

tence. This, however, would have been but slightly felt by me, as I had always been the child of misfortune, had not the partner of my life been immerged in the same afflicting circumstances. There was, however, no alternative, and I now began to think of some new course of life, in which my former studies might prove advantageous. I thought that of a country school-master would be the most likely to answer my purpose. I therefore applied myself to the study of Murray's English Exercises, and improved myself in arithmetic.

There was, however, one grand objection to this; I had no money to begin, and I did not know any friend who would be inclined to lend. In the mean time the Rev. Archdeacon Corbett had heard of my attachment to study, and having been informed of my being in Longnor sent for me in order to inform himself of particulars. To him I communicated my circumstances, and it is to his goodness that I am indebted for the situation I at present fill, and for several other valuable benefits which he thought proper generously to confer.

[Mr. Lee was afterwards employed as Orientalist to the Church Missionary Society, in which situation he so distinguished himself as to lead to his appointment as Professor of Arabic in the University of Cambridge. He has lately been appointed Rogers Professor of Hebrew, in the same University.—He has already published several learned works, which place him among the first scholars of the age; and is now engaged in preparing for the press a Hebrew Lexicon and a complete course of Lectures on the Hebrew Scriptures.]

<sup>1</sup> Founded and endowed by the family of Corbett owners of that estate.

<sup>2</sup> Nephew and successor to Robert Corbett Esq. before mentioned.

### HISTORICAL.

<sup>3</sup> "As Morality is the science of human life, so History may be defined to be morality taught by example."

### ANECDOTES OF POLAD.

We have collected from Fletcher's History of Poland, lately published in Harper's Family Library, a few interesting anecdotes, chiefly of men who distinguished themselves in the more early times of that unfortunate country.

Among the most excellent princes that ever governed Poland, were two of the name of Casimir—the first distinguished by the appellation of the **JUST**—the second by that of the **GREAT**.

Casimir the Just reigned in the latter part of the 12th century. 'He was indeed,' says the historian, 'the father of his subjects: he viewed the oppres-

sions of the nobles over the serfs with an eye of sorrow; and though it was not in his power to change the constitution of Polish society by emancipating them and making them perfectly independent, what he could do he did, in protecting them by strict laws from wanton cruelty.'

He was not only Just, however, but he was mild and benevolent—as the following anecdote may prove:—'He was one day at play, and won all the money of one of his nobility, who incensed at his ill fortune, suddenly struck the prince a blow on the ear, in the heat of his uncontrolled passion. He fled immediately from justice; but being pursued and overtaken, was condemned to lose his head. The generous Casimir determined otherwise, 'I am not surprised,' said he, 'at the gentleman's conduct; for not having it in his power to revenge himself on fortune, no wonder he should attack her favorite in me! After these generous words he revoked the sentence, returned the nobleman his money, and declared that he alone was faulty, as he encouraged by example a pernicious practice that might terminate in the ruin of hundreds of the people.'

Casimir the Great came to the throne in the year 1333 and died 1370. He was a prince of warlike talents, and added considerably to his hereditary domains by conquest. But he had a better claim to the gratitude of his subjects. Before his time there was no code of statutes; precedent, opinion and passion were the overbearing assessors on the tribunal of justice.—There was indeed a confused mass of laws, but Casimir, the Polish Justinian was the first who caused them to be reduced to a consistent form. He appointed regular courts in each palatinate, which fixed fees for the judges. Nor did he content himself with making statutes for his people, but guarded the welfare of all ranks with the most jealous care, and was amply rewarded by their love and respect.

But among the greatest of the Polish princes, and the one in whose reign his country seems to have attained his highest glory, was Sigismund Augustus. He reigned in the 16th century, and was cotemporary with Charles V. and Francis I. He had no sooner ascended the throne, than factions were formed against him, because he had married without the concurrence of the diet. The object of this choice was Barba Radziwill, widow of a Lithuanian noble of no great consequence. This marriage had been contracted secretly before his father's death, but he publicly acknowledged it on coming to the crown. Firm in his affection and

faithful to his vows, he would not break his domestic ties, although his constancy might cost him a kingdom. The contest did not, however, come to this crisis; for the king dexterously turned the attention of the nobles to their own interests and heard no more objections to his marriage. But Sigismund did not long enjoy the domestic happiness which he so well deserved, for in the course of six months, death made him a widower.

During this reign, Copernicus, the great precursor of Newton flourished. He was borne in 1373 at thorn, and educated at the university of Cracow. About this period also Adam Zaluziansky the Polish Linæus, published a work on botany, entitled **METHODUS HERBARIA**, in which he exhibits his sexual arrangements of plants. But what is very remarkable, 'There were,' says the historian, 'perhaps more printing presses at this time in Poland than there have ever been since, or than there were in any other country of Europe at that time. There were eighty-three towns where they printed book; and in Cracow alone there were fifty presses. The chief circumstance which supported so many printing houses in Poland at this time was the liberty of the press, which allowed the publication of writings of all the contending sects, which were not permitted to be printed elsewhere.

Nor were the Poles less advanced in that most enlightened feeling of civilization, religious toleration. When almost all the rest of Europe was deluged with the blood of contending sectaries; while the Lutherans were perishing in Germany; while the blood of above a hundred thousand Protestants, the victims of the war of persecution, and the horrid massacre of St. Bartholomew, was crying from the ground of France against the infamous Triumvirate and the hypocritical Catherine de Medici; while Mary made England a fiery ordeal of persecution, and even the heart of the virgin queen was not cleansed of the foul stuff of bigotry, but dictated the burnings of the Arians, Poland opened an asylum for the persecuted of all religions, and allowed every man to worship God in his own way.

With Sigismund ended the dynasty of Jagellion, and the prosperity of Poland. 'His funeral bell,' says the historian, 'was the tocsin of anarchy,' being without a male heir, the monarchy afterwards became elective; and neighboring princes contended for the prize of the crown, until it was ultimately broken in pieces, and a final division took place near the close of the last century.