Poetry.

THE KING

ON HIS ACCESSION TO THE CROWN.

A Murmur in the crowd—
A voice that fills the air—
A joyous whisper breathing forth
A loyal people's prayer:
The chorus of a nation's hymn,
The anthem million's sing.—
Are sounding round Britannia's throne
To welcome there her King.

A sound from the deep sea—
A shout upon the wave
A mighty echo from the hearts
Of thousands of the brave:
Glad cheers that through the ocean air
From England's seamen ring.—
Are wafted round Britannia's throne,
To welcome there her King.

A loud and joyous answering cry
To those upon the sea,
From soldiers who have fought and bled,
That Britain might be free:
A thousand breaths that they have won,
A thousand heroes bring,
In triumph round Britannia's throne,
To welcome there her King.

A murmur musical and soft
Floats on the sun-bright air,
And Britons young and beautiful
Are breathing forth their prayer.
And beings fair, and pure, and bright,
As flowers of early spring,
Are warbling round Britannia's throne,
A welcome to their King.

He comes in majesty and might
To rule the nation now
The royal sceptre in his hand
The crown upon his brow
And William, with a monarch's pride,
Hears all the nation sing
In joy around Britannia's throne
A welcome to their King.

THE QUEEN

ON HER ACCESSION TO THE CROWN.

Now joy, with pleasure's fairy links,
Is lengthening his chain;
And hopes—in hearts that long have slept,
Are budding forth again.
So flowerets that in winter gloom
Display their beauties never,
In spring will grow on sunny beds,
And blossom fair as ever.

Enchantment throws her wizard spell
Around the palace walls,
And spirits of young happiness
Are moving on its halls.
Those sweet, sweet spirits luring on
The beautiful and gay,
To follow them in fond pursuit
While still they fly away.

There flit they on from room to room,
Upon their gandy wings,
While in low notes a seraph voice
All musically sings:
And as its gentle tones die off,
Take some sweet sounds surcease,
The royal chambers echo back
The name of Adelaide

And other homes that name will find,
Among the brave and fair—
Go look into their loyal hearts,
And see it treasured there!
Go to the mansions of the great,
Where Britain's pride is seen,
And hear how loud, how joyfully,
Her nobles hail their Queen!

Yes, voices that were hushed,
Are raised in triumph now,
And joyous smiles are beaming forth
O'er many a lovely brow.
Ere long assembled crowds will form,
In splendor and parade,
In brilliant galaxy around
The court of Adelaide!

THE VISIBLE CREATION

The God of nature and of grace
In all his works appears;
His goodness through the earth we trace,
His grandeur in the spheres.

Behold this fair and fertile globe,
By him in wisdom plann'd;
'Twas He who girded, like a robe,
The ocean round the land.

Lift to the firmament your eye,
Thither His path pursue;
His glory, boundless as the sky,
O'erwhelms the wandering view.

The forests in His strength rejoice;
Hark! on the evening breeze,
As once of old, the Lord God's voice
Is heard among the trees.

His blessings fall in plenteous showers
Upon the lap of earth,
That teems with foliage, fruit, and flowers,
And rings with infant mirth.

If God hath made this world so fair,
Where sin and death abound;
How beautiful, beyond compare,
Will Paradise be found!

James Montgomery.

Varieties.

Coinage.—Coins are generally completed by one blow of the coining-press. These presses are worked in the Royal Mint by machinery, so contrived that they shall strike, upon an average, sixty blows in a minute; the blank piece, previously properly prepared and annealed, being placed between the dies by part of the same mechanism. Of these presses, and of the other machinery and operations used and carried on in the Mint, an excellent account, with illustrative engravings, has been given by Mr. Mushet, in the Supplement to the Encyclopædia Britannica. The number of pieces which may be struck by a single die of good steel, properly hardened and duly tempered, not unfrequently amounts at the Mint to between 300,000 and 400,000, but the average consumption of dies is of course much greater, owing to the different qualities of steel, and to the casualties to which the dies are liable: thus, the upper and lower die are often violently struck together, owing to a fault in the layer on, or that part of the machinery which ought to put the blank into its place, but which now and then fails so to do. This accident very commonly arises from the boy who superintends the press neglecting to feed the hopper of the layer-on with blank pieces. If a die is too hard, it is apt to break or split, and especially subject to fissures, which run from letter to letter upon the die. If too soft it swells, and the collar will not rise and fall upon it, or it sinks in the centre, and the work becomes distorted and faulty. He, therefore, who supplies the dies for an extensive coinage has many casualties and difficulties to encounter. There are eight presses at the Mint, frequently at work for ten hours each day, and I consider that the destruction of eight pair of dies per day (one pair for each press) is a fair average result, though we much more frequently fall short of than exceed this proportion. It must be remembered, that each press produces 3,600 pieces per hour, but, making allowances for occasional stoppages, we may reckon the daily produce of each press at 30,000 pieces; the eight presses therefore will furnish a diurnal average of 240,000 pieces.—*Brande's Journal.*

