

TREES.

In the court of Norton farm-house, a manor farm to the northwest of the village, on the white malms, stood within these twenty years a broad-leaved elm or wych hazel, *ulmus folio latissimo scabro* of Ray, which, though it had lost a considerable leading bough in the great storm in the year 1703, equal to a moderate tree, yet, when felled, contained eight loads of timber; and, being too bulky for a carriage, was sawn off at seven feet above the but, where it measured near eight feet in diameter. This elm I mention, to show what a bulk planted elms may attain, as this tree must certainly have been such, from its situation. In the centre of the village, and near the church, is a square piece of ground, surrounded by houses, and commonly called the Plestor. In the midst of this spot stood, in old times, a vast oak, with a short squat body, and huge horizontal arms extending almost to the extremity of the era. This venerable tree, surrounded with stone steps, and seats above them, was the delight of old and young, and a place of much resort in summer evenings, where the former sat in grave debate, while the latter frolicked and danced before them. Long might it have stood, had not the amazing tempest in 1703 overturned it at once, to the infinite regret of the inhabitants and the vicar, who bestowed several pounds in setting it in its place again; but all his care could not avail; the tree sprouted for a time, then withered and died. This oak I mention, to show to what a bulk planted oaks also may arrive; and planted this tree must certainly have been, as appears from what is known concerning the antiquities of the village.

On the Blackmoor estate there is a small wood called Losel's, of a few acres, that was lately furnished with a set of oaks of a peculiar growth and great value; they were tall and taper like firs, but standing near together, had very small heads—only a little brush, without any large limbs. About twenty years ago, the bridge at the Toy, near Hampton Court, being much decayed, some trees were wanted for the repairs that were fifty feet long without bough, and would measure twelve inches diameter at the little end. Twenty such trees did a purveyor find in this little wood, with this advantage, that many of them answered the description at sixty feet. These trees were sold for £20 a-piece.

In the centre of this grove there stood an oak, which, though shaggy and tall on the whole, bulged out into a large excrescence about the middle of the stem. On this a pair of Ravens had fixed their residence for such a series of years, that the oak was distinguished by the title of the Raven-tree. Many were the attempts of the neighbouring curst to get at this eyry; the difficulty whetted their inclinations, and each was ambitious of surmounting the arduous task; but when they arrived at the swelling, it jutted out so in their way, and was so far beyond their grasp, that the most daring lads were awed, and acknowledged the undertaking to be too hazardous. So the ravens built on, nest after nest, in perfect security, till the fatal day arrived in which the wood was to be levelled. It was in the month of February, when those birds usually sit. The saw was applied to the but, the wedges were inserted in the opening, the woods echoed to the heavy blows of the beetle or mallet, the tree nodded to its fall; but still the dam sat on. At last, when it gave way, the bird was flung from her nest; and, though her parental affection deserved a better fate, was whirled down by the twigs, which brought her dead to the ground.

\* This oak was probably planted by the prior in the year 1271, as an ornament to his newly-acquired market-place. According to this supposition, the oak was aged four hundred and thirty years when blown down.—[White's Antiquities of Selborne.

THE DEER.

Though large herds of deer do much harm to the neighbourhood, yet the injury to the morals of the people is of more moment than the loss of their crops. The temptation is irresistible, for most men are sportsmen by constitution; and there is such an inherent spirit of hunting in human nature as scarce an inhibition can restrain. Hence, towards the beginning of this century, all this country was wild about deer-stealing. The Waltham blacks at length committed such enormities, that government was forced to interfere with that severe and sanguinary act called the Black Act, which now

comprehends more felonies than any law that ever was framed before; and, therefore, a late Bishop of Winchester, when urged to re-stock Waltham Chase, refused, from a motive worthy of a prelate, replying, "It had done mischief enough already."

