

described. Many of them, disgusted with the coldness of his manner, returned to open rebellion, while others persuaded themselves that they must be his peculiar favourites, and looked upon those who had exceeded them in guilt, as insincere in their professions of attachment, and refused to associate with them.

Some professed their regard for the king, but declared they could not believe that he intended in his proclamation a general and free pardon. They durst not venture into his presence till they had done many things which they supposed would recommend them to his favour. It would be tedious to enumerate these. They performed various penances, abstained from food, maimed their bodies, and, with a view to excite his compassion, wrote many letters to the king, in which they enumerated all they had done. To these letters he returned no answer, but directed his governors throughout the empire to refer all who applied to them to his proclamation, to advise them to attend to it, and to be ware of following their own fancies. He more over declared that he would shortly make the tour of his empire, and himself reward his loyal subjects; that all who had neglected the proclamation should then be punished in the most exemplary manner, whatever excuses they might allege, and that those who pretended to regard it while their conduct showed them to be rebels in heart, should not escape. He also signified that he would then put a final stop to the confusion, which, through unwillingness to execute punishment, he at present permitted.

To be continued.

PHILOSOPHICAL REFLECTIONS.

MERCURY.

"Deep in the bowels of Peruvian mines,  
To freedom's charms and Nature's beauties lost,  
(Untaught the wonders of the ore to scan.)  
The wretched captive toils; unblest by hope  
Again of seeing e'en the light of day:  
Poor, though surrounded by mercurial wealth:  
Dying while toiling for the means of health:  
Himself, friendless, unknowing and unknown;  
For others' bliss he wastes his life away."

Among the various metallic riches embowelled in the earth, it would be almost unpardonable to overlook this important metal, which has for so many ages engaged the attention and labours of mankind. It is found in different states, in each quarter of the globe, and in various countries, particularly in Spain, the East Indies, and Peru. Concerning the mines in the last-mentioned country Mr. Parke has this memorable note, and to them our poetic lines also evidently allude. "The quick silver mine of Guanaco Velica, in Peru, is 170 fathoms in circumference, and 480" (i. e. 960 yards) deep. In this profound abyss are seen streets, squares, and a chapel where religious mysteries on all festivals are celebrated. Thousands of flambeaux are continually burning to enlighten it. The mine generally afflicts with convulsions those who work in it. Notwithstanding this, the unfortunate victims of an insatiable avarice are crowded all together, and plunge headlong into these abysses. Tyranny has invented this confinement in cruelty, to render it impossible for any thing to escape its restless vigilance." The love of wealth is obviously the cause of this wickedness; that love which is embodied in the styled "the root of all evil." This generation may moderate the surprise of the inquiring youth at the pointed

language of the scriptures against the disposition. "He that maketh haste to be rich, shall not be innocent." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

DAWN OF GENIUS.

DUKE OF BURGUNDY.—History represents the Duke of Burgundy, as displaying in infancy all the symptoms of a perverse nature. Invariable obstinacy, a revolting pride, irascible propensities, and the most violent passions, are described as its odious features, joined, however, with a great capacity for acquiring all kinds of knowledge. "He was born terrible," says St. Simon; "his behaviour made all who beheld him terrible." Such was the Duke of Burgundy, when committed to the tuition of Archbishop Fenton. By various means happily combined, by a continued series of appropriate and pertinent observations, by gentleness & by unremitting attention, the preceptor at length succeeded in gradually breaking the violent character of his pupil, and rendering him equally eminent for worth and for learning. At the age of ten, we are told that the prince wrote Latin without a gloss, and translated the most difficult authors with an exactness and felicity which surprised the best judges. He was perfectly master of Virgil, Horace, and the Metamorphoses of Ovid; and was sensible of the beauty of Cicero's Orations. At eleven, he read Livy throughout, and began a translation of Tacitus, which he afterwards finished. The Abbe Fleury attesting these facts, says, that his mind was of the first order, and that he was not contented with superficial knowledge, but sought to penetrate to the bottom of every subject he considered. It was not easy (adds the Abbe) to find in the whole kingdom, not merely a gentleman, but any man, better informed than the prince.

