

## POETRY.

## TO THE GREAT PYRAMID.

Mountain of art! sublime, mysterious pile!  
 Eye of the desert! Desolation's throne!  
 Undeluged Ararat time! lone isle,  
 Left in the ocean of oblivion!

Marvel of marvels! Titan relic vast!  
 Gigantic gnomon of the boundless sand!  
 Link of eternities to come and past!  
 Stupendous vestige of a voiceless land!

What times—what deeds—what changes hast thou  
 seen!  
 What throngs have gazed upon thy wondrous form!  
 Where are they now? Whole empires that have been  
 Young in thine old, have banqueted the worm!

Kings, sages, conquerors—the god-styled race  
 Who once gave glory to Egypt's name,  
 Mixed with the dust, may now perchance deface  
 The very monument that told their fame.

Extending to thy basement far and wide,  
 Dwindling to nought where thou art nearest heaven,  
 Thou art in shape the symbol of their pride,  
 Whose vastest thoughts to earth alone were given.

Fain would we learn the legend of thy birth;  
 Fain know why thus thou load'st the weary plain;  
 But, ponderous fabric: incubus of earth!  
 Thy stones are silent—our research is vain.

Thou hast no record: all hath pass'd away,  
 Save that by Time's sarcastic hand, alone,  
 Scrawl'd on the dusty tablets of decay:—  
 "This was his work—the great, the proud unknown!"

## SELECTIONS.

**EARLY DISCIPLINE.**—In order to form the minds of children, the first thing to be done is to conquer their will. To inform the understanding is a work of time; and must, with children, proceed by slow degrees, as they are able to bear it; but the subjecting the will is a thing that must be done at once and the sooner the better; for by neglecting timely correction, they will contract a stubbornness and obstinacy, which are hardly ever after conquered, and never without using such severity as would be as painful to me as to the child. In the esteem of the world, they pass for kind and indulgent parents, whom I call cruel; who permit their children to get habits which they know must be afterwards broken. When the will of a child is subdued, and it is brought to revere and stand in awe of its parents, then a great many childish follies and inadvertencies may be passed by. Some should be overlooked and others mildly reproved; but no wilful transgressions ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstance of the offence may require. I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.—*Mrs. Wesley.*

**REFORM.**—All governments and societies of men do in process of long time gather an irregularity; and wear away much of their primitive institution. And therefore the true wisdom of all ages hath been to review at fit periods those errors, defects, or excesses, that have insensibly crept into the public administration; to brush the dust off the wheels, and oil them again, or, if it be found advisable, to choose a set of new ones. And this reformation is most easily, and with least disturbance, to be effected by the society itself, no single man being forbidden by any magistrate to amend their own manners; and much more, all societies having the liberty to bring themselves within compass.—*Marcell.*

**THE WILL TO BE GREAT.**—Earl Dudley is dead, and has occasioned, by his last will, greater employment for scandal than he ever did during his life, and that was needless.—The deceased nobleman was determined that the public should be made acquainted with the extent of their loss, and has, therefore, commemorated his *talens de societate* in annuities of thousands and hundreds. Like most gentlemen of eastern habits, he was capricious and partial in the extreme; for there were several other ladies of respectability who had an equal regard to the Earl's golden regards as that highly-gifted and fortunate pair, who seem so especially to have merited his worship's esteem. Earl Dudley possessed, in a remarkable degree, an unpleasant peculiarity,—that of speaking his thoughts aloud. On one occasion, he was driving his cabriolet across Grosvenor-square, in his way to Park-lane, when he overtook an acquaintance, Mr. Luttrell, we believe. It was raining rather sharply, and his lordship good-naturedly invited the pedestrian to ride. They drove along until they had nearly arrived at Lord Dudley's mansion, where Mr. L., having given no hint of wishing to alight, the Earl unconsciously exclaimed aloud, what many would only have thought under similar circumstances, to the extreme horror of his fashionable companion,

