

# JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

No. 9.

Pictou, N. S. Wednesday Morning, September 28, 1831.

Vol. 1.

## THE JUVENILE ENTERTAINER.

Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE.

### CONDITIONS.

Five shillings per Annum, delivered in Town, and less shillings and three pence, when sent to the country by mail, half-yearly in advance.

When not paid half-yearly in advance, seven shillings and six pence will be charged.

Any person ordering five copies will be reckoned an Agent, and shall receive a copy gratis.

The names of subscribers residing at a distance will not be required at the Office; they shall be accountable to the Agent through whom they receive the paper, and the Agent to the Publisher—according to the foregoing terms.

All Letters and Communications must be post paid.

## BIOGRAPHY.

### The Progress of Genius.

FROM OBSCURE AND LOW SITUATIONS, TO DISTINCTION AND CELEBRITY.

Genius is that gift of God which learning cannot confer, which no disadvantages of birth or education can wholly obscure.

JOSEPH STOW, the learned, industrious, and indefatigable antiquary, author of the *Annals of England and the Survey of London*, was born in the parish of St. Michael, Cuthill, in 1825; being the son of Thomas Stow, woollen-draper and tailor, which occupation he followed for some time. What kind of education he received, or whether the acquirements he possessed were entirely the fruits of his own exertions, cannot now be ascertained; yet from the deep knowledge of the customs of ancient times, the abstract erudition and the minute acquaintance with mankind displayed in the production of his pen, it will be fair to infer, he at last received a tolerable share of school learning. The mental disposition of Stow was towards the study of English history and antiquities, and doubtless, his mind was early directed towards this, his ruling passion. While a very young man, he became conspicuous for collecting and preserving MSS. and old records, then dispersed by the recent dissolution of the religious houses.

His passion for the then considered relics of popery and the consequent suspicion of professing that religion which the ignorant attached to the wish of preserving these memorials, drew on him the notice of superior authorities, inasmuch that Grindall, bishop of London, wrote a letter to the privy council, in which he stated "a search for Papistical Books hadde (by the Chaplain) been made in the house of John Stow, tailor;" but this visit turned out more to the honor than discredit of Stow, as it ended in the complete refutation of his accuser, one Stephen, curate of St. Martin, Christ Church.

Such was the avidity of Stow in collecting old papers and books,—

with clasps embossed and coat of rough bull's hide, which now are all the bibliomaniac's pride."

He actually travelled on foot during the suppression of the monasteries, from one part of England to another, collecting all the remains of records relative to states, families, and historic events then brought to light from the monastic libraries.

Very predominant feature in the character of Stow, as a most invaluable quality it is when possessed by a historian was his love of truth; he suffered no error, never long sanctioned by the voice of prejudice. To

deceit of his enlightened vision, he allowed no name, however high in literary estimation, to mislead his judgment; falsehood shrunk from his grasp, and the most bold, specious, long-continued and credited historic errors, vanished at his approach as the mist before the noon-day sun. Yet, even this minute love of verity produced him many enemies among men, who ought rather to have honoured than envied his acquirements. Indeed, it was the fate of Stow, like many other laborious and useful writers, to have lived more to the advantage of others than himself, and from the superior light in which his works are viewed at the present day, it is surprising that their author should have produced from them so little benefit to himself. An acute and morbid sensibility combined with neglect and disappointment to render the old age of the learned antiquary uncomfortable; his latter days were spent in poverty and obscurity; his natural irritability of temper soured by disappointments, and rendered worse by the attacks and want of feeling of his opponents and pretended friends, contributed to hasten his dissolution; and the man who had alone preserved to the city of London the records relative to its wards, parishes, palaces, public offices, monuments, charters, customs, privileges, arms, &c. passed through existence in difficulties, and closed his eyes in want, without that assistance and commiseration which his learning, abilities, and perseverance merited.

He expired in the 80th year of his age, on the 5th of April, 1805, and was buried in the church of St. Andrew Undershaff, where a monument to his memory was erected by his wife, on which his effigy, sitting in the posture of deep meditation, with a long Latin inscription, is still extant.

