arose the custom of making and eating fritters or pancakes on this day, which occasioned it to be vulgarly called *Pancake-day*, in the same manner that the preceding day had obtained the appellation of *Collop Monday*, from the primitive custom of their eating eggs spread on collops, or slices of bread.

Formerly, under the Romish dispensation, the most wanton and disgraceful recreations were tolerated on these days of authorised indulgence; the people being suffered to amuse themselves as they chose, provided they duly observed the dietary abstinence imposed upon them by the church; and the profligacy and cruelty of the sports of the common people were unchecked, in order that they might the more readily submit to the lengthened privations of *Lent*. Hence arose, in foreign regions, the Popish *Carnival*,* with all its attendant lewdness and depravity; and,

* From the Latin words *Carni vale*, "farewell to flesh."

in our own country, the infamous barbarities of cock-fighting, *cock-throwing*, bull-baiting, &c.

The first and last of these cruel practices require no description; but, as it is undoubtedly desirable to acquire a knowledge of the manners and customs both of ancient and modern times, however undesirable it may be that we should follow them, it may not be amiss to add a few words in explanation of the inhuman custom called *cock-throwing*. The following is the account given by Mr. Brand, the antiquarian: "The owner of the cock trains his bird for some time before Shrove Tuesday, and throws a stick at him himself, in order to prepare him for the fatal day, by accustoming him to watch the threatening danger, and, by springing aside, avoid the fatal blow. He holds the poor victim on the spot marked out, by a cord fixed to his leg, at the distance of nine or ten yards, so as to be out of the way of the stick himself. Another spot is marked, at the distance of twenty-two yards, for the person who throws, to stand upon. He has three throws for twopence, and wins the cock if he can knock him down, and run up and catch him before the bird recovers his legs. The inhuman pastime does not end with the cock's life, for when killed it is put into a hat, and won a second time by the person who can strike it out. Broomsticks are generally used to throw with. The cock, if well trained, eludes the blows of his cruel persecutors for a long time, and thereby clears to his master a considerable sum of money."

Another method of pursuing this brutal diversion, or, rather a *species* of it, as practised in some places, is, by

fastening a hen to a man's back, who has also horse bells about him ; the other persons concerned in the sport are then blindfolded, and, with boughs in their hands, they chase the fellow and the hen, guided by the sound of the bells, endeavouring to strike the hen, until it is killed ; after which it is boiled with bacon, and, with a store of pancakes and fritters, serves to feast the wretches who thus wantonly and cruelly tormented it.

A third custom of this kind was, to put a cock into an earthen vessel made for the purpose, wherein he was placed in such a position that only his head and tail were exposed to view ; then the vessel, with the bird in it being suspended across the street about twelve or fourteen feet from the ground, it was thrown at until the vessel was broken, when the successful thrower had the cock for his reward.

Such were some of the inhuman practices of the common people on this day ; and, although these brutalities are not yet wholly eradicated from the land, yet we have reason to bless God, that by the vigilance of our magistrates and the excellence of our laws, such scenes of barbarous depravity are now of rare occurrence. The diffusion of knowledge has in a considerable degree enlightened the minds of the people, and, as the great work of universal information progresses, we shall daily have cause to rejoice in the moral as well as intellectual improvement of society. The cultivation of the mind is a sure means of advancing the refinement of the heart ; for, as ignorance is undoubtedly the parent of every vice, so knowledge is equally an incentive

to the practice of virtue. Nor is it merely in the acquisition of human learning, and, consequently, in the *moral* improvement of the multitude, that the enlightened portion of society will have reason to rejoice, when contemplating the happy effects of their diffusing those treasures of wisdom which they have themselves acquired,—there is yet a nobler, a more sacred source of delight, which they shall undoubtedly experience. They will have the supreme felicity of knowing and proving, that the enlightening of the *understanding* will expand the faculties of the SOUL, and that those who are blessed with the acquirement of the wisdom of this world, will thereby be rendered far more capable of receiving, of understanding, and of cherishing, that divine and inestimable knowledge—those glorious truths, which shall render them *wise unto salvation*, and which shall qualify them for attaining unto ETERNAL LIFE.

PALM SUNDAY.

