

JUVENILE ENTERTAINER.

"Torquet ab obscænis jam nunc sermonibus aurem."

No. 31.

Pictou, N. S. Wednesday Morning, February 29, 1832.

Vol. 1.

THE JUVENILE ENTERTAINER

Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE

CONDITIONS.

Five shillings per Annum, delivered in Town, and six shillings and three pence, when sent to the country by mail, half-yearly in advance.

When not paid half yearly in advance, seven shillings and six pence will be charged.

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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.

STUART, (JAMES)

The celebrated Architect, and commonly called the Athenian Stuart, was the son of a poor widow, to maintain whom, and the rest of the family, he (being the eldest son) was under the necessity of employing himself, when very young, in painting fans.

Having gone to Italy, he formed an intimacy with Mr Revett the Architect, with whom he went to Athens, where they made a number of drawings of the remains of ancient architecture. This ingenious man, on his return to England, was appointed surveyor of Greenwich Hospital.

LITERATURE.

OF THE NOURISHMENT AND GROWTH OF ANIMALS.

Let us proceed in the next place to survey new wonders. All the animals of the Creation, as well as the plants, have their original nourishment from these simple materials, earth and water. For all the animal beings which do not live upon other animals, or the produce of them, take some of the vegetables for their food; and thus the brutes of prey are originally indebted to the plants and herbs, i. e. to the earth for their support, and their drink is the watery element. That all flesh is grass, is true in the literal, as well as the metaphorical sense. Does the lion eat the flesh of the lamb? Doth the lamb suck the milk of the ewe? But the ewe is nourished by the grass of the field. Does the kite devour the chicken, & the chicken the little caterpillars, or insects of the spring? But these insects are ever feeding on the plants, and the green produces of the ground. The earth, moistened with water, is the common nurse of all: even the fishes of the sea are nourished with some green vegetables that spring up there, or by preying on lesser fishes which feed on these vegetables.

But let us give our meditations a loose on this

entertaining subject, and we shall find numerous instances of wonder in this scene of Divine contrivance.

What very different animals are nourished by the same vegetable food! The self-same herbage or fruits of the earth, by the divine laws of Nature and Providence, are converted into animated bodies of very distinct kinds. Could you imagine that half the fowls of the air as different as they are, from the crow to the titmouse, should derive their flesh and blood from the productions of the same tree where the swine watches under the boughs of it, and is nourished by the droppings of the fruit? Nor need I stay to take notice what numerous insects find their nests and their food all the summer season from the same apples or apricots, plumbs or cherries, which feed hogs and cows and a hundred small birds. Would you think that the black and the brindled kine, with the horses both grey and bay, should clothe themselves with their hairy skins, of so various colours, out of the same green pasture where the sheep feeds, and covers himself with his white and woolly fleece? And at the same time the goose is cropping part of the grass to nourish its own flesh, and to array itself with down and feathers. Strange and stupendous texture of the bodies of these creatures, that should convert the common green herbage of the field into their different nature and their more different clothing! But this leads me to another remark.

What exceeding great diversity is found in the several parts, limbs, and coverings, even of the same creature! An animated body is made up of flesh and blood, bones and membranes, long hollow tubes, with a variety of liquors contained in them, together with many strings and tendons, and a thousand other things which escape the naked sight, and for which anatomy has hardly found a name. Yet the very same food is, by the wondrous skill and appointment of the God of Nature, formed into all these amazing differences. Let us take an ox to pieces, and survey the wondrous composition. Besides the flesh of this huge living structure, and the bones on which it is built, what variety of tender coats and humours belong to that admirable organ the eye? How solid and hard are the teeth which grind the food? How firm the general ligaments that tie the joints of that creature together? What horny hoofs are his support, and with what different sort of horny weapons his Nature furnisheth his forehead? Yet they are all framed of the same grassy materials: The calf grazes upon the verdant pasture, and all its limbs and powers grow up out of the food to the size and firmness of an ox. Can it be supposed that all these corpuscles, of which the several inward and outward parts of the brute are composed, are actually found in their different and proper forms in the vegetable food? Does every spire of grass actually contain the specific parts of the horn and the hoof, the teeth and the tendons, the glands and membranes, the humours and coats of the eye, the liquids and solids, with all

their innumerable varieties in their proper distinct forms? This is a most unreasonable supposition and vain philosophy. No, it is the wisdom of the God of Nature that distributes the uniform food into the several parts of the animal by his appointed laws, and gives proper nourishment to each of them.

If the food of which one single animal partakes be never so various and different, yet the same laws of motion, which God has ordained in the animal world, convert them all to the same purposes of nourishment for that creature. Behold the little bee gathering its honey from a thousand flowers, and laying up the precious store for its winter food. Mark how the crow preys upon a carcass, anon it crops a cherry from the tree; and both are changed into the flesh and feathers of a crow. Observe the kine in the meadows feeding on a hundred variety of herbs and flowers, yet all the different parts of their bodies are nourished thereby in a proper manner: Every flower in the field is made use of to increase the flesh of the heifer, and to make beef for men: and out of all these varieties there is a noble milky juice flowing to the udder, which provides nourishment for young children.

So near a kin is man the lord of the creation, in respect of his body, to the brutes that are his slaves, that the very same food will compose the flesh of both of them, and make them grow up to their appointed stature. This is evident, beyond doubt in daily and everlasting experiments. The same bread corn which we eat at our tables will give such support to sparrows and pigeons, to the turkey, and the duck, and all the fowls of the yard: The mouse steals it, and feeds on it in his dark retreatments, while the hog in the sty, and the horse in the manger, would be glad to partake. When the poor cottager has nursed up a couple of geese, the fox seizes one of them for the support of her cubs, and perches the table of the landlord is furnished with the other to regale his friends: Nor is it an uncommon thing to see the favourite lap dog fed out of the same bowl of milk which is prepared for the heir of a wealthy family, but which Nature had originally designed to nourish a calf. The same milky material will make calves, lap dogs, and human bodies.

How various are our dishes at the entertainment? how has luxury even tried itself in the inventions of meats and drinks in an excessive and endless variety? Yet when they pass into the common boiler of the stomach, and are carried thence through the intestines, there is a white juice strained out of the strange mixture called chyle, which from the lacteal vessels is conveyed into the blood, and by the laws of nature is converted into the same crimson liquor. This being distributed through all the body by the arteries, is further strained again through the proper vessels, and becomes the spring of nourishment to every different part of the animal. Thus the God of Nature has ordained, that how diverse soever our meats are, they shall first be reduced to a uniform milky liquid, that by new contri-