

The time had arrived for the execution of his scheme. He raised his hand to push the huge stone, which was to accomplish his object, when he felt his hair griped by a steel-like hand, that scraped his skull as it gathered his hair in its grasp.

His blood ran cold within him. To bend back his neck sufficiently to see the person who had seized him was impossible, with the certainty of his being precipitated from the ledge. He stood, therefore, motionless.

"It is Chatrya," said a shrill voice above him; and the arm which held him was drawn forward, so as to compel him to look into the abyss beneath. The mind of Godari tottered as he gazed, and his breast seemed to collapse with horror. At that moment the multitude perceived the woman, and all eyes were directed towards her.

"Let the king and the queen leave the platform, and go upon the shore," cried Chatrya; and she was instantly obeyed.

"The priest Godari placed himself here," she continued in a loud voice, while the deepest silence reigned over the crowd, "for the purpose of throwing this rock upon the king," and as she spoke she touched the stone, and it thundered down, and swept the platform away in an instant.

A deeper silence ensued among the multitude—the silence of horror and expectation. It was broken by the voice from the summit of the rock.

"Upon the neglectful lover and the perfidious priest, Chatrya is alike avenged."

Clenching the hair of her victim more firmly in her grasp, she sprang from the rock, and in a moment the ruined pair were buried beneath the waves.

ON THE INFLUENCE OF WOMEN.

"One day, when I was in the bath, a friend put into my hand a piece of scented clay. I took it, and said to it, Art thou musk or ambergris, for I am charmed with thy perfume? It answered, 'I am a despicable piece of clay, but I was some time in the company of the rose.'"—*Persian Apologues.*

While the philosopher, the moralist, and the legislator, have been employed in the investigation of cause and effect, and in tracing the consequences of various institutions; while the influence of climate, government, or religion upon the character of mankind has been enquired into, there has existed in silent, but unceasing operation, an influence which has almost wholly escaped notice—the influence of woman. Let the state of society have been what it may; let it have elevated woman into a divinity, and then, with chivalrous enthusiasm, have worshipped her, let it have considered her a soulless being, made for amusement and seclusion, and have imprisoned her in some oriental harem; or, let it be, as it now is in more civilized countries, where the value of female intelligence is beginning to be felt, and where her right to equal advantages with the other sex is admitted, or at least not universally disputed; in all the gradations which connect these different conditions, still may her influence be traced, for it is inseparable from the various relative and social duties she has to perform: "the empire of women," says Rousseau, "is not theirs because men have willed it, but because it is the will of nature."

It may be asked, if this influence is so universal, whence comes it that we are so little benefitted by it, and why is it so frequently exercised only to produce mischief? These are precisely the inquiries which will lead to a useful examination; and at a future period they shall be answered; at present, it must be sufficient, in reply to the first remark, to allude to a counteracting influence in the ignorance of the men, by which a great portion of immediate female agency is perverted or neutralized; and to the second, that the education women receive is, in many instances, but little calculated to give them these views or aims which are most elevated and true, or the most likely to increase permanently and extensively human happiness.

There has been no want of those who have found a paltry gratification in attacking the very beings they have rendered defenceless; no want of those, who, having made woman weak and frivolous, allege this weakness, this frivolity, as a reason why she should be forced to continue so. Woman's errors, woman's ignorance, yes, and woman's sorrows also, have been too often, and but too carefully recorded for me to swell the list: mine be it to sketch, though but faintly, the influence of her moral beauty, of her unwearied affection, of her tenderness; mine to trace the effects of her integrity, of her noble simplicity of purpose upon the plastic mind of the child; mine, to show that much of all that is most lovely in human nature owes its origin to the ineffaceable impression of her gentle, yet enduring character. Let me show that she it was, who wrote upon the young heart those lessons of integrity and perseverance to which society is largely indebted; lessons which have been so indelibly impressed as to have become talismans amid temptations, safeguards in the time of severest trial. The appeal is confidently made to every man who remembers an affectionate and high-principled mother, whether the certainty of her sorrow has not often stepped between him and evil? whether the thought of her sympathy has not roused him to renewed efforts in the pursuit of virtue? whether the re-

membrance of her love has not been sweet, though she may have ceased to be?

