

degree the very first arrangements of intellect, the formation of ideas, of tastes, antipathies, or partialities, depend on the lesson imbibed from these seemingly insignificant sources, and on the impressions made by their rude or simple imbellishments. Many a great exploit in literature, or useful mechanical invention, or surprising military achievement, perhaps, might be traced to the puerile associations, or crude opinions, cranted in half-formed minds by means of some petty toy-book, at an age, the memory of which are beyond the memory of manhood. These facts considered, it must be evident that the strictest attention is demanded to the character of works designed to direct the first steps of our children in the pathway of learning. Indeed we know of no branch of book-making, wherein greater care should be exercised, and more pains bestowed. We might enlarge on this point, to an indefinite extent; but presume it will be conceded by all who reflect upon the subject. How indescribable then, is it, that persons engaged in making compilations, or in producing new material for perusal in the nursery, or in the construction of devices and ornaments calculated to draw the notice, and either to improve or injure the infant searcher after a amusement and knowledge, should feel deeply impressed with the magnitude of their task, and labour therein as though the destinies of a nation were involved in the manner of its completion?

It has long been a subject of regret with all who duly regard the interest of coming generations, that so great a portion of the very first tracts with which infants are presented, should be such miserable caricatures of every thing in the proper shape of a book. Crowded with paltzy stories or worthless rhymes, without meaning or moral, adorned with "cuts," so called, that outrage the human understanding, but lesque nature, and set at defiance every rule of art, it is really lamentable that such immense quantities of trash should every day be placed within the ready grasp of our unsuspecting progeny. We have seen some of those unwholesome things nicknamed engravings, placed in certain 'picture-books,' by way of illustration, for which it would have puzzled a lexicographer to find a title; some have been colored too, with the most gaudy daubery imaginable, designed to catch the young eye, and to qualify the unformed taste, before it can discern the absurdity of a green sky, a yellow ocean, or a scarlet lawn. If booksellers geenerally were to thrust this species of trumpery from their counters, a reform, if it has not already commenced would soon be accomplished. Men, who have looked deeply into the philosophy of mind, and studied its early developements, would engage in the construction of toy books both to allure and to teach. It would be no degrading employment for the profoundest scholar—nor would the publication of works so much to be preferred, become a source of less profit to all concerned.—*U. S. Lit. Adv.*

SCRIPTURE GEOGRAPHY.

[We trust that the following brief description of the remarkable places in and about Jerusalem (which we copy from an Evangelical Magazine) will be very interesting to many of our readers, and that it will have a tendency to beget a taste for the perusal of sacred geography every part of which is truly interesting.]

CHURCH OF THE HOLY SEPULCHRE.—Mount Calvary, a rocky hill neither high nor spacious, stood just without the walls of the ancient Jerusalem, and was the public place of execution; but it is now nearly in the heart of the modern city. On it the Emperor Hadrian built a temple to Venus, which was subverted by St. Helena, who erected the present magnificent church on its site. This occupies not only the mount, but the garden that was below, and part of the valley of Carcases as it is called. The front toward the south is a handsome structure, having at the right extremity a tower, now falling into decay, and at the left a small chapel, covered a cupola, and supported at the corner by marble pillars. In the wall adjoining this chapel, which bounds the east side of the court, is a pair of stairs ascending to the top of the rock, on which is the chapel of the Immolation of Isaac, it being alledged to be the spot where Abraham was about to sacrifice his son. This is in the care of the Abyssinians. The roof of the Church is lofty, and supported by large pillars of marble; the side aisles have galleries above, and from the roof rise two cupolas, of which that on the east may be ascended on the outside by steps, that on the west covers the chapel of the Sepulchre. Opposite the door in level the midst of the south aisle, and with the pavement, lies a white marble, in form of a gravestone, surrounded by a rail of brass about a foot high. On this it is said Joseph of Arimathea and Nicodemus anointed the body of Christ previous to his interment. Against the east end of the stone is a small chapel, called the chapel of St. John, or of the anointing, in which are the sepulchres of Godfrey of Bouillon and his brother Baldwin. The farther end of this chapel abuts on the foot of Calvary, where on the left side of the altar is a cleft in the rock, extending into the chapel above, and supposed to have been made by the earthquake that happened at the crucifixion. Over this are the chapels of Mount Calvary, ascended on the north side of it by twenty steps, the uppermost hewn out of the rock, as is a part of the passage, which is dark and very narrow. The floor of the first chapel is chequered with marble of different colours, on which no shoe is permitted to tread. At the east end, under a large arched recess in the wall, is the place where Christ was crucified. The rock here rises half a yard higher than the pavement, level above in the form of an altar, ten feet long, and six broad, and covered with white marble, as are the adjoining wall and arch. In the middle is the place where the cross stood, lined with silver, glist and embossed. On each side is a cross, that on the left, where the impenitent thief suffered, being divided from Christ's by the cleft in the rock already mentioned. This place belongs to the Georgians.—On the same floor is a chapel of similar form, belonging to the Latins, divided from the other by a curtain only. In the midst of the pavement of this is a square of mosaic work, on the spot where they say Christ was nailed to the cross. These two chapels, with that of the Immolation of Isaac, occupy the whole of the summit of the rock. The west end of the church is called the temple of the Resurrection, and of the holy sepulchre. This is of a circular form, with cloisters below and above, supported by large square pillars. Great part of the lower cloister is divided into separate chapels for