PALM SUNDAY is the Sunday before Easter,* and was so called from the Romish custom of distributing and carrying *palm branches* on this day, in commemoration of the triumphant entry of Our Blessed Lord and Saviour into Jerusalem. By referring to the accounts of this event, recorded by the Evangelists in the New Testament, it will appear that, as Christ proceeded, riding on an ass, the multitude spread their garments in the way, and cut down branches from the trees, and strewed them for him to pass over. And when he was come nigh to the city, a great multitude of people, who were assembled in Jerusalem to keep the *Passover*, took *branches of PALM trees*,† and went forth to meet him, crying “Hosanna! Blessed is He that cometh in the name of the Lord,” &c. This, then, is the origin of the custom which has given the name to this day. But as palm trees do not grow in England, *yew*, and afterwards the *willow*, were substituted: at Rome, and in the Roman Catholic countries, for the same reason, sprigs of *box-wood*, and *artificial* palms, sometimes tipped with a few real palm leaves or buds, are used instead.

The custom of bearing palm branches has, with other Popish ceremonies, long since become obsolete in England;

* See the article on *Festivals and Fasts* in “*The Young Gentleman’s Library, &c.*”

† *Palm* has by all nations been regarded as an emblem of *victory*.

but, as some relics of former usages will generally remain for ages after the extinction of their practical observance, so, in this respect, a sufficient remnant still exists to confirm our researches. It is yet customary for children, on this day, to "go a palming," and to gather the soft buds of the willow, which they call *palm*. It is also sold in Covent Garden market on the preceding Saturday, and, doubtless, many of the ignorant purchasers know not the real nature of their purchase, but implicitly believe it to be verily true *palm*. In many parts of England, also, the old usage of decorating the churches and private houses with evergreens, on this day, is still retained.

In Russia, where the religion of the Greek church is established, the due observance of Palm Sunday is a solemn obligation, and constitutes a very enlivening festival. The Russians adorn their images, and the sacred pictures in the streets, with palm branches, and gay processions take place, which, being decorated with a great number of artificial *bouquets* of flowers and fruit, as well as boughs, form a very striking and exhilarating spectacle.

At Rome, Palm Sunday is observed with very great solemnity, and many ceremonies. The Pope himself blesses and distributes the palm branches, in the Sistine chapel; after which, a procession of the ecclesiastics, in which the Pope is borne in his chair of state on men's shoulders, under a crimson canopy, issues forth into the Borgian Hall behind the chapel, marches round it, and returns to the chapel, where high mass is then celebrated, and the ceremonies are terminated by the cardinals all

embracing and kissing each other, which kiss is called the *kiss of peace*.

Although Henry VIII. abrogated the Roman Catholic religion and its ceremonies in England, yet he declared, that the bearing of palms was to be continued, and the custom accordingly prevailed until the second year of Edward VI.

In the Roman Catholic missals this day is called *Dominica in ramis palmarum*, the Sunday of palm branches: the ancient Christians entitled it *Dominica Competentium*, the Sunday of the Competentes, because on that day the *Catechumens* * came to ask the bishop leave to be admitted to baptism, which was accordingly conferred on the Sunday following. They also styled it *Dominica Capitulurium*, or the Sunday of washing the head, because the Catechumens prepared themselves on that day for baptism, by washing the head. At a later period, Palm Sunday was denominated *Indulgence Sunday*, because the emperors and patriarchs then distributed gifts.

* Candidates for baptism.

MAUNDAY THURSDAY.

MAUNDAY THURSDAY, called also *Shere*, or *Chare* Thursday, is the Thursday in Passion Week, the day before Good Friday, and the last Thursday before Easter.* The derivation of its first-mentioned designation has been variously conjectured. Many suppose it to be a corruption of the Latin term used in Popish calendars, *Dies MANDATI*, that is, the *day of the command*: but whether the day was so named from the *command* which Christ gave to his disciples when he instituted the Lord's Supper, on the day previous to his crucifixion, to break bread in remembrance of Him, or from his other *command* given on the same day, after He had washed his disciples' feet, that they should *love one another*, has not been decided; each supposition having its advocates. But a far more probable and natural origin of the term *maundy*, may be traced to the old Saxon word *mande*, afterwards corrupted into *maund*, which was a name for a *basket*, and which, in course of time, was also applied to any *alms*, *gift*, or *offerings*, which were contained in the basket. From the earliest ages of the Christian church, it was customary, among the ecclesiastics and the rich and noble, to bestow alms and charitable gifts on this day. In imitation also of Our Lord's example, and in professed obedience to his command,

