

made him feel serious, but what his mother said to him, just before her death. She resided in Trenton, New Jersey,—and was a sincere, warm hearted Christian. When she found herself dying, she sent for her son, then a lad of 12 years old, to come to her chamber. As he approached her bed, she took his hand, and spoke to him with maternal tenderness and fidelity. Telling him she must soon leave him, she earnestly besought him by every moving consideration, so to love the Saviour,—and so to take care of his soul, as to meet her in heaven. She continued to clasp his hand, until hers became cold in death. For nearly half a century afterwards, this man was pressing onwards through a course of crime, too revolting for description. Yet he assured me that amid his lowest and darkest descents into the vortex of sin, he could never utterly drive from his mind the last words of his mother, and was never able to think of them without solemn emotion. This struck me with some surprise, and appeared to me a remarkable proof of the deep and lasting impression a pious mother may make upon the mind of her child." *Watchman.*

Wethersfield Conn. Aug. 3, 1831.

MODES OF LIVING AMONG THE CHINESE.

The modes of living among the Chinese, are very different, according to the rank and wealth of the people; but the extremes of luxury and misery are no where more ludicrously contrasted. Those who can afford to purchase rare and expensive delicacies grudge no cost for them, as is proved by the price paid for edible birds' nests (glutinous compositions, formed by a kind of swallow, in vast clusters, from its caves in the Nicobar and other islands,) five thousand dollars being sometimes given for a picul, weighing one hundred and thirty-three pounds three-quarters. In the streets, multitudes of men are employed in preparing these for sale, with a pair of tweezers plucking from them every hair, or fibre of feather, or extraneous matter; and, at the same time, carefully preserving the form of the nests, by pushing through them very slender slips of bamboo. Sharks' fins are highly prized, and when well dried, they fetch a great price. The beche-de-mer (a horrid looking black sea slug, formerly described,) brought from the Pacific Islands, is also exceedingly esteemed by Chinese epicures. But, while the rich fare thus sumptuously, the mass of the poor subsist on the veriest garbage. The heads of fowls, their entrails, their feet, with every scrap of digestible animal matter—earth-worms, sea reptiles of all kinds, rats, and other vermin, are greedily devoured. We have noticed lots of black frogs, in half dozens, tied together, exposed for sale in shallow troughs of water. We have seen the hind-quarter of a horse hung up in a butcher's shop, with the recommendation of the whole leg attached. A lodger in our hotel complains that, his bed-room being over the kitchen, he is grievously annoyed in a morning by the noises of dogs and cats, which are slaughtering below for the day's consumption—but not at our table. Not a bone nor a green leaf is ever seen in the streets; some use or another is found for every thing that would be refused elsewhere.

Tyerman and Bennett.

HABITS AND CUSTOMS OF NATIVES OF NEW SOUTH WALES.

When one dies a natural death, the corpse,

shrouded in pieces of bark is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance medley, his body is not buried, but burnt to dust. Like all savages, the New-Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunat female makes any resistance, her uncourteous suitor knocks her down with his waddy, (a tremendous cudgel,) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husband and her sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. From the quick and eager exercise of their eyes, in seeking for their prey they are exceedingly keensighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen, with equal sagacity and confidence, for leagues together, through woods, and over wilds, apparently as puntless as the air; and when once they have seen the foot-marks of a European, they never forget it, but can instantly recognize the faintest vestige of the same.—*Tyerman and Bennett's Voyage.*

ANECDOTES.

LANCASTER AND THE KING.

The following extract from Joseph Lancaster's pamphlet, is a part of his account of an interview which he had many years ago with the late George the Fourth, then Prince Regent.

The Prince, understanding that I wished to present a petition to him, appointed a time for that purpose, of which I was especially apprised by letter.

On sending in my card to Col. McMahon, at the time fixed, I was instantly shown into a room where I soon found it was the design of the Prince Regent to do me the highest honour he could, by receiving me publicly, in his Royal Robes, at the head of his Ministers and the Cabinet Council of the Kingdom. It was council day, and I had not long been in the Palace, before the Recorder of London came into the state room, waiting the call for council. In the midst of Carlton House Palace was then one of the finest stair cases in the world. To this spot I was conducted and told by my guide, "Sir, you will wait till the Prince Regent comes down to go to council, then you will take off your hat, kneel on one knee and present your petition." These regulations were such as my conscience could not conform to, and I replied, "this is more than I can do; my religious principles do not permit me to take off my hat. I have been received before by the Prince

at Devonshire house, and he did not require it, nor did the King at Windsor, and as to kneeling, it is an act of homage to my God, and I cannot kneel to any man alive!" Sir, said the gentleman in attendance, "stay here awhile and I will bring you word what to do." I waited for his answer, but the path of duty was plain, if I had been required to do any act of homage or worship, (due only to my God,) even to my revered and honoured Prince, I must have made patronage give place to conscience, and in the question of duty to my God, or kneeling to my Prince, I should have left the Palace, in obedience and homage to the King of kings. After waiting a little time, every feeling of suspense and concern was hushed, by the attendant returning with the Prince Regent's command, "Sir, you are only to do what you please, and what you usually do, and nothing else."

From the Friend of Youth.

It has been very justly remarked, that, in learning any task, the greatest difficulty is overcome when the person makes and keeps a resolution to "try," and those duties which persons consider it impossible for them to perform are often found, by trying, to be those which are most easily accomplished. "It is impossible for me to learn so much," said a boy to me when complaining of the length and difficulty of the task which his teacher had prescribed him. The answer I gave him was, "Try." It was however a considerable time, before I could get him to comply with my advice. The apparent difficulties he had to encounter, and the apparent impossibility of overcoming the difficulties, made him consider it a vain attempt; but at length my advice was attended to; and although I have heard him learn and repeat many lessons, I never heard him do one that appeared to be so difficult with more facility or dexterity. I hope the relation of this anecdote may be accompanied with advantage to some of your young readers.

SELECT SENTENCES.

More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.

Only good and wise men can be friends; others are but companions.

P G E T R Y.

"THOU ART MINE."

When in error's mystic maze,
Wrapt in darkest shade,
No heart to feel, no tongue to praise,
I wandered midst the dead;
Then I heard the voice divine,
How I know not, for none knows
Whence it comes, or where it goes,
Sweetly whispering, "Thou art mine."

What though dangers round me raise,
Sorrow watch my coach,
Though griefs dark tear bedim my eyes,
Beneath the rod I'll crouch:
For I heard the voice divine,
With the still small voice of peace,
Bid my soul from troubling cease,
Whispering gently, "Thou art mine."

When the valley of the grave
Shall pass my vision by,
I'll look to Christ, for he will save,
And I will gladly die;
For I heard the voice divine,
As with music's sweetest chord
Soothe my soul, and breathe the word,
Gently whispering, "Thou art mine."