"D—n this fellow, I suppose I must ask him to dine with me!"—*Monthly Magazine.*

**ORIENTAL ACCOUNT OF THE ARRIVAL OF EUROPEANS IN INDIA.**—And now it came to pass, in the Christian year 1522, in the month of April, that a ship from Portugal, in Jambu-dwipa, arrived at Colombo, without having met with any harm on the voyage; and while laying in the harbour, information was brought to the king in the following manner by the people of Colombo: "There are remaining in our harbour of Colombo a race of very white and beautiful people; they wear boots and hats of iron, and they never stop in one place;" and having seen the Portuguese eating bread and drinking wine, and not knowing what it was, they added to the king, "They eat Badhu gal, a sort of white stones, and they drink blood; if they get a fish, they will give two or three ride, in gold or silver, for it; and, besides that, they have guns, which make a noise like thunder when it breaks upon Jugandere Parwata, and even louder; and a ball shot from one of them, after flying some leagues, will break a castle of marble or even of iron;" and an infinity of such news they brought to the king. The king, on hearing this news, sent for his three brothers to come immediately to Cottah, and with them, and other wise men, and his adigars, took counsel what he should do on this occasion; and being in council, proposed to them this question: "Shall we be at peace with them (the Portuguese) or shall we go to war with them?" One of the said kings, who bore the title of Chacra Rajah, thereupon offered to go himself in person, and see what kind of people they were, and, after that, determine whether peace or war would be the consequence. This king accordingly disguised himself and came down to the haven of Colombo to take knowledge what kind of people the Portuguese were, and having done so, returned again to Cottah, and reported that there was no occasion to go to war with the Portuguese, and that it would be a very good thing to give them audience. The king accordingly gave audience to one or two of the Portuguese, and made them presents of several villages, and, in return, received presents from the Portuguese; and likewise sending presents to the King of Portugal, the king recommended himself to his friendship; and thus the King of Ceylon and the Portuguese became the best of friends, and from that day to this the Portuguese have remained in Colombo.—*Translation from the Singalese.*

**HORRID CUSTOMS IN THE ISLAND OF MADAGASCAR.**—*The Botanical Miscellany* contains an account of a strange race inhabiting a province called Emerica, in the island of Madagascar. The state of society and customs in this large population may be judged of from the following account:—On certain days, which are universally regarded as the king's lucky days, a horrid superstition takes place. If a woman bears a child on one of these days, she is obliged to murder it by drowning, so that a great loss of infants every year must be counted on. Polygamy, in its ordinary acceptation, does not exist in Emerica; but the practice substituted for it is ten times more revolting. A man may marry at the same time several sisters, or a widow and all her daughters, and this they do without the slightest consciousness that they commit a crime. Before marriage, the parties usually live together for a specified term. But the most revolting practice of all is the administration of a certain poison called tanghen. This used to take place frequently before the reign of Radama the late king; but he, being somewhat enlightened by allowing intercourse with Europeans, stopped these enormities. His queen, however, who succeeded him, revived the horrible practice, and in the beginning of 1830 issued an order for the exhibition of the poison. Her majesty declared that she had been bewitched—had been inoculated with some disease by a malignant sorcerer, and was persuaded that it was essential to her relief that the said sorcerer should be put to death. The ground on which this custom has been instituted was, that it constitutes a good test of the guilt or innocence of the party accused of any crime. The test of the tanghen, therefore, might be ordered at any period by the government, as a means of determining the loyalty of any subject called upon by royal authority. In compliance with the above order, in 1830 an administration of tanghen took place. The number of accused amounted to thirty, and these included members of the highest rank in the country. The whole of the nobility escaped, whilst the poor plebeians, who also took the poison, perished. At this period the practice was general throughout the province. It is noted by the Rev. Mr. Baker, who makes the communication, that it is common for the judges, when a case is difficult to decide, to administer the poison to both parties as a test, and in this way numbers are cut off. It is judged essential in the public administration of the tanghen, that some should perish, and this leads us to the point whether or not it can be so administered as to be effective or innocent. It is usually the case that great and rich persons escape, whilst the lower orders universally perish under the influence of the poison. Tanghen, it should be re-

