

was nine years old when Madame shot him before her hounds.

I have forgotten to mention one picture, which is only worthy of notice from the extraordinary fact that it represents. As the hounds of this lady were pursuing a large and ferocious boar, a woodman chanced to be in his path, and, apprehensive that he might attack him, was about to aim a blow at him with his bill-hook as he passed. Whether from agitation at the moment, or from a wish that the blow should be effectual, it is not in my power to determine; but with such violence was the intended instrument of destruction raised previous to its being struck, that the point of the weapon entered the poor fellow's head as he reared it, and killed him on the spot. Madame is represented as riding up to him, in the hope of rendering him aid.

The up-stairs rooms having been entirely stripped of their furniture, present little that is worth remarking upon; but close to the chamber in which Madame slept and died, was something strongly indicative of her character: this was a row of saddles, seven in number, on which her own saddles were kept when not in use; from which trifling circumstance we may conceive the zeal and system with which she pursued everything relating to the chase. Also, in her bed-room were rests for six guns, over the fire-place, in the use of which she was most expert. In fact, almost the last act of her life was that of killing an owl, with a ball, as it sat on the top of her dove-cote. But there were, I understand, signs of the prevailing fashion in almost everything this lady said, did, or thought of. All her dinner-knives were mounted in the horn of stags slain by herself; and even the whistle with which she whistled in her pointers, was formed out of a tusk of a huge wild boar, also of her own killing; it measured six inches.

EXTRACTS FROM A PRIZE ESSAY ON EDUCATION, BY MR. LALOR.

WHAT EDUCATION IS.

Education does not mean merely reading and writing, nor any degree, however considerable, of mere intellectual instruction. It is, in its largest sense, a process which extends from the commencement to the termination of existence. A child comes into the world, and at once his education begins. Often at his birth the seeds of disease or deformity are sown in his constitution; and while he hangs at his mother's breast, he is imbibing impressions which will remain with him through life. During the first period of infancy, the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances,—cleanliness, light, air, food, warmth. By and by, the young being within shows itself more. The senses become quicker. The desires and affections assume a definite shape. Every object which gives a sensation, every desire gratified or denied, every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes obvious and permanent, in building up the human being; or rather, in determining the direction in which it will shoot up and unfold itself. Through the different states of the infant, the child, the boy, the youth, the man, the development of his physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him—the healthfulness or unhealthfulness of the air he breathes; the kind, and the sufficiency of his food and clothing; the degree in which his physical powers are exerted; the freedom with which his senses are allowed or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning, are tasked; the sounds and sights of home; the moral example of parents; the discipline of school; the nature and degree of his studies, rewards, and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile and advanced, in which he moves; and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education; an education which does not terminate with the arrival of manhood, but continues through life—which is itself, upon the concurrent testimony of revelation and reason, a state of probation or education for a subsequent and more glorious existence.

IMPORTANCE OF PHYSICAL EDUCATION.

The influence of the physical frame upon the intellect, morals, and happiness of a human being, is now universally admitted. Perhaps the extent of this influence will be thought greater in proportion to the accuracy with which the subject is examined. The train of thought and feeling is perpetually affected by the occurrence of sensations arising from the state of our internal organs. The connexion of high mental excitement with the physical system is obvious enough, when the latter is under the influence of stimulants, as wine or opium; but other mental states—depression of spirits, irritability of temper, indolence, and the craving for sensual gratification, are, it is probable, no less intimately connected with the condition of the body. The selfish, exacting habits which so often attend ill health, and the mean artifices to which feebleness of body leads, are not, indeed, necessary results; but the physical weakness so often produces the moral evil, that no moral treatment can be successful which

overlooks physical causes. Without reference to its moral effects, bodily pain forms a large proportion of the amount of human misery. It is therefore of the highest importance that a child should grow up sound and healthful in body, and with the utmost degree of muscular strength that education can communicate.

BENEFITS OF A TASTE FOR POETRY.