From Chambers's Edinburgh Journal.

THE DUTCH.

[We find the following amusing sketches of the Dutch and their usages in a work just published, entitled "My Note Book," by John Macgregor, Esq. author of a work on British America.]

DUTCH HOUSES AND ECONOMY.

In their houses, the Dutch have all the elements of comfort and substantial elegance. Their chief if not only extravagance is their collection of paintings—which, in the possession of many private individuals, are often of great excellence and value. Private equipages are rare. You scarcely ever see a family carriage either in Amsterdam or Rotterdam, and very few at the Hague. Hackney coaches are sufficiently numerous in the latter. The general hereditary maxim among all classes is to regulate expenses according to income, be the latter ever so limited. And all in trade, or engaged in any branch of trade, consider it a bitter subject of reproach if one year in their lives should pass away without in some degree augmenting their capital. Hence the wealth of the Dutch, and the infrequency of bankruptcies in Holland. The Dutch do not, however, subject themselves to such habitual hard menial labour as the English and Flemings. They traffic on the land and on the sea, and they make the force of the wind and of machinery, and the strength of horses, do most of their laborious and domestic work.

The example of the Dutch living in the canal or river boats illustrates their industry and thrift. A man marries—he and his wife possess or purchase a small boat that will carry one to three tons. They live, cook, move about, carry articles to and from markets; and their first, if not second, child is born, or at least nursed, in this puny vessel. The wife nurses the children, mends and often makes all the family clothes, cooks, and assists in navigating 'the craft,' especially in steering; when you may, at the same time, observe the husband with a rope over his shoulder dragging a boat along a canal or river when the wind is adverse. In process of time they buy a larger vessel, probably of six or seven tons, and if the smaller one be not unfit for use, sell it to a young beginning couple. In the second vessel their family grow up, till they are probably strong enough to manage, together with perhaps an additional hand or two, one of those large vessels carrying from two to four hundred tons, called Rhine-boats: on board all of which, the population live in the way I have already alluded to. In all Dutch operations, although the nature of different pursuits will not admit exactly of the same gradation, the spirit is the same, whether as merchants or as graziers; commanders of, or sailors in, East India ships; skippers of galliots, or of herring busses.

The Dutch in their diet, are, certainly, frugal; yet, although it is maintained that all their good butter and cheese are exported, generally speaking their food is substantial; and their cooking and fare, among the merchants and citizens, scarcely differ from both in England. On board their merchant vessels their fare is certainly much less costly than in English ships.

They dress plainly, but now much in the English and French fashions, and the higher classes wear the finest English and Saxony cloths. The clothing of the labouring people is, except in some parts of North Holland, and the eastern provinces, assimilated in cut and form to that of the English. Formerly, when they had extensive manufactories of silk and fine woollens, they exported the whole, and imported coarse linens and woollens for domestic use. Of the spices of India, and the silks of China, few were consumed in Holland.

No people are better calculated for merchants. They make the most minute calculations, and enter with caution into speculations. Hence their certain though generally slow success.

The Dutch are accused of being not only inhospitable to strangers, but unsocial among themselves; and that there is a general understanding, when they dine with each other, or when they invite strangers to dine or sup, that as much is expected to be given before departure to the servants, as will at least be equal to the value of what has been eaten or drunk. The servants certainly expect, and get more than in other countries; but whether the masters receive the amount, as is stated, I know not. The vices of the Dutch chiefly consist in the lower classes drinking great quantities of gin, and the unceasing habit of smoking indulged in by the middle and upper ranks.