+ See the article on *Festivals and Fasts* in "*The Young Gentleman's Library*."

the practice of washing the feet of the poor was long kept up (and is still annually performed in person by the Pope), by our Roman Catholic ancestors, especially in the monasteries. After the performance of this ceremony, it was usual to distribute liberal donations of clothing and of silver money, as well as refreshments, in order to mitigate the severity of the fast. These donations were dispensed from baskets called *mandes* or *maunds*, and from them came the title *Maunday* or *Maundy* Thursday. Charitable dispensations of this kind are still annually performed in some places in this country, and, till within a comparatively recent period, the basket which held the bread and silver was termed the *Maundy* basket.

The name *Shere*, of which *Chare* is only a vulgar corruption, was appended to this day, because it was the day when the monks were accustomed to *shere* or *shear* (that is, to *shave*) their heads, or to get them shorn or shaven, and to clip their beards, in decent preparation for Easter Day.

Formerly, it was customary for the English monarchs on Maunday Thursday to wash the feet of as many poor persons as they were years old, and afterwards to bestow their *maundy*, or alms, upon each of them. Queen Elizabeth performed this ceremony at her palace at Greenwich, when she was thirty-nine years old, on which occasion she washed the feet of that number of poor persons, *kneeling*, and attended by thirty-nine ladies and gentlemen. The feet, however, were previously cleansed with warm water and sweet herbs, by the yeoman of the laundry, and again

by the sub-almoner, previous to the performance of the operation by the queen. Money, clothes, and food, were then distributed among the poor. James II. was the last English sovereign who performed this ceremony in person.

Instead of the above usage, the royal alms are now annually distributed on Maunday Thursday, in the Chapel Royal at Whitehall, to as many poor men, and as many women, as the years of the king's age amount to. This bounty is dispensed, after the religious service of the day has been performed, by the Lord Almoner, or, in his absence, by the Sub-Almoner: it consists of woollen cloth, linen, shoes and stockings, a one pound note, a little bag containing as many silver pennies as the number of the king's years, and a cup of wine to drink his majesty's health, to each man and woman.

FINIS.

INDEX

- Admonitory Apophthegms, 185, 242
 Agra, Mausoleum at, 118
 Air Balloons, 193
 Aliconda or Bonda, 204
 All Fool's Day, 107
 Alps, The, 205
 American Elk, The, 266
 Animals, Natural History of, 259
 Apophthegms, Oriental, 176
 -----, Admonitory, 185, 242
 Apparitions, Dreams and, 317
 April, 102
 April 1.—All Fool's Day, 107
 August, 209
 Automata and Androides, 111
 Autumn, 223
 Avenger, Voluntary, The, 138

 Balloons, 193
 Banian or Burr Tree, 243
 Bonda or Aliconda, The, 204
 Botany, 307
 Bridge of Sighs at Venice, 97
 Brighton Chain Pier, 59
 Burmese State Carriage, 92
 Burning of a Hindoo Widow, 231

 Chain Pier at Brighton, 59
 China, Porcelain Tower of, 39
 Church of St. Germain's, 41
 Clocks and Watches, 70
 Conscience, 208
 Conversion of St. Paul, 325
 Criminal, Execution of a, in the Sandwich Islands, 269
 Curfew, The, 279

 Dancing, 186
 December, 320
 Decorum, 166
 Delicacy, 168

 Department, General, 310
 ----- towards Inferiors, 315
 Dragon, The, 251
 Drawing, 181
 Dreams and Apparitions, 317
 Dress, 164
 Duty, Filial, 217
 ----- towards Friends, 312

 Employment of Time, 157
 Envy, 137
 Execution of a Criminal in the Sandwich Islands, 269
 Expeditions, Polar, 128

 February, 44
 Filial Duty, 217
 Fraternal Love, 215
 Friends, Duty towards, 312

 General Department, 310
 Geography, 305
 Glass, 283
 God, Of, 214
 ----- The Providence of, 122

 Happiness, 216
 Hastings Castle, 292
 Hatred, 18
 Hindoo Widow, Burning of, 231
 History, 303
 Holy Sepulchre at Jerusalem, 238
 Howard the Philanthropist, 81
 Humane Society, The Royal, 274

 Inferiors, Department towards, 315
 Insipidity, 160

 January, 1
 ----- 1.—New Year's Day 5

INDEX.

