

tion, and the most solemn intreaty from me, he told me the dreadful sequel of my misfortunes. My wife and child were no more! The shock which my letter gave, the state of weakness she was then in had not strength to support. The effects were a fever, delirium, and death. Her infant perished with her! In the interval of reason preceding her death, she called him to her bed-side, gave him the picture he had drawn, and with her last breath charged him, if ever he should find me out, to deliver that and her forgiveness to me. He put it into my hand. I know not how I survived. Perhaps it was owing to my outworn state in which my disease had left me. My heart was too weak to burst; and there was a sort of palsy on my mind that seemed insensible to its calamities. By that holy man who had once before saved me from death, I was placed here; where, except one melancholy journey to that spot where they had laid my Emilia and her boy, I have ever since remained. My story is unknown, and they wonder at the severity of that life by which I endeavour to atone for my offences. But it is not by suffering alone that Heaven is reconciled; I endeavour, by works of charity and beneficence, to make my being not hateful in its sight. Blessed be God, I have attained the consolation I wished. Already, on my wailing days a beam of mercy sheds its celestial light. The visions of this flinty couch are changed to mildness. 'Twas but last night my Emilia beckoned me in smiles; this little cherub was with her!

His voice ceased; he looked on the picture, then towards Heaven; and a faint glow crossed the paleness of his cheek. I stood awe-struck at the sight. The bell for vespers tolled: He took my hand, I kissed his, and my tears began to drop on it.

My son, said he, to feelings like yours it may not be unpleasing to recall my story. If the world allure thee, if vice entangle with its pleasures or abash with its ridicule, think of Father Nicholas; be virtuous, and be happy!

#### THE FAMILY OECONOMY and EMPLOYMENTS of the GYPSIES.

[From *Grellman's Dissertation on the Gypsies*, translated from the German by Matthew Raper, Esq; E. R. S. and A. S.]

THAT these people are still the unpolished creatures that rude nature formed them; or, at most, have only ad-

vanced one degree towards humanity, is evinced, among other circumstances, by their family economy.

Many of them are stationary, having regular habitations, according to their situation in life. To this class belong those who keep public houses in Spain, and others who follow some regular business in Transylvania and Hungary, which latter have their own miserable huts near Hermannstadt, Cronstadt, Bistritz, Grosswardein, Debresin, Eperies, Karchan, and other places. There are also many slaves to particular bojars, in Moldavia and Wallachia, who do not wander from their place of residence any more than the others. But by far the greatest number of these people lead a very different kind of life: ignorant of the comforts attending a fixed place to live at, they wander from one district to another in hords, having no habitations, but tents, holes in the rocks, or caves; the former shade them in summer, the latter screen them in winter. Many of these savage people, particularly in Germany and Spain, do not even carry tents with them, but shelter themselves from the heat of the sun, in forests, shaded by the rocks, or behind hedges: they are very partial to willows, under which they erect their sleeping place, at the close of the evening. Some live in their tents (in their language called *eschater*) both summer and winter; which they generally prefer to every thing else. In Hungary, even those who have given up their rambling way of life, and built houses for themselves, seldom let a spring pass, without taking advantage of the first settled weather, to set up a tent for their summer residence; under this each one enjoys himself, with his family, nor thinks of his house, till the winter returns, and the frost and snow drive him back to it again.

When he can get it, the wandering Gypsy, in Hungary and Transylvania, has an horse; in Turkey, an ass serves to carry his wife, a couple of children, with his tent. When he arrives at any place he likes, near a village or city, he unpacks, pitches his tent, ties his animal to a stake to graze, and remains some weeks there: or if he does not find his station convenient, he breaks up in a day or two, loads his beast, and looks out for some more agreeable situation, near some other town. Indeed, he has it not always in his power to determine how long he shall remain in the same place; for the boors are apt to call upon him, on account of fowls and geese, he has made free with. It sometimes happens, when he is very much at his ease, they fall out with bludgeons or hedge-stakes, making use of such forcible arguments,