FUNERALS AT AMSTERDAM.

Funerals at Amsterdam, and at other large towns, are far from pompous. The *Inspreker*, a personage to be seen in every street in Amsterdam, dressed in black, and with a pendant of the same colour suspended from his hat, announces the death of all who die to their acquaintances; and the chief expense of the funeral consists of the sum, a kind of tax, charged for the interment according to the lateness of the hour at which the relatives will have the deceased buried; after two o'clock the charge is twenty-five florins; at half-past two, fifty florins; at three, a hundred florins; at half-past three, two hundred florins; and so on. Among the lower ranks, in town and country, all who can claim the slightest acquaintance with the deceased, follow the body to the grave; they then return to pay their respects to the widow, who provides liquor for them, and, after partaking of three or four glasses each, they all depart except the relatives and friends of the family, who remain to revel. At this feast the nearest relative presides; bumpers are drunk to the repose and welfare of the defunct, and to the prosperity of the living, until all griefs are drowned in gin and beer. Songs decent, ludicrous, and vicious succeed; music then strikes up, the widow leads off the dance, which, with boisterous amusements, are continued until the day dawns. In Overyssell these funeral festivities were carried to so extravagant a length, that the authorities interfered, and strictly forbade them.

EDUCATION.

The Universities of Leyden, Utrecht, and Groningen, the Athenæum at Amsterdam, numerous grammar-schools, charity-schools, and public elementary schools, in all the communes extend the benefits of instruction to all classes, at little expense to those who can afford to pay, and none to those who are indigent. I have been particularly pleased in observing the care which parents devote to the education of their children. In this respect the similarity to the Scotch custom and principle is striking: and the home instruction of the children of the upper classes in Holland is admirable. English and French are now very generally taught; and in some families of my acquaintance great care is taken to commence the instruction of children in those languages as soon as they attempt speaking their own. They have usually a native English and French governess at the same time. This is certainly the proper course of teaching languages so as to speak them freely, correctly, and without the emphasis, intonations, and idioms of our mother tongue.

THE POOR.

Notwithstanding the unsocial and greedy character of the Dutch, they are more considerate of their poor than any other people.—There are no destitute poor in Holland, although the population is exceedingly dense. The greater portion of the Dutch poor, including orphans, abandoned children, the blind, deaf and dumb, and aged, are provided for in three ways:—First, by institutions established by rich individuals, chiefly widows; secondly, by the different religious denominations or deaconries taking the charge of their respective poor; and, thirdly, by societies. The remaining indigent and infirm are supported by the public, generally, in the following manner. In the parishes (Gemente), the expense is taken out of the municipal funds; if the proportion be too great, the difference is paid out of a general relief fund raised by collections or otherwise from property or bequests. Demands on the public generally have seldom occurred; for except under very unfavourable circumstances, the deaconries and municipalities have always provided for their own poor. The great secret, however, is in the administration, and that no man or woman in health, can, in Holland, expect to eat bread, find shelter, or be clothed, without giving labour or other equivalent in return. The great relief to the country consists in the non-existence of poor-rates; the collection of which would be attended, as in England, with great expense and vexation; and the appropriation of which would be productive of, generally speaking, doubtful good, and to the healthy classes, certain depravity and degradation. Experience has, for more than two hundred years, proved the excellence of the Dutch plan for supporting the poor, inasmuch as the indigent (whether men, women, or children) able to work, have never wanted employment, food, clothing, or shelter. Two circumstances, however, must be considered in respect to the labour of the healthy poor paying the expenses of maintaining them; the first has been the free admission of corn from all countries, which has enabled the commissioners to feed them cheaply; the second, that nothing is paid to the deaconaries or overseers who periodically administer the affairs of the poor, except their actual authenticated outlay. Were it not for these circumstances, I am enabled, from the details put into my hands, to say that the labour of the poor in Holland would never pay for their maintenance.