- Jerusalem, Holy Sepulchre at, 238
 ———, View of the Mount of
 Olives from, 28
 Juliet's Tomb, 11
 July, 188
 June, 172

 Laconics, 58, 65
 Locusts, 145
 Love, Fraternal, 215

 March, 66
 Maunday Thursday, 339
 Mausoleum at Agra, 118
 Maxims, Useful, 18, 27
 May, 123
 Mount of Olives, The, 28
 Music, 179

 Natural History, or Zoology, 289
 Newstead Abbey, 19
 New Year's Day, 5
 North American Elk, The, 266
 November, 284

 October, 261
 Olives, Mount of, 28
 Order, 158
 Oriental Apophthegms, 176

 Palm Sunday, 336
 Polar Expeditions, 128
 Politeness, 162
 Porcelain Tower of China, 39
 Portland Vase, The, 199
 Providence of God, The, 222

 Rath, The, 92
 Reading, 149

 Religiosa, Banian, or Burr Tree,
 The, 243
 Royal Humane Society, The,
 274

 September, 247
 Sepulchre, Holy, The, 238
 Shrove Tuesday, 331
 Sighs, The Bridge of, 97
 Sound, 177
 Spring, 74
 St. Germain's, Church of, 41
 — Paul, Conversion of, 325
 Summer, 149
 Suttee, or Burning of a Hindoo
 Widow, 231

 Time, Employment of, 157
 Tomb of Juliet, 11
 Twelfth day, 32

 Useful Maxims, 18, 27

 Valentine's Day, 49
 Vase, The Portland, 199
 Vegetables, 281
 Virtue, 27, 156
 Voluntary Avenger, The, 138

 Wapeti, or North American
 Elk, The, 266
 Watches and Clocks, 70
 White Wolf of North America,
 The, 253
 Wigan Well, 63
 Winter, 294

 Zoology, or the Natural History
 of Animals, 289

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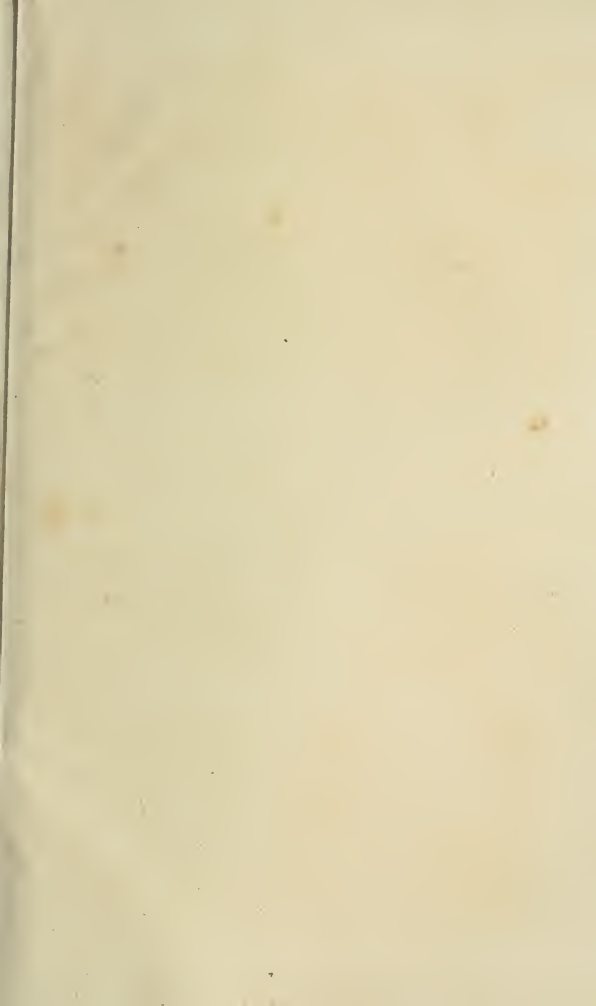
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