

and remembrance. The fire that has long burned in Albany is extinguished. The blood that has bedewed the ground is washed clean away, and the tears are wiped from our eyes. We now renew the covenant claim of friendship. Let it be kept bright and clean as silver, and not suffered to contract any rust. Let not any one pull away his arm from it." Such was the language in which these untutored nations expressed their national treaties.

The general principle formerly mentioned, that language corresponds to the degrees of mental cultivation, is farther confirmed by the style of the Old Testament, which is the most ancient composition in existence. It is stored with the boldest metaphors, and the most poetical expressions. The figurative descriptions, and the violent expressions of passion with which the writings of Ossian abound, are proofs both of their antiquity, and of the complexion of the character of the poet. The untutored Shakspeare is unrivalled in the sphere in which he moved. And to the same cause may be attributed the excellence and the popularities of Burns and Hogg, the two Scottish poets.

WHAT IS SELF-CULTURE?—Self-culture is something possible. It is not a dream, it has a foundation in our nature. Without this conviction, the speaker will but declaim, and the hearer listen without profit. There are two powers of the human soul which make self-culture possible, the self-searching and the self-forming power. We have first the faculty of turning the mind on itself: of recalling its past, and watching its present operations; of learning its various capacities and susceptibilities, what it can enjoy and suffer; and of thus learning in general what our nature is, and what it was made for.—It is worthy of observation, that we are able to discern, not only what we already are, but what we may become, to see in ourselves germs and promises of a growth to which no bounds can be set, to dart beyond what we have actually gained to the idea of perfection as the great end of our being. It is by this self-comprehending power that we are distinguished from the brutes, which give no signs of looking into themselves. Without this there would be no self-culture, for we should not know the work to be done; and one reason why self-culture is so little proposed is, that so few penetrate into their own nature. To most men their own spirits are shadowy, unreal, compared with what is outward.—When they happen to cast a glance inward, they see there only a dark vague chaos. They distinguish, perhaps, some violent passion, which has driven them to injurious excess; but their highest powers hardly attract a thought: and thus multitudes live and die, as truly strangers to themselves, as to the countries of which they never heard the name, and which human foot has never trodden.—*Channing.*

MORAL SELF-CULTURE INDISPENSABLE.—When we speak to men of improving themselves, the first thought which occurs to them is, that they must cultivate their understandings, and get knowledge and skill. By education, men mean almost exclusively intellectual training. For this schools and colleges are instituted: and to this the moral and religious discipline of the young are sacrificed. Now I reverence, as much as any man, the intellect; but never let us exalt it above the moral principle. With this it is most intimately connected. In this its culture is founded, and to exalt this is its highest aim. Whoever desires that his intellect may grow up to soundness, to healthy vigour, must begin with moral discipline. Reading and study are not enough to perfect the power of thought. One thing above all is needful, and that is, the disinterestedness which is the soul of virtue. To gain truth, which is the great object of the understanding, I must seek it disinterestedly. Here is the first and grand condition of intellectual progress. I must choose to receive the truth, no matter how it bears on myself. I must follow it, no matter where it leads, what interests it opposes, to what persecution or losses it lays me open, from what party it severs me, or to what party it allies. Without this fairness of mind, which is only another phrase for disinterested love of truth, great native powers of understanding are perverted and led astray—genius runs wild—"the light within us becomes darkness."—*Ibid.*

FASHION.—Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient things imaginable, for her sake. She pinches our feet with shoes, or almost chokes us with a tight neckerchief, or nearly takes away our breath by tight lacing. She makes people sit up late at night when they ought to be in bed, and keeps them there in the morning when they ought to be up and doing. She makes it vulgar to wait on one's self, and genteel to live idle and useless. She compels people to visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades our pleasures, and interrupts our business. She persuades people to dress gaily, either on their own property or that of others; or whether agreeable to the word of God, or the dictate of pride. She ruins health, and produces sickness; destroys life and occasions premature death. She makes fools of parents, invalids of children, and servants of all. She is a tormentor of conscience, a despoiler of morality, and an enemy of religion; nor can any one be her companion and enjoy either. She is a

despot of the highest grade, full of intrigue and cunning; and yet husbands and wives, parents and children, masters and servants, of every colour and of every clime, have become her devotees, and vie with each other who shall be most ardent in their attachment.—*Christian Sentinel.*

ON THE WORD OBEY, IN THE MARRIAGE CEREMONY.