Holland has been so long famous for benevolent institutions, that they appear as ancient as their commerce. "I find in the book of a traveller, who appears to have visited the country at the end of the seventeenth century, the following very interesting account:—"The alms-houses are many, and look more like princes' palaces than lodgings for poor people. First, there are houses for poor old men and women; then a large square palace for three hundred widows; then there are hospitals for boys and girls, for burger's children, and for stranger's children, or those called foundlings. All these boys and girls have, every Sunday, and other days of worship, two doits given them by the fathers of these houses, which the children put into the deacon's bag when they gather for the poor in the churches. Then there is an hospital for fools, and a bedlam; then there are houses where common beggars, and gamesters, and frequenters of tap-houses, are kept hard at work; there is also a Rasp-house, where petty thieves, and such as slash one another with knives—such as beg with cheating devices—are kept hard at work, rasping every day fifty pounds between two of them, or else are beaten; and if yet they rebel, and won't work, they are set in a tub, where, if they do not pump, the water will swell over their heads. Then there is a house where vicious females are kept to work, and also disobedient children who live idle, and take no course to maintain themselves; likewise, women commonly drinking themselves drunk, and scolds. All these sorts of hospitals and alms-houses are stately buildings, richly adorned with pictures, and their lodgings very neat and clean. In some of the boys' and girls' hospitals there are one thousand five hundred, in some, eight hundred, and in some, five hundred, in a house. Then they have houses where a man or woman may have their diet, washing, and lodging for life, by giving a small sum of money; these are called Provenier' houses."

To me it was delightful to observe the clean, comfortable, healthy looks of the orphan girls at Amsterdam, the Hague, and other towns, with their neat black dresses and white caps, kerchiefs, and long gloves. In truth, they are brought up morally and physically, as properly, as comfortably, as if their parents were living and in easy affluence.—They are prepared for becoming good wives and good mothers; and in Holland the evil and immoralities are unknown, which in England reduce to wretchedness and disease the destitute and often genteelly educated daughters of men, who, although ranking as gentlemen, live poor, and die poor.

The hospitals for the aged and the diseased, and the lunatic, in Holland, are equally worthy of praise. In Amsterdam, at the hospital of St. Peter, founded in 1578, all sick persons, no matter of what religion or country are admitted, lodged, nourished, and attended by medical men, until their health be restored. This hospital has its pharmacy, its bakery and brewery, exempted from the usual impost, &c.

The old women's hospital, founded in 1550, by a legacy bequeathed for the purpose by Esther Chas (a name not to be forgotten in Holland), supports one hundred and seventy poor old females. Another hospital for old women belongs to the Anabaptists. There is also an hospital for indigent widows; one called the Lazaretto, founded as far back as 1409, for lepers, now for lodging decayed persons who have not sufficient means to live without.—There is another, supported by a legacy left by a citizen of the name of Corver and his wife, for the maintaining of needy old married people until one of the two dies; then the survivor, if a widow, is taken to the widows' hospital—if a man, to the men's; and another, on the same principle, founded in 1789, by money left by the will of Dame Meckeren. The hospital of the old poor, a most admirable institution, was founded in 1681, at the expense of the city, and placed under the management of the deacons. It has a refectory one hundred and twenty-five feet long, and an infirmary of the same extent. In the rear there is a very large garden. In 1774, Cornelia Elizabeth Occo, a wealthy lady, founded the hospital for the miserable aged of the Catholic religion. It also is well managed, and has a fruit and kitchen garden attached to it. The Walloon hospital takes in orphans and aged poor of its own creed. Madame Deutz, widow of M. Van Bosdyk, founded the Haine Deutzen Hotje, for twenty poor aged women of the reformed religion. It is still managed by the descendants of the founder. The lunatic asylum, which was rebuilt on being burnt in 1732, and the blind asylum, are managed with great care and honour to the directors.

A DUTCH DAIRY.

Visited Broeck, a neat clean small town in North Holland. Our conductor led us to the village dairy, and such a dairy!—here the cows have each a small apartment for winter comfort, kept even at that season absolutely as clean as a French bedchamber. The cows of Broeck are, in fact, far cleaner than human beings in some other countries. The dairy-woman, or rather mistress, showed us all the operations of butter and cheese making, and I shall ever after, from a conviction of its purity, prefer Dutch cheese and butter to any other. The cheese-press is a beautiful piece of machinery, ornamented with gilding, brass, and copper, all as bright as polish can make them. A large dog, placed in a kind of treadmill, turns a wheel and cylinder, and performs the operation of churning. The moulding and pressing of the cheese, and separating the milk from the butter, are all executed without bare hands ever mixing with the materials; and, as we afterwards observed, all the large dairies of North Holland, the produce of which enriches the inhabitants, are managed in the same way.