Our old race of deer-stealers are hardly extinct yet. It was but a little while ago that, over their ale, they used to recount the exploits of their youth; such as watching the hind to her lair, and, when the calf was found, paring its feet with a penknife to the quick, to prevent its escape till it was large and fat enough to be killed; the shooting at one of their neighbours with a bullet, in a turnip-field, by moonshine, mistaking him for a deer; and the losing a dog in the following extraordinary manner: Some fellows, suspecting that a calf was deposited in a certain spot of thick fern, went with a lurcher to surprise it; when the parent hind rushed out of the brake, and, taking a vast spring, with all her feet close together, pitched upon the neck of the dog, and broke it short in two.

Another temptation to idleness and sporting was a number of rabbits, which possessed all the hillocks and dry places; but these being inconvenient to the huntsman on account of their burrows, when they came to take away the deer, they permitted the country people to destroy them all.

Such forests and wastes, when their allurements to irregularities are removed, are of considerable service to neighbourhoods that verge upon them, by furnishing them with peat and turf for their firing; with fuel for the burning of their lime, and with ashes for their grasses; and by maintaining their geese and their stock of young cattle at little or no expense.—Antiquities of Selbourne.

A COFFEE PLANTATION.

A Coffee estate is indeed a perfect garden, surpassing in beauty aught that the bleak climate of England can produce.

Imagine more than three hundred acres of land, planted in regular squares with equally pruned shrubs each containing about eight acres intersected by broad alleys of palms, oranges, mangoes, and other beautiful trees, the interstices between which are planted with lemons, pomegranates, cape jessamines, tube roses, lilies, and various other gaudy and fragrant flowers, while a double stripe of guinea grass, or lucious pines, skirt the sides, presenting a pretty contrast to the smooth red soil in the centre, scrupulously kept free from all verdure. Then the beauty of the whole when in flower. That of the Coffee, white and so abundant, that the field seems covered with flakes of snow; the fringe-like blossoms of the rose-apple; the red of the pomegranate and Mexican rose; the large scarlet flowers of the pignon, which when in bloom, covering the whole tree with a flaming red coat, is the richest of Flora's realm; the quaint lilio's trumpet-shaped flowers, painted yellow and red, bursting in bunches from the blunt extremities of each leafless branch; the young pine apples with blue flowrets projecting from the centre of their squares, the white tube roses, and double cape jessamines; the gaudy yellow flag, and scores of other flowers known to us only by the sickly tenants of the hot-house.

And when some of the flowers have given place to the ripened fruit, and the golden orange, the yellow mango, the lime, the lemon, the luscious camito, and sugared zapote, the mellow alligator pear, the custard apple, the rose apple, giving to the palate the flavor of the otto of roses, when all these hang on the trees in oppressive abundance, and the ground is also covered with over-ripe fruit, the owner of a coffee estate might safely challenge the world for a fairer garden.—Nor must this be thought the appearance it presents for only a short period. The coffee has successive crops five or six times in the winter and spring, and the orange, the ripe fruit and the blossoms, and the young green fruit are often seen at the same time, while several of the shrubs and plants bloom nearly all the year.

THE MADNESS OF PRIDE.—When the Duchess of Buckingham found herself dying, she sent for Antis the Herald, and settled all the pomp of her funeral ceremony. She was afraid of dying before the preparations were ready. "Why," she asked, "wont they send the canopy for me to see? Let them send it, even though the tassels are not finished!" And then she exacted, as Horace Walpole affirms, a vow from her ladies that if she became insensible, they would not sit down in her room until she was dead. Funeral honors appear, indeed, to have been her fancy; for when her only son died she sent messengers to her friends, telling them that if they wished to see him lie in state, she would admit them by the back stairs. Such was the delicacy of her maternal sorrow.

LINES

ON BEING SHOWN THE GRAVE OF A YOUNG MAN WHOSE NAME WAS NOTT.  
Pause gentle stranger, and heave Nott a sigh—  
"The youth was Nott born, so did he Nott die!"  
And his father before him—was Nott, I presume,  
As they say there is more than one Nott in the tomb!