## NATURAL HISTORY.

### RHINOCEROS.

This is the animal which learned men generally suppose to be the one spoken of in the Scriptures, by the name of the Unicorn. This large bulky animal is about twelve feet in length, and six or seven feet high. His body is very large, his legs short and thick. His skin which is of a dark blackish colour, lies in large folds, and so very thick and hard that it makes him safe from the attacks of arrows, and almost protects him against musket balls. His head is large, his ears upright, and his eyes small and dull. From the lower part of his forehead rises a strong brown horn which leans backwards, from two to three feet long, which can pierce through thick pieces of wood, and with it he can defend himself against his enemies. He devours the harder as well as the softer trees. He can extend his upper lip out so as to reach the higher branches, and with his horn splits the body into thin pieces like laths, and then with his jaws twists them with as much ease as an ox would a root of celery.

The Rhinoceros is exceedingly strong, swift and untameable; and as his skin is so very thick and hard he can rush through the woods, the smaller trees bending like twigs as he passes them. He has no relish for flesh, but feeds on tender branches and leaves of trees, grass and herbs; and prefers cool solitary places, near the waters and shady woods. The Rhinoceros has sometimes a second horn a little back of the large one which rises like a spur from the hoed. It is not certain whether this is the animal referred to in the Bible as the Unicorn. That animal is however very powerful and fierce, with a horn on his forehead, with which he exerts great might. Moses thus speaks of the descendants of Joseph, the tribes of Ephraim and Manasseh. "His horns are like the horns of Unicorns, with them he shall push the people to the ends of the earth."

\* There is no such creature as the Unicorn, commonly seen in pictures, and on the British arms; this figure is from the fancy and not reality.

and they are the ten thousands of Ephraim, and the thousands of Manasseh. Deut. 33. 17. David says, "my horn shall thou exalt like the horn of the Unicorn," Psalm 92. 10; by which he means to say, that his greatness shall be firm and strong, like the horn of the Unicorn. In the book of Job the Rhinoceros is spoken of in a way to show how untameable he is, and that he cannot be made to submit to human service. "Will the Unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the Unicorn with his hand in the furrow, or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?" Job 39. 9, 10, 11.

The Unicorn is often made the emblem of power, greatness, and authority, and yet abiding in his strength alone, of how little service or profit is he to man. How much is he excelled by many creatures who possess but little of these qualities?—While by his great power, he is the dread of the forest, the others in their weakness, yet from their kind and gentle manners yield to man, comfort and support, and receive from him protection and care. God appeals to the fact, of man's having no control over this fierce creature, to show his gross and daring presumption in the wish his sinful heart often feels, to direct the Almighty how to govern the world. When we think how unprofitable is all the might of the Unicorn, we may regard in the same light the power of man, whose power, however great, abideth not in the Lord—"who hath hardened himself against me, and prospered?" Such persons will end, even as is the case with this fierce uncontrollable creature, that the day of their might will pass over, and that weakness and trembling shall at last come upon them. But they who trust in the Lord shall never be confounded.

## HISTORY.

### KING CHARLES AND WILLIAM PENN.

When Wm. Penn was about to sail from England for Pennsylvania, he went to take his final leave of the King, Charles II. and the following conversation occurred.

Well, friend William, said Charles, 'I have sold you a noble province in North America, but still I suppose you have no thoughts of going thither yourself.'

Yes I have, replied William, 'and I have just come to bid the farewell.'

'What! venture yourself among the savages of North America! Why, man, what security have you that you will not be in the war kettle in two hours after setting foot on their shores.'

'The best security in the world,' replied Penn.

'I doubt that, William, I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind, I tell you before hand, that with all my good will for you and your family, to whom I am under obligation, I will not send a single soldier with you.'

'I want none of thy soldiers,' answered William, 'I depend on something better than thy soldiers.'

The king wished to know what that was.

'Why I depend upon themselves—on their own moral sense—even on the grace of God which bringeth salvation, and which hath appeared unto all men.'

'I fear friend William, that grace has never