membered, is the fruit of a native tree, and those who have had the opportunity of seeing it administered, believe that the very great difference in the effect, is to be explained by the opinion that two sorts exist, or that the poisonous quality of the fruit, supposing there to be no second species, depends upon the degree of maturity which it has at the time of its being administered.—The fact of a great deal of wealth being accumulated in the hands of persons engaged in administering the poison gives countenance to the notion that they possess the means of giving an inert or an efficient dose at their pleasure. A dollar and sixty-three cents is paid as a fee by the party who recovers, and who is obliged invariably to add a considerable amount to this in the way of presents. One individual can administer the tanghen to eight persons in one day, and when the accused dies, the officiating divine receives a twenty-fourth part of the whole property not bequeathed before the accusation. Utter ruthlessness is the distinguishing character of the whole transaction.—There can be no doubt that many of the sufferers are buried alive; at all events, it is a custom for the people waiting the issue in such cases, to strangle the accused, or suffocate him, and then rush from the house in order not to come in contact with the spirit as it departs from the body. The condition of such victims, however, is comparatively easy as contrasted with those devoted beings, who, after taking the tanghen with impunity, are left to the rapacity of wild dogs.

**BOTTLE IMPS.**—At the Horse and Groom Inn, Leicester, two mice were lately noticed to be very regular in their attendance on some empty soda water bottles, which had for some time been stowed aside in a store-room. A commission for inquiry was instituted, and a few of the bottles were ascertained to be the prison houses of several mice, which had incautiously effected an entrance before attaining the months of discretion, and lingered within until their increased bulk rendered it impossible for them to retrieve their error. In this predicament, their affectionate Pa and Ma unremittingly supplied them with food, through means of a free trade in corn, the husks of which had been ejected at the close of every meal by the early victims of the bottle. *Moral.*—He who lingers round the insidious bottle will soon be captive of the growing evil, and, like the foolish mice, have his days prematurely closed by a melancholy cat-astrophe.

**FALLACY OF THE SENSES.**—Of all the means of estimating physical effects, the most obvious, and those upon which mankind place the strongest confidence, are the senses. The eye, the ear, and the touch, are appealed to by the whole world, as the unerring witnesses of the presence or absence, the qualities or degrees, of light and colour, sound and heat. But these witnesses, when submitted to the scrutiny of reason, and cross-examined, so to speak, become involved in inextricable perplexity and contradiction, and speedily stand self-convicted of palpable falsehood. Not only are our organs of sensation not the best witnesses to which we can appeal for exact information of the qualities of the objects which surround us, but they are the most fallible guides which can be selected. Not only do they fail in declaring the qualities or degrees of the physical principles to which they are by nature severally adapted, but they often inform us of the presence of a quality which is absent.—*Lardner on Heat—Cabinet Cyclopaedia.*

**GOOD OLD TIMES.**—We often hear of "the good old times." When were these? In Queen Bess's reign—when, to be able to read was so rare an accomplishment that it procured to the greatest criminals "benefit of clergy," namely, impunity from well-deserved punishment! When wooden pallets formed the beds of nine-tenths of the people, and a log of wood their pillow! When their houses had no fire places—and needed none, fuel being as rare as silk stockings! When a Queen's bed-chamber—even that of the puissant Elizabeth herself—was strewn with fresh rushes daily, in lack of a Kidderminster or Kilmarnock carpet! When, as in the time of her father, bluff Hal, England did not grow a cabbage, turnip, carrot, nor, indeed, any edible root; and Queen Catherine had to send to Flanders for a salad! Pooh! old times, indeed!—Ours are the old rich times. These were but a beggarly boyhood!—*Chameleon.*

**BOURBON HONOUR AND FRATERNAL AFFECTION.**—In the recent sale of autographs at Evans's, was a letter of Louis XVIII., written in his own hand, to the Duke of Fitzjames, in the year 1789. He reminds him that six weeks had elapsed since he placed in his hands unquestionable proofs that the children of Louis XVI., were not his own (*les siens*), and proofs of the culpable conduct of the Queen (Marie Antoinette). He urges him to bring forward a motion on the subject in the Assembly of Notables, that *he himself will be absent*; but that his brother, the Count D'Artois (now Charles X.), will attend. He adds, that the proceedings will not be agreeable to the King, who is the

tool of his wife (Jouet de sa Femme), and significantly asks.—"Merite-t-il de regner." This most extraordinary letter was purchased by Treuttel and Wurtz, who have had numerous applications from distinguished characters, anxious to obtain it.