the Abyssinians, Jacobites, Copts, Georgians, and Maronites; and over the first of these is one for the Armenians. The whole is covered with a cupola, all of one piece, and open at the top like the Pantheon at Rome. In the centre stands the sepulchre, 108 feet distant from Mount Calvary, the natural rock, in which it was hewn, being now fashioned into the shape of a chapel. The sepulchre itself consist of two chambers: an antichamber about 12 or 14 feet square and an inner chamber, about 12 or 13 feet long, and 6 or 7 broad. In the latter is a kind of bench, the breadth of the chamber, and about three feet wide, on which the body may be presumed to have lain; and in the former it is probable the Roman guard kept watch, at the time of the resurrection. When Sandans saw it, the door of communication between the two chambers of the sepulchre was but three feet high, by two feet four inches wide; at different times since it appears to have been enlarged, till it is now six feet high, and full three feet wide. At the back of the holy sepulchre, and in the centre of the west extremity of the church, is another underground, in which the remains of Joseph of Arimathea are said to have been deposited.

When the news of the French having landed in Egypt had reached Jerusalem, the Turks suspecting, or pretending to suspect, that the Monks were no strangers to the plans and intentions of the enemy, searched their monasteries for arms, papers, and other concealed effects. On this they took refuge in the church of the Sepulchre, and refusing to open the door of this building, and surrender themselves, the Turks threatened to bring cannon against it, and put them to death. In this alarming crisis they were saved by a Turkish Santon, who took his station on an elevated part of the city, and bargained the Moslems in behalf of the Monks, reminding them, that having searched their monasteries, they had found neither arms nor any other object that could lead to suspicion, and recommending them to desist, and permit the unfortunate priests to return in safety to their convents. This exhortation was effectual, the multitude laid aside their sanguinary pursuit, and the monks were permitted to return quietly to their homes. They were not ungrateful for their deliverance, but collected a considerable sum for the Santon, which, much to his honour, he with great delicacy refused.

MISCELLANEOUS.

THE OLD WOMAN'S COTTAGE.—"Papa," said Edward Hargrave after a long meditation, "should you not like to be rich?"

"Indeed," replied Mr. Hargrave laughing, "I do not wish to be very rich, I am quite content."

E. "It is very good to be content, papa; but if we had plenty of money we might have a beautiful mansion, and gardens and pleasure grounds, and a lake to sail on and catch fish in, just as they have at Clarendon."

Mr. H. "You have a house to live in and a pretty little garden; our pleasure grounds are the woods and fields all around, and you may fish in the river."

E. "But our house is not half so beautiful as Clarendon, and the woods and the river are not our own, we can't do what we please with them."

Mr. H. "What do you wish to do with them?"