NATIONAL CHARACTER.

It is very easy to sneer at the Dutch for their plodding habits, their tobacco-smoking, and their harmless mania for tulips, but reflect on what they have accomplished.—They gather not wealth but by honorable means; and their numerous benevolent institutions, with their extreme disinterestedness in ameliorating the condition of their fellow-creatures, not only proves the falsity of avarice being a national character, but raises the population as high in the modern scale as the most benevolent and upright people in the world. By their hatred to tyranny and oppression, they afforded the first durable example of free and religious liberty to the rest of Europe. To a country almost floating on the waters, and subjected to sudden inundations, they have given a firm foundation, and raised formidable barriers to the inroads of the latter. They have, without stone or timber in the country, built spacious cities and superb edifices, the foundations of which they have carried from afar. Without possessing at home a solitary material used in the construction of a ship, they have built navies that have swept the flags of their former tyrants from off the ocean, and disputed the seas with the most formidable fleets. Without arable land, their cities became granaries for supplying Europe; and with a territory not so extensive as Wales, and the people at all times subjected to heavy taxation, their army, their fleet, and their commerce, have enabled them to rank among the nations of Europe.

UNROLLING OF AN EGYPTIAN MUMMY.

The subjoined account of the unrolling of an Egyptian Mummy, and the accompanying lecture, delivered on the occasion before the Royal Institution, is copied from one of our latest London papers.—The article is full of curious interest.

On Friday evening, Mr. Pettigrew undertook the task of bringing again into the light, after the lapse of perhaps thirty centuries or more, one of the inhabitants of ancient Egypt, before one of the most crowded assemblies within the walls of the Royal Institution. The theatre was filled in every corner, and the attendance of so great a concourse of noblemen and gentlemen, eminent in all branches of science, must have been very flattering to the lecturer. All the individuals in this country celebrated for their knowledge of hieroglyphical literature, were present, and seeming deeply interested in the introductory discourse. We observed Mr. Wilkinson, Mr. Burton, Lord Prudhoe, Mr. Rogers, Dr. Leemans, Mr. Cullmore, Rev. Mr. Pattam, Renouard, Dr. Lee, &c.—The discourse commenced by remarking on the impossibility of treating a subject, the branches of which are so diversified in the short space allotted to the meeting; but the lecturer endeavored to bring under the notice of his auditory all the leading points connected with it, and though with great difficulty, from the *embarras des richesses*, this could not be accomplished in less than two hours. Mr. P. alluded to the accounts of embalming by the Egyptians, as handed down to us by Herodotus Didorus Siculus, and commented upon the several processes which appear to have been adopted in various instances.

He enumerated many very curious and interesting circumstances illustrative of the funeral ceremonies of this ancient people, and showing that the reasons for this extraordinary preservation of the bodies of the dead were only to be sought for in their theology. Believing in the immortality of the soul, the ancient Egyptians conceived that they were retaining the soul within the body as long as the form of the body could be preserved entire, or were facilitating the reunion of it with the body at the day of resurrection, by preserving the body from corruption.—Herodotus tells us that the Egyptians were the first people to lay down the principle of the immortality of the soul; and that when the body is dissolved the soul enters into some other animal which is born at the same time; and that after going the round of all the animals that inhabit the land, the waters, and the air, it again enters the body of a man which is then born. This circuit, they say, is performed by the soul in 3,000 years. Mr. Pettigrew exhibited three curious drawings of the sacred boat conveying the body across the canal to the place of entombment, and described the various characters on board the vessel, and the purposes to which they were assigned. He followed this up by exhibiting the scene of judgment before 42 assessors, and the award made by Thoth, the Egyptian Mercury, in the presence of Osiris, attended by the four genii of the Amenti, or the regions of the dead. Our limits will not permit us to follow the question through all the points to which he gave such ample illustrations, and we therefore pass on to speak of the mummy it self, submitted to examination this evening. It is one brought by the late Mr. Salt from Thebes, and purchased by Mr. P. at a sale of Egyptian antiquities a few months since. It had three cases; a painted wooden one in contact with the body, an outer coffin and a sarcophagus of sycamore wood. This which was of an oblong shape, is of exceeding interest, for it is covered with hieroglyphics and pictorial representation in various colours.