**GENERAL RUN OF FACULTIES.**—Society is a more level surface than we imagine. Wise men or absolute fools are hard to be met with, as there are few giants or dwarfs. The heaviest charge we can bring against the general texture of society is, that it is common-place; and many of those who are singular, had better be common-place. Our fancied superiority to others is in some one thing, which we think most of, because we excel in it, or have paid most attention to it; whilst we overlook their superiority to us in something else, which they set equal and exclusive store by. This is fortunate for all parties. I never felt myself superior to any one, who did not go out of his way to affect qualities which he had not. In his own individual character and line of pursuit, every one has knowledge, experience, and skill;—and who shall say which pursuit requires most, thereby proving his own narrowness and incompetence to decide?—Particular talent or genius does not imply general capacity. Those who are most versatile are seldom great in any one department; and the stupidest people can generally do something. The highest pre-eminence in any one study commonly arises from the concentration of the attention and faculties on that one study. He who expects from a great name in politics, in philosophy, in art, equal greatness in other things, is little versed in human nature. Our strength lies in our weakness.—The learned in books is ignorant of the world. He who is ignorant of books is often well acquainted with other things; for life is of the same length in the learned and the unlearned; the mind cannot be idle, if it is not taken up with one thing it attends to another through choice or necessity; and the degree of previous capacity in one class or another is a mere lottery.—*Hazlitt's Characteristics.*

**STATE SECRETS.**—In Cardinal Richelieu's time, a nobleman who waited upon him about some affairs, and to ask some favours, was ushered into his private cabinet. While they were conversing together, a great personage was announced, and entered the room. After some conversation with Richelieu, the great man took his leave, and the cardinal, in compliment to him, attended him to his carriage, forgetting that he had left the other alone in the cabinet. On his return to his cabinet, he rung a bell; one of his confidential secretaries entered, to whom he whispered something. He then conversed with the other very freely, appeared to take an interest in his affairs, kept him in conversation for a short time, accompanied him to the door, shook hands, and took leave in the most friendly way, telling him that he might make his mind easy, as he had determined to provide for him. The poor man departed highly satisfied, and full of thanks and gratitude. As he was going out of the door he was arrested, not allowed to speak to any person, and conveyed in a coach to the Bastille, where he was kept in secret for ten years, at the expiration of which time the cardinal sent for him, and expressed his great regret at being obliged to adopt the step he had taken; that he had no cause of complaint against him—on the contrary, that he believed him to be a good subject to his majesty; but the fact was, he had left a paper on the table when he quitted the room, containing state secrets of vast importance, which he was afraid he might have perused in his absence. That the safety of the kingdom demanded that they should not be divulged, and obliged him to adopt measures to prevent the possibility of the contents be known. That as soon as the safety of the country had permitted, he had released him, was sorry, and begged his pardon for the uneasiness he had caused him, and would be happy to make him some amends.

**RICH AND POOR.**—It is impossible that a society can long subsist, and suffer many of its members to live in idleness, and enjoy all the ease and pleasure they can invent, without having at the same time great multitudes of the people that, to make good this defect, will condescend to be quite the reverse, and by use and patience inure their bodies to work for others and themselves besides.

**PUBLIC OPINION.**—When a nation changes its opinions and habits of thinking, it is no longer to be governed as before; but it would not only be wrong, but bad policy, to attempt by force, what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by a party or by a government. There ought, therefore, to be in every nation, a method of occasionally ascertaining the state of public opinion, with respect to government.

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