

advice, placed himself for the first year in the house of the Rev. Mr. Grantor, of Winterringham, in Lincolnshire. While residing with this gentleman, he applied himself to classical learning with an ardour to which every thing gave way, devoting often 14 hours a day to hard study; & though his unremitting toils soon laid him on a sick bed, convalescence came only to send him back with as much zeal as ever. When he went to Cambridge, says Mr. Southey, "the seeds of death were in him, and the place to which he had long looked with hope, served unhappily as a hot house to ripen them."

The exertions of this extraordinary young man at the University, were such as might have been expected from his previous career. A scholarship having become vacant during his first term, he was advised to offer himself a competitor for it; but after having studied for this purpose, with his usual immoderate application, till within a fortnight of the close of the term, he found himself so ill, that he was obliged to decline coming forward. To add to his misfortune, he had now the general college examination before him; and, although far from well, he was urged, if it was at all possible, to persevere in preparing himself for this occasion. He followed this counsel, and having by the aid of strong medicines been enabled to hold out during the six days of the examination, he was at its close declared the first man of his year. Immediately after this he went to London, with the view of benefiting his health by a temporary relaxation from study. But he did not much progress in recovering his health during this short excursion. Still, when he returned, his application continued unabated. It is mentioned as an instance of the manner in which he used to turn every moment to account—in his own phrase, to coin time—that he committed to memory a whole tragedy of Euripides, during his walks. At the end of this term he was again pronounced first man, & also one of the three best theme writers. By exhibitions, too, which were procured for him, he was now enabled to live without the assistance of his friends. At the end of the term, a tutor in mathematics for the long vacation was provided for him by his college; but this unfortunately only induced him to continue his studies at a period when relaxation was become absolutely necessary to preserve his health. Finding himself very ill, he again proceeded to London; where, however, as before, he got no better. He returned to the University, worn out both in body and in mind, and, after a short attack of delirium, died on Sunday the 19th October, aged about 21.

A monument has been erected to the memory of Henry Kirk White, in the Church of all Saints, Cambridge, at the expense of Mr. Booth, a native of the United States of America.

Lib. Entertaining Knowledge

LITERATURE.

LEIGH RICHMOND'S LETTER TO HIS DAUGHTERS.

(As a variety of subjects for the practical government of their Lives.)

(Concluded.)

MUSIC.

Shun all the wretched folly and corruption of light, airy, and amorous songs, on the same principle that you would shun books of the same nature. Sacred music is the true refuge of the christian musician. I wish

your ears, your hearts, and your tongues were often turned to such melodies. The playhouse, the opera, and the concert-room have deluged the world with the abuses of the heavenly art of music. Music was designed to lead the soul to heaven, but the corruption of man has greatly perverted the merciful intention. Do not you belong to such perverters, nor seem to take pleasure in those who do.

DRESS.

"Aim at great neatness and simplicity. Shun finery and show.

"Be not in haste to follow new fashions.

"Remember, that with regard to dress, christians ought to be decidedly plainer and less showy than the people of the world."

BEHAVIOUR IN COMPANY.

"Be cheerful, but not gurglers.

"Be serious, but not dull.

"Be communicative, but not forward.

"Be kind but not servile.

"Beware of silly, thoughtless speeches although you may forget them, others will not.

"Remember God's eye is in every place, and his ear in every company.

"Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path—grace is needful here; ask for it; you know where.

JOURNEYS.

"Cultivate knowledge as you travel:—

"History, antiquities,—in cities, towns, churches, castles, ruins, &c.

"Natural history,—in plants, earths, stones, minerals, animals, &c.

"Picturesque taste,—in landscape scenery, and all its boundless combinations.

"Cultivate good-humoured contentment, in all the little inconveniences incident to inns, roads, weather, &c.

"Cultivate a deep and grateful sense of the power, wisdom, and goodness of God, in creation and providence, as successively presented to your notice from place to place.

"Keep diaries and memoranda of daily events, places, persons, objects, conversations, sermons, public meetings, beauties, wonders, and mercies, as you travel. Be minute and faithful.

