

perate as ever, and the lake abounds with great numbers of fish of various sizes and kinds.

The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlets at the Jordan of each extreme, for which reason, long-continued tempests from any one quarter are unknown here, and this lake, like the Dead Sea, with which it communicates, is, for the same reason, never violently agitated for any length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains which, as in every other similar basin, are of momentary duration, and the most furious gust is instantly succeeded by a calm. A strong current marks the passage of the Jordan through the middle of the lake, in its way to the Dead Sea, where it empties itself.

The appearance of the Dead Sea of Galilee, viewed from the town of Capernaum, which is situated near the upper end of the bank on the western side, is extremely grand; its greatest length runs nearly north and south, from twelve to fifteen miles, and its breadth seems to be, in general, from six to nine miles. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture, and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found.

LITERATURE.

INSTRUCTIONS OF A FATHER TO HIS SON

[The following letter originally appeared in the columns of the *Cheap Magazine*, several years ago. It is addressed by a father to his son, on his leaving home; it contains so many useful hints that we consider it very suitable for our pages, and recommend its careful perusal to our readers.]

MY DEAR SON,

As now for the first time you leave my house to mix among strangers, I deem it my duty to drop a few hints as a kind of guide to carry along with you, and though they may be simple and plain without the decoration of elegant language to tickle your ear, yet by an attentive perusal, and practical application, they may tend to your benefit. Having acquired some knowledge of mankind, (which you cannot be expected to have,) having an affectionate concern for your welfare—and sustaining the character of FATHER, I have a double claim to your attention and obedience.

I must acknowledge, since you arrived at the years of understanding, I have been satisfied with your conduct as to sobriety and diligent application to your studies and profession.—However, though you have hitherto been walking in the paths of virtue, caution and *watchfulness* are indispensable, now more so than ever, for snares and temptations lie thickly scattered in the way of youth.—The allurements to the snares of vice are chiefly to be met with in the association of dissipated, wicked persons, whose fellowship is more perilous and more to be dreaded, than to have intercourse with those who are infected with the plague. "Society is natural to man," and this propensity should be indulged, for it is his duty to be engaged in it, that he may share rational and sound enjoyments, and every other blessings connected with it. You have now reached the time of life when a selection of companions and friends are requisite, but in doing this a considerable share of wisdom, penetration, and discrimination must be exercised.—An error in judgement here, may terminate in your ruin. To assist you a little in this important business, I shall briefly state a rule I have attended to myself, which, in general, I have experienced to be safe, and which I recommend as a test to you—*Propriety of conduct is the best criterion of good privacy's, therefore, if you find one who habitually makes breaches in any of the Ten Commandments, he is not a fit person to make a companion of.* On the other hand, you are warranted to have intercourse with those who have a tender conscience, and obey these holy laws.

2 In your communication with individuals, or society, pay a strict regard to *truth and candour*, though it should militate against you. Did you ever know a *liar* or a *quibbler* respected?—No.—He is justly abhorred.—Veracity begets confidence, and confidence gives birth

to esteem; but a retailer of falsehoods is not only detested, but not believed when he states facts! How pitiable such a character.—Shunned by honest men, he is a son of the Devil.—Such an application I trust you will never merit.—I presume you aspire to higher connections.

3. Never promise any thing till you resolve in your mind that you can accomplish it.—and when you make appointments be precise to keep time to a minute; this is attended to by all who act consistently, and pay regard to what they say and what they do; and be assured this is one way of securing respect.

4. Cultivate a good address, and always speak good sense.—Some have a greater share of mother-wit than others, if you are deficient in this, wisdom and prudence are attainable by experience, reading, and study; of which I hope you avail yourself, and lay up such a store as will guide your steps, while in this world, with honour to yourself, and comfort to all concerned.

5. Steering clear of a sheepish bashfulness on the one hand, and impudence on the other, ever manifest a modest, cheerful, easy, open frankness, and affability in your deportment, never allowing yourself, if possible, to be irritated or to look sulky.

6. Young persons are apt to possess a greater share of pride than is becoming, and pride is truly disgusting. Even a proud puppy hates to see its assumed airs of importance in any one.—Some are proud of their handsome person and dress, others of connections, others of their situation and circumstances in life, some of their wealth, some of their talents, learning, and other accomplishments; but, do any die proud of such things? I trow not—think on this, and "be clothed with humility," which is an ornament to all who wear it; besides, they are on the right road to preferment. Every day's experience confirms the wise sayings of Solomon, that "before honour is humility; that pride goeth before destruction; and a haughty spirit before a fall."