CONFUCIUS.—The celebrated Chinese philosopher, among his other good qualities, was early distinguished for honour he paid to his parents. One day, while he was a child, he heard his grandfather fetch a deep sigh, and going up to him with much reverence, "May I presume," said he, "without losing the respect I owe you, to inquire into the occasion of your grief?" Perhaps you fear that your posterity will degenerate from your virtue, and dishonour you by their vices." "What put this thought into your head," said the old man to him; "and where have you learned to speak after this manner?" "From yourself," replied Confucius: I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtues support the glory of his ancestors, does not deserve to bear their name."

ANECDOTES.

AN IMPORTANT DISCOVERY.—Returning from the village of Kenton, says a clergyman, where I had been assisting the Sunday school; and addressing the children, teachers, and parents, I passed a man, who very courteously accosted me: the compliment was returned and I went on. Soon after I heard a person behind me quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate; he soon came up with me, and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, "You have, sir, been speaking on the necessity of parents setting their children good examples, I am sure it is of great consequence; for I can tell you, that when I went to the ale-house on Sundays my lads used always to go with me; and now, when I go to worship God, they go with me there also. Ah! sir, (said he) what pains are now taking, to what there used to be when I was a lad! Do you know, sir, I was thirty years of age before I knew I had a soul: and sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle

bones out of joint. The next Sunday another of my boys got lamed, and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan House Sunday-school, and it was there, sir, that I learned I had a soul."

HONESTY IN RAGS.—A nobleman lately travelling in Scotland, was asked for alms in the high street of Edinburgh, by a little ragged boy. He said he had no change: upon which the boy offered to procure it. His Lordship in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, who he expected would have waited, he watched for several days in the place where he had received the money, pursuing his occupation. At length, the nobleman happening again to pass that way, he accosted him, and put the change he had procured into his hand, counting it with great exactness. His Lordship was so much pleased with the boy's honesty, that he placed him in a school, and provided for him afterwards.

SELECT SENTENCES.

We should read over our lives as well as books take a survey of our actions, and make an inspection into the division of our time. King Alfred is recorded to have divided the day into eight parts. Eight hours he allotted to eat and sleep in, eight for business and recreation, and eight he dedicated to study and prayer.

Some people are busy, and yet do nothing they fatigue and wear themselves out, and yet drive at no point, nor propose any general end or action or design.

He is idle that might be better employed. The idle man is more perplexed what to do, than the industrious in doing what he ought.

POETRY.

TO-MORROW.

How sweet to the heart is the thought of To-morrow,  
When hope's fairy pictures bright colours display;  
How sweet when we can from futurity borrow  
A balm for the griefs that afflict us To-day!

When wearisome sickness has taught me to languish  
For health and the comforts it bears on its wing,  
Let me hope! Oh! how soon if we'd lesson my anguish  
That To-morrow will ease and serenity bring.

When trav'ling alone, quite forlorn, unbefriended,  
Sweet hope! that To-morrow my wanderings will  
cease,  
That at home then with care sympathetic attended,  
I shall rest unmolested, and slumber in peace.

Ah! when from the friends of my heart long divided,  
The fond expectation with joy how replote,  
That from far distant regions by Providence guided,  
Tomorrow may see us most happily meet.

When six days of labour each other succeeding,  
With hurry and toil have my spirits depressed,  
What pleasure to think as the last is receding,  
To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,  
When life is fast fleeting and death is in sight;  
The Christian believing, exulting, expiring,  
Beholds a To-morrow of endless delight.

But the Infidel then, he sees no To-morrow,  
Yet he knows that his moments are hurrying away  
Poor wretch! can he feel without heart-breaking sorrow  
That his joys and his life will expire with To-day!