Nor is the influence of woman limited to morals; she it is who not only marks, but directs, the first efforts of infant reason. She not only watches the dawn of that intelligence which maternal fondness thinks so bright; but she involuntarily perhaps, decides in what particular pursuit it shall shine. She identifies herself, as none but a mother can do, with the mind of her child; and instances are not wanting to prove that, to her cultivation, to her example, we must refer the celebrity attached to many names which history has chronicled. It is not necessary to refer to the records of ancient times; though woman must, of course, even then, have influenced the character of the Spartan warrior, the Athenian philosopher; though, even then, we have no reason to suppose that Valeria was the only Roman mother whose lofty and noble spirit could have bowed the heart of her warlike son, when the entreaties of a whole city had failed, or that Cornelia alone educated her children to glory and virtue; we may mention names "familiar to us as our household gods," and it is rather remarkable that the monarchs to whom England and France are, perhaps, the most indebted for wise laws and liberal regulations, were both educated, principally, by their mothers. Alfred was incited to literature by the counsels of his step-mother, and Charlemagne was not only left entirely to the care of his mother during his youth, but consulted her in all those measures which he subsequently took for the improvement of his people. Our own days will recall many who were conscious of this influence upon their own minds. Sir William Jones ascribes his veneration for truth, and his successful pursuit of useful literature, entirely to the early precepts of his mother. Sir Walter Scott tells us that his love of poetry was greatly owing to his mother's beautiful manner of reciting the national ballads, thus calling his attention to them; and, not to weary by naming the many whose fame may be distinctly traced to the mother's taste and talents, who that has read will ever forget the touching anecdote recorded in the life of the artist, West, whose mother, on discovering some of the efforts of his early genius for painting, stooped down and kissed him. "That kiss," said he "made me a painter!" There are, I believe, few who have not observed, if they have, unhappily, been prevented from experiencing the powers of similar acts; let such, then endeavour to observe how these first feelings—these infant associations operate upon the future man, and it will no longer be denied that, woman very materially influencing his character, it is of the greatest importance to give the highest and best directions to her powers, both mentally and morally. It being once admitted that any given circumstance acts extensively upon individual opinions and manners, it follows that that circumstance gives a tinge to general opinions and manners. And here again, therefore, we meet with the influence of women. When these are well educated, the circle in which they move will be found of a superior kind; not only because the charm of an intelligent woman's society, induces the ignorant to learn, and awakens the energy of the indolent, but because her refinement diffuses a gentleness and benevolence of feeling on all around, smooths the ruggedness of unpolished manners, and destroys those asperities of habit which, when indulged in, interfere greatly with social order and peace. Her influence upon manners, indeed, is so universally acknowledged by travellers, and others who have had the best opportunities of remarking the state of society in various countries, that we can scarcely open a book of this kind, without finding allusions to corroborate the assertion. In all civilized countries, in our own particularly, it may, perhaps, be stated, as the result of inquiry and observation, that the class of society which possesses the greatest amount of worth and happiness will be found among the best taught of the middle ranks, equally removed from the enervating effects of luxury, idleness, and ennui, and the uncivilizing consequences of excessive labour, want, or the fear of it, with its train of misery; and here we shall find that the women are upon a greater equality with the men; are allowed to share their pursuits, and sympathize, not only in their cares, but in their pleasures; and where, upon an average, the same proportion of bodily and mental exercise is required. To the women among this class, therefore, will the attention of present and future ages be directed; to their influence, wisely employed, do we look for the regeneration of society; in their hands is placed the precious deposit of human happiness; may they prove worthy of the sacred trust! may they become sensible of their importance! may they be prepared to meet the scrutiny! and oh, may they remember that the effects of the lessons they give, be they for evil or for good, cease not with the existence of the instructor; but will be transmitted to the latest posterity, as the gift of a pestilence, whose progress is marked with desolation and misery, or as legacies rich in the blessings of integrity, of kindness, of truth!

Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are not disputing about terms, rather than things; and, secondly, to examine whether that on which we differ, is worth contending about.

If there be any universal medicine in nature it is water; for by its assistance all distempers are alleviated or cured, and the body preserved sound and free from corruption, that enemy to life.

CULTIVATION OF FLOWERS.