One of these represented the deceased conducting the boat of the sun, the emblem of this deity, Phra, being seated in the centre, under a canopy formed by the snake Uræus, ornamented with the mytre, (typical of the upper regions,) and steered by Horus, the son of Osiris. Mr. P. remarked that Horus was always steersman of the boats, and he thinks Horus or Hor, is the origin of the Greek Haron or Charon, and perhaps Har-one, the *living* Horus. Another singular representation on the sarcophagus was illustrative of the deceased throwing off this "mortal coil," and standing established this being represented by the corporeal man painted red, falling to the mother earth; and the spiritual painted blue, with the hand extended to the heavens. The whole case was entirely covered with hieroglyphics; many passages of which Mr. P. read off, from which it was apparent that the embalmed individual was a priest concerned in the libations; that his name was Ostri; that he was the son of a priest of Ammon Onophri, who was the son of a priest Onkonso, who was the son of a priest Horneisi; that his mother's name was Mashrose. The lecturer pointed out some curious variations as to the manner in which the name of the deceased and of his mother was spelt, occurring in the former case in no less than five different ways, and in the latter three several modes.—The inside of the painted coffin contained various figures, connected with the Egyptian mythology and prayers offered up to various deities for the deceased Osiri.—They ran in this manner—"Open the gate of Heaven, open the world, open the gate of Ameuti, the good region, to Osiri.' At the foot of the case, Isis was painted embracing the feet, and a line of hieroglyphics, expressing—"This is of Isis, who embraces thy feet." At the bottom of the case was a very spirited representation of the deceased, as a mummy, on the back of the Osirian or Sacred Bull who was galloping off with the body.

Mr. P. gave various interpretations of the characters, and then proceeded to unfold the mummy. The bandages were exceedingly numerous, very clean, applied in the neatest manner possible, and extended to perhaps not less than 2,000 yards. Several inscriptions were found upon the bandages. The pitchy matter occasioned the bandages to be very firmly fixed to the body, and the time allotted to the meeting being quite exhausted, Mr. P. was able only to make out one side of the head, which appeared in perfect preservation, and clearly exhibited the features of the ancient Egyptian's countenance. The viscera had been removed from the body by an incision in the left flank, as described by Herodotus, and the various parts were found upon the body and between the legs, separately bandaged. The remainder of the mummy will be developed at the lecturer's leisure, and it is probable that some ornaments may be found upon the surface or within the body, from the great care exhibited in the manner in which the whole process appears in this instance to have been conducted. The variety of topics embraced by the lecturer, and the interest excited by their consideration, to which it was evident that Mr. P. had not time to do justice either to his subject or to his own acquaintance with it, we trust, induce the managers of this most useful institution to consider the propriety of arranging a complete course of lectures connected with Egyptian antiquities, which could not possibly fail of giving much information, and exciting the taste of the public for such researches.

Civil Actions for Criminal Conversation.—This is a species of action which, in our opinion, reflects disgrace upon the boasted civilisation of England. The motion to recover compensation in damages is founded upon the principle that the dishonour of a wife is a trespass on her husband's property, to be compensated by *money*. Can any thing be more gross, more truly barbarous, we may say, than this notion of a *pecuniary* compensation for such an injury? Does not persons, moving in a sphere of life where one expects to meet with those feelings of honour, and some degree of refinement of sentiment, reconcile it to their notions of propriety, to come into a court of law to ask compensation in money for an injury which, if rightly felt, is equivalent of no such compensation? If among those who move in the higher walks of life the sensitiveness of honour which feels a stain as a wound, were more prevalent than it is, we should never hear of actions of this sort, at least among that class of society. Public morals would be better protected by the correction than the exposure of those things which, while they furnish food for the idle and the licentious, pollutes the young mind, impairs the delicacy of the female character, and ministers to the depravity of curiosity among all classes of people. In other countries we hear of no such actions. The legislature takes much care of public morals in this country as of the public health, it would be no less penal for any parties to spread the moral contagion of such actions throughout the land than to wilfully contaminate the physical health of the people with the infection of the plague.—*Herald.*