RELIGIONS OF THE WORLD.

DEISM.

Deism and Deity are from the Latin word which signifies God; as Theism, Theist, Theology, etc., are from the Greek.

A Deist, or Theist, therefore is one who believes in, and consequently, adores God. In a wide sense almost all men, therefore, are Deists; but the word is commonly used in its more confined sense, as meaning one who believes in God, but rejects anything purporting to be a revealed religion.

Thus Voltaire, who had a profound belief in, and veneration for God, and who erected a temple to his honor, was a Deist, as he did not believe in the inspiration of the scriptures, or in the mission of Jesus Christ.

The Deist believes in a sublime Intelligence, the presiding soul of the vast universe around him; but he does not believe in Joshua, Moses, Jesus or Mohammed, as the revolvers of his will, unless in a very restricted sense.

Looking upon the suns and systems of the universe, revolving in sublime order and harmony, and the developments of life upon this globe—upon all the laws and operations of nature as so many expressions and records of Divine wisdom, power, and goodness, the Deist denies the necessity of any other revelation, and rejects all that have thus far been presented, as quite unworthy of his conception of God.

Thus the Deist holds, that the only revelation, worthy of God, is found in his works. These he contends, form an everlasting, changeless, and sublime volume, which cannot be mistaken—whose pages are open to all mankind. A book, pretending to be a revelation of God, which corresponds with the teachings of nature, is useless—if it contradicts them, it is false.

Thus Deists, like all religionists, claim that their own belief is the purest and the best; the one most worthy of God, and best adapted to the dignity of human reason. When the Deist is called an Infidel; he denies the accusation. "Instead of believing less," he says, "I believe more than others. I entertain a higher and nobler view of the nature and attributes of the Divine Being—I do not degrade him with human passions, and petty interests, nor imagine that this little planet has been favored with his special revelation. The God I adore is worthy of the universe—such a being as all the laws of nature bespeak him."

The ancient philosophers were for the most part Deists. It is evident that they paid little attention to the forms of worship, observed by the common people. There is reason to suppose that a vast number of men of all educated and enlightened nations, Chinese, Hindoos, Persians, and of Mahomedan, and Christian nations, are, strictly speaking Deists. Such to a great extent are the sect of Unitarians. A vast number of them, believing in the unity of God, look upon Christ only as a man of extraordinary excellence—one of the world's reformers—and upon the Bible as a collection of historical and poetical books, of no great authority. It is supposed that there are a great many, united with all Christian sects, who really believe nothing beyond the existence of God, but who from habit and convenience, conform to various modes of worship.

Thus, though there is no formal association of professed Deists—unless a portion of the Unitarians and Quakers may be so considered, there is no doubt that there are really more persons who are Deists, than of any other belief.

We are not considering any form of faith as good or bad—or as better or worse than another. There is however this to be said of Deism. It is the foundation of all other beliefs. We must first of all believe in a God, before we can receive any faith, doctrine, or revelation concerning him. Thus all religions have Deism for their base, whatever superstructure of inspirations, prophecies, miracles or mysteries are raised upon it. Thus the Jew must believe in God, before he could recognise the authority of Moses; the Mahomedan, before he could receive the Koran; the Christian, before he could believe in Christ and his gospel; so that whatever be the true religion, Deism, or a recognition of a Divine Being, is its foundation and stepping stone.

A pure Deism is the simplest of all religions; and simplicity is an element of the sublime; so that this very simplicity may have made Deism attractive, to severe and philosophic minds.

It has but two elements—God and nature; nature being looked upon as the material expression or manifestation of God. So nature, the Deist contends is the direct, visible, and eternal revelation of God—the only one that is or can be, by which our ideas of him are not degraded. The immutable vastness of the universe speaks his power—its order, harmony and perfect laws, his wisdom; its beautiful adaptations to the use and happiness of all his creatures, his goodness. Such a Being, so infinitely great, wise and good, the Deist contends, must, without any other revelation, be adored by every intelligent being in the universe.