The cultivation of flowers is an employment adapted to every grade, the high and the low, the rich and the poor; but especially to those who have retired from the busy scenes of active life. Man was never made to rust out in idleness. A degree of exercise is as necessary for the preservation of health, both of body and mind as food. And what exercise is more fit for him, who is in decline of life, than that of superintending a well-ordered garden? What more enlivens the sinking mind? What is more conducive to a long life? The cultivation of flowers is an appropriate amusement for young ladies. It teaches neatness, cultivates a correct taste, and furnishes the mind with many pleasing ideas. The delicate form, and features, the mildness and sympathy of disposition, render them fit subjects to raise those transcendent beauties of nature, which declare the "perfections of the Creator's power." The language of flowers is so elegant an amusement, that we select a few of the most interesting emblems for the gratification of our fair readers.

Beauty.—The Rose.—This queen of flowers is considered the pride of Flora, and the emblem of beauty in every part of the globe.

Calumny.—Madder.—This plant, so essential to dyers and calico printers, is made the emblem of calumny, since it leaves so permanent a stain on the purest cloth.

Coquetry.—The Yellow Day Lily.—This fragile beauty is made to represent coquetry, as its flowers seldom last a second day.

Courage.—The Black Poplar.—The poplar was dedicated to Hercules in consequence of his destroying Cacus, in a situation where these trees abounded.

Declaration of Affection.—Tulip.—The tulip has, from time immemorial, been made the emblem by which a young Persian makes a declaration of his attachment.

Diffidence.—Cyclamen.—As modest diffidence adds attraction to beauty, so does this graceful flower engage our notice by its unassuming carriage; for the cyclamen, although he expands in an upright direction, never rears its head to the sun. The Romish church has dedicated this flower to St. Romauld.

Docility.—The Rush.—This plant, so proverbial for its pliability, is the most applicable symbol of docility.

Durability.—Dogwood, or Cornel Tree.—The firm and lasting nature of this wood has caused it to be made the type of duration.

Fidelity.—Wall Speedwell.—This beautiful plant, which attaches itself to old walls, is the symbol of fidelity. This plant is dedicated to St. Simon of Jerusalem.

Forsaken.—The Lilac.—The Eastern nations, from whence this beautiful shrub was originally brought, use the lilac as the emblem of the forsaken, as it is the flower the lover offers to his mistress if he abandons her.

CONTRIVANCES OF ANTS.—A gentleman in the Island of St. Croix, instituted several experiments with reference to ascertaining the truth of what he had been often told, of the ingenuity, and apparent reasonings, of the ant of that beautiful island. Having slain a centipede, which had been sent him by a friend, he laid it on the window-stool within his apartment, where, though not a single individual of that mischievous race of vermin had been seen, to his great gratification, in the course of a few hours, one solitary ant suddenly made its appearance through a crevice in the casing, attracted, probably, by the odour of the dead body. Shortly after, having surveyed the premises, it disappeared, but speedily returned, with a host of companions, to whom the discovery of a prize had unquestionably been communicated; a more careful survey of the magnitude of the object was evidently instituted. The whole company then disappeared simultaneously through the crack; but an army was put in requisition, for the third appearance was a multitude.

Having mounted the carcass, examined minutely its exact position, and satisfied themselves that it was actually bereft of life, and that no danger would be incurred from their premeditated operations, a new and unlooked-for series of labours were commenced, bearing such a striking analogy to human reason, as manifested in what is commonly called contrivance, that if there is no intelligence in it,—why, the metaphysicians have in reservation an unexplored field of observation. Not being able to move the mass entire, they divided themselves into platoons, and cut the body into portions of about half an inch in length, which was effectually and skilfully done, between a late hour in the afternoon and the following night, and each piece transported to their citadel, through some contiguous aperture, of sufficient diameter to allow the loads to pass. When the observer arose at daylight, every part had been carried away but the head, which was really moving off towards the hole, surrounded by an immense concourse of admiring spectators, probably on the *qui vive*, happy in the delightful anticipation of future feasts and revellings. On further scrutiny, he found that the decapitated head was mounted on the backs of about a dozen bearers, who, like a Roman phalanx with a testudo upon their shoulders, were marching off in an orderly manner, towards the same orifice through which all the rest had disappeared.