Answer or Knowledge.—For those who ask us what actual benefits accrue to men from knowledge, an answer is written in language that cannot err, in the whole history of the world. Cast your eyes back to the savage state, and behold man supporting existence with difficulty, the prey of beasts, the sport of the elements, and defenceless. See him by degrees improving the earthly culture; applying that culture itself by instruments of metals drawn from earth; and mark how the beasts of the desert disappear before the industry, and even the worst diseases of the marsh and of the poisoned air become less common and less destructive. Man is seen to be better fed, better lodged, better clothed. If he still devotes himself to war, it may be for the defence of his possession, or that his knowledge is yet imperfect, and neither he nor his neighbors have yet learned the true end of living. His luxuries, and all their evils, spring in part from the same cause; gorgeous triumphs follow conquest; indolence and rest follow exertion. But flourishing communities and states are formed; laws are agreed upon, often partial and imperfect; arts and sciences slowly advance; ignorance gradually disappears, and the laws gradually improve. More and more man's intellect becomes cultivated, and political rights become more and more generally and equally imparted to all classes, to which more and more comforts have gradually become familiar. All this seems to be the point in which we may now survey the most advanced communities. Day by day their political rights are enlarging; if their knowledge stops short, these rights will be but instruments of mischief; with knowledge they will be the means of assuring every blessing.—Firmly persuaded of these truths, I rejoice to perceive that they are becoming generally admitted; that their conviction is forcing its way into the minds of thinking men of whatever sect. In almost every periodical publication of the present day, whatever may be its political banner, we may see just views of society advocated, and truth more and more prevailing; the dawn, in fact, of a serener day. The clergy, who have always been the chief instructors of the people, but who have often seemed to doubt the propriety of diffusing instruction beyond the limits of the aristocracy of nations, are now heard from every pulpit, to acknowledge its advantages, and to repudiate the false and wicked assertion, that the cultivation of the mind is inseparably associated with crime. All seem now to admit that it is not the being able to read, but what is read that is or may be detrimental or useful.—*Dr. Conolly.*

The best of Women.—She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes. —*Goldsmith.*

Colour of the sky as seen from the summit of Mount Blanc.—A few weeks ago, in an article describing, in part, Dr. Barry's ascent of Mount Blanc, we stated that he accounted for the blackness of the sky by the simultaneous reception by the eye of rays from the snow; and, that, having lain down upon his back, and excluded all view of the snow, the natural hue was in a great measure restored. As we find this to have been an over-statement of the effect of excluding the snow from view, we give Dr. Barry's own account, as a correction of our observations:—"The observations of others were verified regarding the *blackish*-blue colour of the sky, particularly at and near the zenith, as seen from these lofty regions. The depth of this colour is known to depend on causes, which makes it vary with latitude, the elevation of the observer, the sun's altitude, the season of the year, &c.; but the tint appeared to me to derive not a little additional depth from the contemporaneous reception by the eye of rays from the snow; for, having been particularly struck with its intensity when in a valley many hundred feet below the summit, with high walls of snow around, I excluded the latter from the eye, and found *the tinge of black more or less completely to disappear.* To make this observation, I lay on my back, and closed my eyes for some moments; then opened them on the zenith, the snow being shut out from view, by a cylinder formed with both hands. I do not find a shade in Werner's Nomenclature corresponding with the colour, as seen either with or without the snow; and of course it is not easy to speak from recollection on this subject; but probably an approach to the blackest tint observed might be made by taking from *prussian purple* a little of its carmine red, and adding a very little more of raven-black. As viewed without the snow, *China blue*, with the addition of a very little more of Prussian blue, might perhaps represent the colour. It did not insensibly pass into the pale whitish-blue of the horizon, but, what deserves remark, *terminated by a well-defined border at some ten degrees above it.*"—*Dr. Barry's Narrative.*