Deists, guided by nature, recognise the religious sentiment in man—they see it developed in every form of faith and worship, but as they contend, developed imperfectly and impurely; degraded with puerile conceits, low ideas and vulgar superstitions. In this the Deist is doubtless very sincere; and he finds fault with every other belief, as those of every other do with his.

Thus, to the Jew, he says—you degrade God, by attributing to him jealousy, revenge, and other human passions, and by supposing that he would select one nation of this earth as his peculiar people, to the neglect of all mankind, as well as of the whole universe; to the Christian, he says—you destroy the sublime unity of God, you make him a man, and you seem to think that the human race alone is worthy of his protection; while address-

ing the Mahomedan, he says—you are better than the others, and but for your absurd belief in your prophet, and his Alkoran, you would be quite right.

Deism, then, whatever its merits or demerits does not differ from other isms in this respect. The Deist thinks that every body is wrong, just in proportion as he differs from his own belief.

EDUCATION OF THE HEART.

It is the vice of the age to substitute learning for wisdom—to educate the head, and forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy, the attention and the memory are only excited strongly by things which impress the senses and move the heart, and a father shall mist more solid and available instruction in an hour spent in fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of the child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed and can bear exertion, the other is growing and requires repose; that to force the attention to abstract facts—to load the memory with chronological and historical or scientific detail—in short to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscle.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles, rather than to the acquirement of what is usually termed knowledge.—Nature herself points out such a course; for the emotions are then the liveliest and the most easily moulded; being as yet unalloyed by passion.—It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions, where it is essential to happiness that we should feel rightly; very few, where it is at all necessary that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period, as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

It is perhaps unnecessary to add, that at this period of life, special attention should be given, both by parents and teachers, to the physical development of a child. Pure air and free exercise are indispensable, and wherever these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless suffering have in innumerable instances, been sown in the constitution of the child, simply through ignorance of this great fundamental physical law; and the time has come when the united voices of these innocent victims should ascend, "trumpet-tongued," to the ears of every parent and teacher in the land, "Give us free air; wholesome exercise; leave to develop our expanding energies, in accordance with the laws of our being; and full scope for the elastic and bounding impulses of our young blood!"

IMMENSITY OF THE UNIVERSE.—The following is abridged from a report furnished to a Paris Institute, by M. Arago. It shows in a brief space, the wonderful immensity of the universe:—

In the Northern hemisphere, 3,400 stars are visible to the naked eye. The number of stars of the second magnitude, are triple those of the third, are triple those of the second, and so on to the twenty-fourth magnitude, which the most powerful instrument renders visible.

The number of stars of the first magnitude, is 18, and of the fourteenth, 23 millions, and if we add to these the twelfth magnitudes, it makes 43 millions of the stars. Herschell, in the knee of Orion band 15 degrees long, 2 degrees wide, counted 50,000 stars, and as that band is only the 376th part of the heavens, so the entire surface contains 68,665,000 visible with the telescope, but our glasses only reach the last remote; there must be above 148,362,200 stars, and our sun is only one of them; the mass of our earth is but the 355th million part of that count, and we are but an atom in relation to our earth.

Stars of the first magnitude in both hemispheres are 18, and sixth order were the last visible to the ancients by the naked eye; in our day it is the seventh.

There are stars whose distance is 900 times greater than those visible to the naked eye.

Light, with the velocity of 77,000 leagues a second, takes three years to reach us from the nearest stars, 900 times more remote, so their light does not reach us until after 2,700 years.

The number of stars visible by means of a telescope of 20 feet focal distance, may be more than 300 millions.

TREADMILL HONOR.—A man who had worked out a long confinement on the treadmill, claimed the honor due to a revolutionary hero.