7. As you are now to be a servant of no mean rank, be rigidly pointed to do your duty as such, by being faithfully attentive and assiduous.—need I tell you to be scrupulously honest? I shall only say, whatever is the property of your master, even to a sheet of paper, touch it not for your own use.

8. There is no situation we can be placed in but there may be something disagreeable annexed to it; hence the fickle manner of a number of persons changing their calling, or profession, in hope to be more comfortable; but every change genders unhappiness,

"Makes them poor, and keeps them so"

The use you and I should make of such examples is, to persevere and do your best in the vocation to which Providence has appointed us. It argues a weak mind to complain, if our situation is tolerable. Let us bear trials with patience, and encounter difficulties in our lot with serenity and submission; thus endeavouring to attain the magnanimity of mind possessed by the Apostle Paul, who had learned in whatever state he was, therewith to be content.

9. As you profess to believe the gospel of our Lord and Saviour, Jesus Christ, I charge you not to give the lie to your profession. Faith in Him, which is the gift of God, operating upon the heart by the Holy Spirit, is a living principle; worketh by love, has its fruit unto holiness, and the end is everlasting life. If these doctrines have a firm hold of your mind, the rules I have been recommending will be, by Divine assistance, reduced to practise as a *native consequence*. You will also be influenced by the fear of God; pray for his blessing and direction: you will observe all the ordinances of Christ; and be constrained, in all your transactions with mankind, to do to them what you would wish they should do to you.

Not wishing to be tedious, as several other useful hints for the regulation of your conduct occur to my mind. I shall again resume the subject (God willing)—In the meantime seriously muse over what I have stated, and reduce the whole to practice. The advice of a parent should never be slighted: Who ever prospered who did?—Farewell.

ANCIENT EGYPTIAN TOMBS.

To give an idea of the magnificence lavished by the Egyptians on their burial places, it will be enough to describe the immense vaults discovered by Belzoni, who, in excavating for curiosities, possessed a tact or instinct similar to

that which leads the mineral engineer to the richest veins of the precious metals. He fixed upon a spot at the bottom of a precipice, over which, when there happens to be rain in the desert, a torrent rushes with the greatest fury; and after no small degree of labour, he reached the entrance of a very large and splendid tomb. This hall, which is extremely beautiful, is 21 foot long and 25 broad; the roof being supported by pillars fully four feet square. At the end of it is a large door which opens into another chamber 28 feet by 25, having the walls covered with figures, which, though only drawn in outline are so perfect that one would think they had been done only the day before. Returning into the entrance hall, he observed a large staircase descending into a passage. It is thirteen feet long, and seven and a half wide, and has eighteen steps, leading at the bottom to a beautiful corridor\* of large dimensions. He remarked that paintings became more perfect the farther he advanced into the interior, retaining their gloss or a kind of varnish laid over the colours which had a beautiful effect, being usually executed on a white ground. At the end of the splendid passage he descended by ten steps into another equally superb; from which he entered into an apartment twenty-four by thirteen, and so elegantly adorned with sculptures and paintings that he called it the Room of Beauty. When standing in the centre of this chamber, the traveller is surrounded by an assembly of Egyptian gods and goddesses,—the leading person of the Pantheon,—whose presence was thought to honour, or perhaps protect, the remains of the mighty dead. Proceeding farther, he entered a large hall twenty-eight feet long and twenty-seven broad; in which are two rows of square pillars, three on each side of the entrance forming a line with the corridors. At the other side of this hall, which he termed the Hall of Pillars, is a small chamber; the one on the right is ten feet by nine; that on the left ten feet five inches by eight feet nine inches. The former of these, having in it the figure of a man painted, he called the Room of Isis; the latter from the various emblematical drawings which it exhibits, was denominated the Room of Mysteries. All the end of the hall is the entry to a large saloon with an arched roof or ceiling, extending to thirty-two feet in length by a breadth of twenty-seven. On the right of the saloon is a small chamber without anything in it, rough cut as if unfinished, and destitute of painting; on the left is an apartment with two square pillars, twenty-five feet eight inches by twenty-five feet ten inches. These columns are three feet four inches square, and beautifully painted like the rest. At the same end of the room, facing the Hall of Pillars, he found another chamber forty-three feet long by seventeen feet six inches broad, and adorned by a variety of columns. It is covered with white plaster which the rock did not cut smoothly, but there is painting in it; and as Mr. Belzoni discovered at the carcass of a bull embalmed with asphaltum, he distinguished it by the appellation the Room of Apis. Here were also seen, scattered in various places, an immense number of small wooden figures of mummies, six or eight inches long, and covered with mineral oil

\* A corridor is a gallery round a building leading several chambers at a distance from each other.  
† Ritumen Judaicum, or Jews Pitch.