

JUVENILE ENTERTAINER.

"Torquet ab obscaenis jam nunc sermonibus aurem."

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THE JUVENILE ENTERTAINER

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BIOGRAPHY.

The Progress of Genius

FROM OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

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

THE LATE JEREMIAH EVARTS ESQ.

Mr. Evarts was born of respectable, but humble parentage, in the town of Sunderland, Vermont, on the 3d of February 1781. At the age of ten years he removed with his father to Georgia, in the same State, where he completed the usual English education, and entered upon the study of the Latin language. In January, 1798, he was sent to East Guilford, in the State of Connecticut, with the view of preparation for college, under the tuition of the Rev. Dr. Elliot, the minister of the place; and in October of the same year, he entered Yale College, then under the superintendence of the late resident Dwight. His journal at this period, though very brief, exhibits many indications of thinking, independent mind, that felt the responsibility of guiding and forming itself upon a high standard of excellence. His conversion took place during a remarkable outpouring of the Spirit of God upon the College, during his senior year, in the winter of 1801-2; and in the April following, he made a public profession of religion, and united himself with the Church in the college. At the time his class graduated, in 1802, he united with those of his classmates who were professors of religion, in a mutual covenant, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with, and counsel one another, in subsequent life. After leaving college, he engaged in no settled employment till April, 1803, when he became the instructor of an academy, in the town of Peacham, in his native State, and continued in this charge till near the close of March, 1804. Shortly subsequent to this, and after a short visit to his father's fam-

ily, he returned to New Haven and entered himself as a student at law in the office of the late Judge Chauncey. Early in the summer 1806, he took the oath of admission to the bar and opened an office for the practice of his profession in the city of New Haven. In May, 1810, he removed to Boston, for the double purpose of taking the editorial charge of a literary and religious monthly publication, and pursuing the duties of his profession. He continued in the editorial department of the Patriot till the work was discontinued in 1820, and was himself the author of a large part of the original articles and reviews in that highly respectable work. Every one who is acquainted with the religious and ecclesiastical controversies of Massachusetts knows with what ability that work was edited, how rapidly it rose in character and extent of circulation, and how important an agency it exerted, in stemming the tide of error, and in restoring an enlightened, scriptural, and active piety to many of the declining churches. At the third annual meeting of the American Board of Commissioners for Foreign Missions, Mr. Evarts was elected a member of that body, and at the same meeting was chosen their treasurer, and a member of their executive committee. In September, 1821, he was also appointed their corresponding secretary, in which office he remained to the time of his death. In the discharge of the duties of this office, he visited the Cherokee and Cochoctaw nations, in 1824, and the Cherokee, Cochoctaw, and Chickasaw nations, again in 1826. In the duties of this office, also, he spent three or four winters in the city of Washington, during the session of Congress, where his principal object was to exert an influence in favour of the education and civilization of the Indians, and especially their protection from oppressive legislation.

The health of Mr. Evarts had been declining for more than a year previous to his decease. During the Winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the 1st of April, when he repaired again to the city of Washington. The debate on the Indian bill was just commencing. The excitement and labor of the months of April and May were intense; and he returned to Boston, with his health little, if at all improved. During the summer and early part of the autumn, he was laboriously employed in preparing the annual report of the Board publishing the speeches of the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, these, or similar labors, continued, and added to these, he spent a fortnight at New-Bedford, superintending the embarkation of a reinforcement, to the Sandwich Islands mission. Here he was exposed to cold and storms, and exerted himself in writing and addressing public assemblies in the vicinity on the subject of missions. He returned from New-Bedford, December 29th,

much debilitated, and could labour only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as corresponding secretary of the board, was written to the missionaries in the Cherokee nation, relative to their removing, or remaining, and exposing themselves to the penalty of the Laws of Georgia. The part he took in behalf of the Indians, was such as might be expected from such a man. He was early applied to, to second the effort that was about to be made to effect their removal beyond the Mississippi, but he saw no good to come from it to them, and he abhorred and detested the means used to secure it. He was present when the bill to effect their removal passed the House of Representatives—a bill that marks this Republic faithless towards its dependents. And when the vote was passed, Mr. Evarts remarked to a member of Congress who sat near him, "My comfort is, that God governs the world, and my hope is, that when the people of the United States come to understand the subject, there will a redeeming spirit arise; for I will not believe that the nation is yet lost to truth and honour." His anxiety and labours on this question, the distress he felt in view of the violation of the good faith of the nation, and of the rights of the Cherokees, his apprehensions of the suffering which would come on the Indian tribes, and of the judgments of Heaven which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life, which, together with the accumulated labours which he sustained in consequence of this great effort, without doubt sunk him to his grave.

These, with previous trials not a few, had exerted a powerful influence in the formation of a character every day becoming more meet for the rest and joy of a higher world. God has chosen him in the furnace of affliction. He possessed a maturity of personal religion, a meekness for heaven, which was the result of long moral training, and by which the Spirit of God was preparing him for an inheritance, incorruptible, undefiled, and that fadeth not away. As his strength declined, and he became entirely able to attend business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's Saint's Rest, and in contemplating that "exceeding and eternal weight of glory" on which he often used to dwell with delighted interest, and for which his light affliction, which was comparatively but for a moment, was preparing him. He himself had made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and with this view attended minutely to his secular affairs. His own plan was to proceed to Washington, and endeavour to exert his influence in favor of the Indians till Congress