A Blind Man's Opinion of the Honesty of the World.—In all my travels, I cannot recall a single instance in which any person attempted to take advantage of the confidence I reposed in them, either in the receipt, payment, or exchange of monies. In making bargains, or estimating the quality of articles by their prices, whenever I depended on my own judgment, I do not remember that I ever had any reason to be dissatisfied; nor do I think that in such matters I was more imposed upon than I should have been if I had had my sight. Notwithstanding I have travelled so much in foreign countries, and had so extensive an intercourse with strangers, I think I can safely say that I have not been more deceived or sufficed greater losses in money transactions than any of my countrymen. Thank God! I have not found sufficient cause to arm myself with suspicion: for although there are despicable characters in every country, who would not hesitate to take advantage of others, I am happy to think that human nature is not so bad as she is generally courtrayed, and that there is at least one redeeming quality, which is acknowledged to exist even in the worst characters—a reluctance to practise deceit or treachery on the afflicted as they might be tempted to do on those who were capable of protecting themselves. On the whole, I have much more reason to be grateful to mankind than to complain of any uncharitableness.—*Holman's Voyage round the World.*

There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season. I may also add, that there are no parts in history which affect and please the reader in so sensible a manner. The reason I take to be this, because there is no other single circumstance in the story of any person which can possibly be the case of every one who reads it. What the ordinary circumstances in which not one man in a million is likely to be engaged; but when we see a person at the point of death, we cannot forbear being attentive to every thing he says or does, because we are sure that, some time or other, we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may never act in, but the dying man is one whom, sooner or later, we shall certainly resemble.—*Addison.*

Command o' mind.—The following characteristic sketch, which will amuse our naval readers, is given in the "Tales of Tar":—

"For more, aye, nor an hour and half, the old brass rode it out like a lady; when at last a sunderin' squall shifting suddenly sou'ard, and taking off the helter o' the Foreland, parts the cable in a trice!

"The skipper, and officers, and the whole of one watch was on deck—and only five minutes after t'other was at down to their grog. The bo'sun was on the fok'sel, and the first to sing out, 'the ship's parted;' and, you may suppose, with the gust o' the gale, his voice flew aft pretty fast. 'Silence! silence!' says the skipper—'stand clear o' the small bower cable—let go the anchor,' says he, as cool as a cucumber.

"Well, away she goes, the cable flying out as fast as afore: the bits were a fire, aye, all of a blaze. One o' the fore-topmen—a smart young fellow o' the name o' Phipps—had both legs broke; and the captain of the mast, an Irish chap, as we christened Vinegar-Hill, had his left foot jammed like a jelly. The deck-stoppers drew their bolts, and the dog snapped short like a carrot; with all this there was not a word upon deck, but there was a thundering nifty below. 'She's *not clinched*—d——n my wig, she's *not* clinched!' says the captain o' the hold, singing out like a man as was blazed. *For*, you see, he'd suddenly brought to mind that the hands as was *going to clinch* the small bower cable, had to go to their stations when we weighed from Spithead; and, in course, 'mongst our tother misfortunes, the clinch was forgot.

"Well, a feather might have floored the master—for he was one o' your psalm singing chaps—'It's all over,' says he, flinging up his fins.

'*You* be d—d,' says the skipper—shoves him aside—jumps down the main hatchway ladder—seizes hold of a lashed-up hammock as lay on the armourer's bench—passes a turn or two o' the laniard o' the losse clue round the running-out cable—up goes the hammock through the hatchway—scuds for'ard 'long the deck, for all the world like a kettle made fast to the tail of a dog—jams in the hawse-hole, and brings up the barky all standing, with not more than three or four fathoms to spare from the end. *That's* what I call command o'mind. Now I say a fellow o' that sort desarves—aye, desarves, as the saying is, to be moralized—and if I was the King—or even the first Lord o' the Admiralty—he should have one o' the best going births in the land—Damme, if I would'nt make him a regular built Bishop."

A Sharp, a Flat, and a Natural.—An Irishman (a sharp), after paying his fare to Ireland, a few days ago, found that he had only one shilling left, and, in order to make the most of it, hastened to a pawn-broker (a flat), to pledge it. The pawn-broker at first refused, saying he did not take money to pawn. "Sure," said the applicant, "you take silver; give me as much as you can for it, and a ticket." Upon this proposal Ud. was advanced, along with a ticket. The ticket he afterwards sold to his landlady (a natural) for sixpence.