"Ask many questions of such as can afford useful information, & to what you see.

"Write your diary daily;—delays are very prejudicial. You owe a diary to yourself, to your friends left at home, and to your father, who gives you the pleasure and profit of the journey.

PRAYER.

"Strive to preserve a praying mind through the day; not only at the usual and stated periods, but every where and at all times, and in all companies. This is your preservative against error, weakness, and sin.

"Always thank yourselves in the midst of temptations, and never more so, than when most pleased with outward objects and intercourse.

"Pray and watch; for if the spirit be willing, yet the flesh is deplorably weak.

RELIGION.

"Keep ever in mind that you have a religious profession to sustain; and this both in serious and worldly company. Be firm and consistent in them both. Many eyes and ears are open to observe what my children say and do, and will be, wherever we go. Pray to be preserved from errors, follies, and follies which bring an evil name upon the ways of God. You may sometimes hear ridicule, prejudice, and censure assailed the friends of true religion—it ever was, and will be so, but blessed are they who are persecuted for righteousness' sake, for thus is the kingdom of heaven." Be not ashamed of Christ here, and he will not be ashamed of you hereafter.

"Court and encourage serious conversation with those who are truly serious and conversable; and do not go into valuable company without endeavouring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable and interesting conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other.

"Ever show the interest which you take in the subjects of schools for the poor, the distribution of tracts, the Bible and Missionary Societies, and all those important topics which so deeply occupy the people of

God, and when you can find a congenial friend, talk of heaven and eternity, and your soul and your saviour. This will be as a shield to your head and your heart.

ESTIMATE OF CHARACTERS.

"Look first for grace. Do not distrust good people on account of their follies, or deficiencies in matters of little importance. Gold unpolished is far more valuable than the brightest brass. Never form unfavourable opinions of religious people hastily.—'Charity hopeth all things.' Prize those families where you find constant family prayer; and suspect evil and danger, where it is avowedly unknown and unpractised. Always remember the astonishing difference between the true followers of Jesus, and the yet unconverted world, and prize them accordingly, whatever be their rank in society.

"Gentility and piety form a happy union; but poverty and piety are quite as acceptable in the eyes of God,—and so they ought to be in ours. Not only are the poor far more in actual number than the rich, but experience proves that the proportionate number of the truly serious amongst the poor is much greater than the corresponding proportion of numbers amongst the rich. Take 1000 poor and 100 rich; you will probably find 10 of the latter serious; but 200 of the former shall be so at the same time.

"Beware of critical hearing of sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.

PARENTS.

"Seek to make them happy in you.
"If you perceive that any thing in your ways make them otherwise, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little: trust them, therefore, when they differ from you and refuse compliance with your desires,—they watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents, by misconduct, bad temper, and alienation from their injunctions. Let not this sin be laid to your charge.
"I shall add no more at present, than that I am—
Your affectionate father,

LEIGH RICHMOND."

GENERAL SPECTACLE OF THE UNIVERSE.

"There is a God. The grass of the valley and the cedars of the mountains bless him. The insects hum his praises. The elephant salutes him at the dawn of day. The bird sings for him under the foliage. Thunder displays his power, and the ocean declares his immensity. It is men alone, who hath said there is no God!"

It may be said, that man is the manifest thought of God, and that the universe is his imagination rendered sensible. Those who have admitted the beauty of nature as a proof of a superior intelligence, should have remarked a circumstance, which prodigiously aggrandizes the sphere of miracles. It is that movement and repose, darkness and light, the seasons, the march of the stars, with diverse decorations of the world, are successive only in appearance, and in reality are permanent. The scene, which is effaced for us, is repainted for another people. It is not the spectacle, but only the spectator, who hath changed. God hath known a way, in which to unite absolute and progressive duration in his work. The first is placed in time; the second in space. By the former, the beauties of the universe are one, infinite, always the same. By the other, they are multiplied, finished and renewed. Without the one, there would have been no