That awkward word "obey," which has been so ungallantly intruded into our marriage ceremony, and enforced by male legislators on the unresisting weakness of the softer sex, was actually pronounced in Egypt by lordly man, and was even stipulated in the marriage contract. The husband, in addition to the article in the contract of dowry, that the lady should be *lord* of the husband, pledged himself that in *all things* (no exception or limitation was permitted, no honest man after such an oath could make any mental reservation) he would be *obedient to his wife*.—Diod. Sic. i. 27. We must make the sad confession, that sometimes this freedom was abused: a memorable occasion in the Book of Genesis will occur to every one.

But, it should seem, by the following extract from Caxton's 'Booke of th' enseynement and teching that the Knight of the Tower made to his daughter,' translated in 1483, that the Saxon wives were obliged to be obedient to their husbands.

"How a woman ought to obeye her husband in all thyng honest."

"I wold ye knewe wel the tale and example of the ladye, which dayned not to come to her dyner for any commaundement that her lord coud make to her; and so many tyme he sent for her, that at the last, whanne he sawe she wold not come at his commaundement, he made to com before hym his swyne-herd, he that kept his swynes, which was foule and overmouche lydous, and bado hym fetch the clothe of the kechyn wherwith men wypte dysshes and platers. And thenno he made a table or bord to be dressyd before hys wyf, and made it to be couerd with the sayde clothe, and commaunded to his swyne-herd to sytte besyde her, and thenno he sayd thus to her, 'Lady, yf ye ne wylle cte with me, ne come at me, ne come at my commaundement, ye shalle have the kaper of my swyne to hold you company and good felauship, and this clothe to wypte your handes withal.' And whenne she that thenno was sore ashamed, and more wrothe than she was before, 'save and' knewe that her lord mocked her, refreyned her proude herte, and kneve her foly. Therfor a woman ought not in no wyse to refuse to come at the commaundement of her lord yf she wylle have his love and pees. And also by good reason humylite ought to come fyrsto to the woman, for euer she ought to shewe herself meke and humble toward her lord."

Is it improbable, that the plot of the *Turning of the Shrew*, was founded on the above instructions?

THE APOSTOLICAL AGE OF THE CHURCH.—There was, at first, no distinction of sects and opinions in the church; she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety, or, which is all one, by fidelity and infidelity; "for faith hath in it the image of godliness engraven, and infidelity hath the character of wickedness and prevarication." A man was not then esteemed a saint, for disobeying his bishop or an apostle: nor for misunderstanding the hard sayings of St. Paul about predestination; to kick against the laudable customs of the church was not then accounted a note of the godly party; and to despise government was but an ill mark and weak indication of being a good christian. The Kingdom of God did not then consist in words, but in power, the power of godliness; though now we are fallen into another method; we have turned all religion into faith, and our faith is nothing but the productions of interest or disputing; it is adhering to a party, and a wrangling against all the world beside: and when it is asked of what religion he is of, we understand the meaning to be,—what faction does he follow; what are the articles of his sect; not what is the manner of his life: and if men be zealous for their party and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Corah, or proud as the fallen angels.—*Bishop Jeremy Taylor.*

TEA-DRINKING IN RUSSIA.—The Russians are the most inveterate tea-drinkers out of China; and with such excellent tea as they have, the passion is quite excusable. Tea in Russia and tea in England are as different as peppermint-water and senna. With us it is a dull, flavourless dose; in Russia it is a fresh, invigorating draught. They account for the difference by stating that, as the sea-air injures tea, we get only the leaves, but none of the aroma of the plant which left Canton; while they, on the other hand, receiving all their tea over-land, have it just as good, as when it left the celestial empire. Be the cause what it may, there can be no doubt of the fact, that tea in Russia is infinitely superior to any ever found in other parts of Europe. Englishmen are taken by surprise on tasting it; even those who never cared for tea before, drink on during the whole of their stay in Russia.