There is one subject which requires a short consideration before passing to the third branch of education, or that which relates to the formation of moral character.

It may be thought extravagant to propose the cultivation of a taste for poetry as a regular part of education, especially for the poorer classes. Yet, education, which seeks to develop the faculties of a human being, must be very inadequate if it neglects the culture of the imagination. The power of poetic creation is, indeed, the rarest of endowments, but the power of enjoyment is general. The highest human mind differs not in kind, but in degree, from the humblest. The deepest principles of science discovered by the slow toil of the greatest men, the loftiest imaginings of the poet, having once been revealed in the form of human conceptions, and embodied in language, become the common property of the race, and all who go out of life without a share in these treasures, which no extent of participation diminishes, have lost the richest portion of their birthright. Man rarely feels the dignity of his nature in the small circle of his common cares. It is when brought into communion with the great spirits of the present and the past,—when he beholds the two worlds of imagination and reality, in the light of Shakspeare's genius, or is filled with the sacred sublimities of Milton, or from Wordsworth learns the beauty of common things, and catches a glimpse of those "clouds of glory" out of which his childhood came,—that he feels the elevating sense of what he is and may become. In this high atmosphere, so bracing to the moral nerves, no selfish or sordid thoughts can live.

But assuredly there is no class in society to whom the sustenance of such communion is more requisite than to the largest and poorest. The harshness of the realities about them requires its softening and soothing influence. It is a good which they may have with no evil attendant. Its purifying excitement may displace stimulants which brutalize and degrade them.

TEACH THE LAW OF CONSEQUENCES.

But it is necessary that the man should be able to control his appetites, and therefore the child must attempt it. The early strength of these impulses is probably not more necessary for the preservation of our physical frame than for our moral probation and advancement. We must begin with the slightest trials. If the child's attention has been awakened to the pleasure or pain of others, he will often be disposed to give up a pleasure in order to relieve pain, or to make another happy. All such impulses and acts should receive their due reward of affectionate encouragement. He should be made to feel that such things, above all others, win for him our esteem; and his own feeling will teach him that self-denial has its reward. His imagination should be excited by brief and vivid anecdotes of those who have given up their pleasure to benefit mankind; but particularly of Him, so humble and so gentle, the friend of little children, and so like one that little children would love, who gave up all for the good of men; and, rejecting the bright road of ambition and of royal power, took up the bitter and humiliating cross. But we must guard against any unnatural forcing. We must beware of exciting a false and calculating benevolence. Every act of kindness in the child should be followed by its precise natural consequences, both painful and pleasant. All education ought to lead the mind to a more perfect acquaintance with the realities of nature and society, the real properties of things, the real consequences of actions. If a child has willingly sacrificed his own enjoyment for another, he must suffer the loss, and find his reward in the pleasure of doing the kindness and of seeing the happiness he produces. But if we, as a reward for his benevolence, pamper the appetite which he has denied—if we restore the apple or orange which he has given up, that he might bestow a penny in charity, we do much to destroy the good of his action, and to teach him the trick of hypocrisy. On the next occasion, he will expect his loss to be made good, and he will readily please his teacher or his mamma, by benevolence which costs him nothing. If we would avoid this, we must be content to see the power of self-control at first very feeble. By apportioning its trials to its strength, it will grow until the enlightenment of the intellect and the increased appreciation of enjoyments other than sensual confirm it into a ruling principle of action.

PRIDE.—It has been well said, that the thing most likely to make the angels wonder, is to see a proud man. But pride of birth is the most ridiculous of all vanities—it is like the boasting of the root of the tree, instead of the fruit it bears.

In the early part of July, the Caspian Sea was violently agitated by storms. Eighteen Russian and Persian vessels, valued with their cargoes at three millions of roubles, were wrecked, and 95 lives were lost.

PARACHUTE DESCENTS.

