

JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

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THE JUVENILE ENTERTAINER

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BIOGRAPHY.

WOLSEY, (THOMAS)

The celebrated Cardinal, was the son of a butcher at Ipswich. Being a man of unbounded ambition, and of licentious manners, although he possessed considerable learning and great policy, we record him here, the last in our progress of genius, as an instance of the just contempt that awaits degraded talents, and, consequently, as an example to be avoided; for, this lawning favourite of kings, who lived in such profuse and princely style when in the zenith of his power, fell into disgrace before he died, and, in the bitterness of his grief, was forced to adopt the following memorable words: "Had I served my God as faithfully as I have the king, he would not have forsaken me in my old age."

Cheap Magazine.

SIR ISAAC NEWTON

Was a most celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world. His powers of mind were wonderfully comprehensive and penetrating. Fontenelle says of him; "that in learning mathematics he did not study Euclid, who seemed to him too plain and simple, and unworthy of taking up his time."

This eminent philosopher was remarkable for being of a very meek disposition, and a great lover of peace. He was candid and affable; and did not assume any airs of superiority over those with whom he associated—He judged of men by their conduct and the true shismatics, in his opinion, were the vicious and the wicked. He was, indeed, a truly pious man; and his discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom. After enduring a painful disease with christian composure, he departed this life in the eighty-fifth year of his age; and, in his principles, and conduct through life, has left a strong and comfortable evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in Christianity

but what will abide the scrutiny of the soundest and most enlarged understanding.

How great and satisfactory a confirmation is it to the sincere, humble, Christian, and what an insurmountable barrier does it present to the infidel, to perceive, in the list of Christian believers, the exalted and venerable names of an Addison, a Boyle, a Locke, and a Newton.

* Of this great man, who pursued his researches into the laws of Nature so profoundly, it has been remarked, that he never pronounced the name of GOD, without moving his hat, and otherwise expressing the most devout respect.

THE ACCOMPLISHED YOUTH.

BAD EFFECTS OF PRIDE.

Let me advise you to view your character with an impartial eye, and to learn, from your own failings, to give that indulgence which in your turn you claim. It is pride which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are; we claim attentions, to which we are not entitled. We are rigorous to offences, as if we had never offended: unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences be insufficient to prompt humanity, let us at least consider what we are in the sight of God.—Have we none of that forbearance to give one another, which we all so earnestly entreat from Heaven? Can we look for clemency or gentleness from our Judge, when we are so backward to shew it to our own brethren?

MISCELLANEOUS.

MIR MILNE,

Sir,—I have sent you an interesting little story copied from the *Listner*, for insertion in your excellent little paper. It conveys a good moral lesson, and its perusal may be useful to some of your readers. Its appearance in your pages will, therefore, gratify
Yours, &c.

A FRIEND OF YOUTH.

INCONSISTENCY.

It befel on an occasion, that we—that is, myself and the ladies of the family—sate pleasantly engaged in our morning occupations, about as important as such occupations generally are—that is, one was making a frill, and another was unpicking a frill that somebody else had made—one was making match boxes for the chimney, and another was making matches to put into the match boxes, and so on. A person was announced, who came to solicit a contribution to some charitable efforts making in the neighborhood for the relief of indigence, or suffering of some kind, I do not exactly remember what. The lady of the house listened with much civility to the application; fully approved of the object

and the proposed means, wished all manner of success, and greatly lamented that her very limited income did not allow of her doing so much good as she desired. They had contributed already to so many things, the objects of private charity that presented themselves were so numerous, it was quite impossible to assist in any new efforts. The applicant, who, as an intimate friend of the family, used the liberty of persuasion, again pointed out the necessity of the case, and the Christian duty of dispensing what we hold of providential bounty. The lady replied extremely well—spoke fairly of the beauty and duty of charity—admitted that she did not give so much as she should feel to be right, and as she should be inclined to, but that she had actually no more to spare—her income was only sufficient for the proprieties of her condition—she never expended any thing unnecessarily—she wished she had a few hundreds a year more, and she would give a guinea to this undertaking most willingly—there was nothing for which she so much desired wealth. Then turning to her daughters, she said, "I do not know how the girls' allowance stands—they are always anxious to give, and I am sure this is a case in which they would feel deeply interested—but they like myself, cannot do all they wish."

"I am really sorry," said the elder daughter, "but I have given away every farthing I can possibly spare; if I had a shilling left that I could do without, I should think it my duty to give it on such an occasion."

"I have no money," said one of the younger girls, "but I am thinking whether I can assist the charity in any other way—whether I can take any part in the trouble of providing—of visiting the —"

"I am sure, Julia, you cannot," interrupted her sister, "you know you have more to do already than you can get through. Our time is taken up with so many things—it is impossible you can undertake any thing more."

"Well, I believe it is," answered Julia; "but this is so plainly a case of urgent necessity—a duty so obvious, that we certainly ought to aid it in some way."

"We ought, if we could, my dear," said her mamma; but no one is required to do more than she can. As it has not pleased Providence to give us any superfluity of wealth, much is not required of us. It cannot be our duty to give more than we can spare with propriety, and in justice to ourselves and our families—I am really sorry, because I think it a proper case."

The contribution was declined, and the visitor departed. I held my tongue; but I had been thinking all the time. I thought it was a pity people so charitably disposed had so limited an income—I thought how painful it must be to them to feel that there was no way in which they could make their circumstances yield to the claims of their suffering fellow creatures, without trespassing on the expenditure imperiously demanded of them by the proprieties of life.—And as my secret reflections are apt to excuse very