Like every thing else here, however, it is very expensive: the cheapest we saw, even at Nishnei-Novgorod, which is the greatest mart in the empire, cost from 11 to 12 roubles (about 10 shillings) a pound; and when a bearded Russian wants to give a feast, he will pay as high as 50 roubles (£2) for a pound of some high-flavoured kind of bohea. The difference between these and English prices, arises from the same cause as the difference in the quality—the long land-carriage, which is tedious and very expensive, through regions where there are neither roads nor resting places. It should be stated, however, that, in travelling especially, no price will be thought too high for this; the only comfort of the wanderer in Russia. It banishes many a headache, and cheers under all the annoyances of a country, which, by universal consent, is the most troublesome and fatiguing to travel in that can be visited. Tea may always be had at the inns in large towns, but being too dear an article for most of the country post-houses, everybody should carry a stock for himself: we once paid 6s. 8d. for the tea necessary to make breakfast for four; but such a charge is rare. The Russian seldom eats with his tea; he never adds cream to it like the English; nor does he disgust people by making tea-drinking an excuse for tipping, like the Germans, who half fill their cup with brandy when they can get it. The only thing the Muscovite mingles with his tea is sugar, and sometimes a thin slice of lemon; and these being duly added, he sips the brown draught, not from a cup, but from a common drinking-glass, slowly and seriously, with all the solemnity of a libation.—*Bremner's Excursion in Russia.*

WEDDING-GIFTS.

Young bride,—a wreath for thee!
Of sweet and gentle flowers;
For wedded love was pure and free
In Eden's happy bowers.

Young bride,—a song for thee!
A song of joyous measure,
For thy cup of hope shall be
Fill'd with honied pleasure.

Young bride,—a tear for thee!
A tear in all thy gladness;
For thy young heart shall not see
Joy unmixed with sadness.

Young bride, a prayer for thee!
That all thy hopes possessing,
The soul may praise her God, and He
May crown thee with his blessing.

Young bride,—a smile for thee!
To shine away thy sorrow,
For heaven is kind to-day, and we
Will hope as well to-morrow.

PREJUDICE.—Perhaps no quality has been more fatal to the interests of Christianity than prejudice. It is the moral contract of the human mind. In vain the meridian sun of Truth darts his full beams. The mental eye is impervious to the strongest ray. When religion is to be assailed, prejudice knows how to blend antipathies. It leagued those mutual enemies Herod and Pontius Pilate in one common cause. It led the Jews to prefer the robber to the Saviour. Though they abhorred the Roman yoke, yet rather than Jesus shall escape, "they will have no king but Cæsar." At Jerusalem it had united the bigot Pharisee and the infidel Sadducee against Paul, till his declaration that he was of the former class, by exciting a party spirit, suspended, but did not extinguish their fury. At Athens it combined, in one joint opposition, two sects, the most discordant in sentiment and practice. When truth was to be attacked, the rigid Stoic could unite with the voluptuous Epicurean.—*Hannah More.*

THE MARRIAGE OF LOVE AND BEAUTY.—"Love, who is the offspring of Madness, coming of age, despatches a messenger called Sight of the Eyes, to seek for him a wife. Sight of the Eyes speedily meets Beauty, sporting in the meadows of Fancy, and woos her to become the bride of Love. Beauty, after consulting with her parents, Dignity and Sweetness, and with her lawyers' Discretion, consents, and Joy departs with the news. When the marriage day arrives, Love and Beauty proceed toward the temple of Possession. Beauty is arrayed in the ear-rings of Secrecy, the necklace of Modesty, and the spangles of Agitation. She is attended by her nymphs, Fair-colour, Ruby-lips, and Soft-heart, and followed by the genii of Exaction, Ill-temper, and Conceit, who bear a dower of restlessness and sighs to bestow upon Love, who meets her attended by his followers, Jealousy, Hope, Tenderness, and Desire. Affection, hand in hand with Admiration, departs to seek a moolah; but the moolah declines to unite the pair, on the ground of the union being a worldly one. In this dilemma, Eagerness and Inclination set forth, and return with an old Cazi, called a Mutual Agreement, who solemnises the compact, and concludes by declaring that the happy couple shall enjoy eternal youth, that Beauty shall be always attended by Love, and that Love shall never cease to be attracted by the musk-shedding tresses of Beauty."—*Persian Poem.*