The English aeronauts are determined to succeed in the use of parachutes to make descents from their airy vessels, notwithstanding the ill success of many previous attempts, and several fatal accidents. A Mr. Hampton has recently made a trial in London, attended by a less startling catastrophe than usual. The following is his account of the experiment which he made in London on the 12th of August last:

Early in the morning of Monday last I was on the grounds superintending the arrangement of the apparatus for my aerial exhibition, and every thing went on to my entire satisfaction—the weather seemed also more settled, thus giving me the greatest confidence that all my plans and efforts would terminate favourably.

Having arranged my ballast, cleared every line and hal-yard, ascertained the full ascending power of the stupendous and impatient aerial machine, I stepped into the car with every feeling of the most perfect confidence in my success, which every one at that moment in their excited state around me for my safety can testify.

The signal to let go was given by me, and responded to by the deafening cheers and acclamations of those in the gardens, as well as from the immense mass of human beings which had thronged together in every direction as far as the eye could reach, and never did "the machine leave terra firma more proudly and majestically than on the present occasion."

Having surveyed the locality over which I was agreeably floating, I found that I should speedily be directly above Kensington Gardens, and deeming this to be a favourable spot for my descent, especially as I had announced it to be my intention to make it within sight of the grounds, I accordingly arranged for the separation from the balloon, and with a resolute heart, a firm and steady hand, instantly severed the only cord which united me with the rapidly soaring machine above me. At first I endured the usual dreadful sensations of being nearly suffocated, which lasted some few seconds; but having recovered, I cast my eye in the direction of the exact spot upon which I was likely to descend, and instantly discharged the ballast, at the same time waving my cap to the assembled multitude. Finding I was making towards a large tree, I crouched down in the basket and prepared for the concussion. Unfortunately, I caught one of the branches of the tree; consequently the proper action of the air on the parachute was lost, and the bough breaking with the weight, I came with much force to the ground; whereas, had I escaped the tree, or even fallen in a cluster of trees, my descent would have been unattended with the slightest ill effect.

The shock for a few minutes deprived me of speech, but I was perfectly sensible, and by the kind assistance of several persons who had surrounded me (and to whom I feel most thankful) I was enabled to return within a very short period of time to the grounds I had previously quitted, where I addressed the numerous company anxiously awaiting my arrival, in explanation of the feelings I entertained in having accomplished to their entire satisfaction the feat I had promised, though that feat was not perfected to my own satisfaction, inasmuch as my hitherto twice successful plan of bringing down the balloon to the earth, not only near the place of my own descent, but reaching it before me, failed; and this proved a serious event to myself in the loss of the machine.

A very slight line has hitherto been affixed to the top of one of the gores inside, and, terminating through a small incision near the neck of the balloon, is made fast to the bottom of the tube of the parachute. Thus, when I cut the connecting cord which held my whole weight, it rested only on the above named line; the sudden jerk instantaneously causes an incision through the entire gore of the balloon; the gas rushes out in one immense volume, and the weight of the balloon being in the head, it completely turns over, and reaches the earth in a few minutes. In this instance the packthread or line through the silk snapped asunder, instead of acting as before described.

Such is the confidence I have in my apparatus, that I should not hesitate making another descent in a proper locality, where clear and open space preclude the possibility of my coming in contact with any intermediate object than the earth, and which must be admitted is not the case in my making the descent near the metropolis.

In regard to my descent on Monday last, had I not found that I was likely to drift over the densely populated neighbourhood of Kensington and its immediate vicinity, I should not have descended so soon, it being my wish to have attained a greater altitude, as the grandeur of the sight would have been more enhanced, as likewise appertaining much more to the safety of the aeronaut, my opinion being that an altitude of at least one mile ought to be gained before cutting away, as at this height the parachute itself acts much better, and more ample time is afforded to the aeronaut to regain composure, and regulate the mode for a safe and steady descent.

ERROR.—A man should not be ashamed to own he has been in the wrong, which is saying in other words, that he is wiser to-day than he was yesterday.—Pope.