



# JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

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## THE JUVENILE ENTERTAINER

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## BIOGRAPHY.

### The Progress of Genius.

FROM OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

Genius is that gift of God which learning cannot confer, which no disadvantages of birth or education can wholly obscure.

**JOHN OLIGBIE**, The Author of the "Book of Roads," and a learned & voluminous writer, was originally a dancing-master.

Having settled at Cambridge he applied himself to the study of the learned languages; and besides the completion of a number of other works in which this distinguished man engaged, he translated VIRGIL and OSEER into English verse. Mr OLIGBIE was appointed Geographical Printer to the King.

**WILLIAM PALRY, D. D.**, The learned and ingenious author of so many useful and popular treatises, was, one time of his life, Assistant in the school at reentwich, from which situation he rose to considerable eminence and celebrity in the church; and his Elements of Moral and Political Philosophy, Evidences of Christianity, and Natural Theology, will perpetuate his fame, and make his name be revered wherever these works are known.

**WILLIAM BUCHAN.**—This popular medical writer was descended of a respectable family in Roxburghshire, and was born at Ancram, in the year 1729. Having passed through the usual school education, he was sent to the university Edinburgh. His inclination leading him to mathematics he became so considerable a proficient in that branch of science, as to be enabled to give private lessons to many of the pupils. Having made choice of medicine for his profession, he attended the lectures of the several professors, to qualify him for practice; and as he was of a studious turn of mind, his progress in knowledge may be supposed to have been equal to his application.

After having passed a period of not less than ten years at the university, he first settled in practice at Sheffield, in Yorkshire. He was soon afterwards elected physician to a large branch of the Foundling hospital, then established at Ackworth. In the course of two years, he reduced

the annual number of deaths among the children from one half to one in fifteen; and by the establishment of due regulations for the preservation of health, greatly diminished the previously burthensome expence of medical attendance. In this situation, he derived from experience that knowledge of the complaints, and of the general treatment of children, which was afterwards published in "The Domestic Medicine," and in the "Advice to Mothers;" works which, considering their very general diffusion, have no doubt tended to meliorate the treatment of children, and consequently, to improve the constitutions of the present generation of the inhabitants of this country. When that institution was dissolved, in consequence of parliament withdrawing their support from it, Dr. Buchan returned to Edinburgh, where he became a fellow of the royal college of physicians, and settled in the practice of his profession, relying, in some measure, on the countenance and support of the relations of the lady he married, who was of a respectable family in that city. On the death of one of the professors, the doctor offered himself as a candidate for the vacant chair, but did not succeed.

About this period, the work entitled "Domestic Medicine," was first published, with the view of laying open the science of medicine, and rendering it familiar to the comprehension of mankind in general. In this plan he was encouraged by the late Dr. Gregory, of liberal memory, who was of opinion, that to render medicine generally intelligible, was the only means of putting an end to the impostures of quackery. The work was also patronized by, and dedicated to, Sir John Pringle, then president of the Royal Society, and a distant relation of the author. This work has had a degree of success unequalled by any other medical book in the English language. It has also been translated into every European language. On its appearing in Russia, the late Empress Catharine transmitted to the author a large and elegant medal of gold, accompanied by a letter expressive of her sentiments of the utility of his exertions towards promoting the welfare of mankind in general. Yet successful as this work has proved, Dr. Buchan's expectations from it were not great, and he sold the copyright, in 1771, for a very inconsiderable sum; but the liberal purchaser, the late Mr Cadell, and his successors, made the doctor a handsome present, on revising each edition, of which he lived to see nineteen published, amounting to upwards of 30,000 copies. It has likewise been printed in Ireland and America, and pirated in various shapes in England, but without much diminution either of the sale or credit of the authentic work.

On the death of Fergusson, the celebrated lecturer on natural philosophy, which took place about the year 1775, he bequeathed to the doctor the whole of his apparatus. Unwilling that this collections, which, at that period, was, perhaps, the best this country could boast of, should remain shut up and useless, the doctor, with the assistance of his son who conducted the experi-

mental part, delivered several courses of lectures during three years, at Edinburgh, with great success, the theatre being always crowded with auditors. On removing to London, he disposed of this apparatus to Dr. Lettsom. Of natural philosophy, the part which particularly attracted the doctor's attention, was astronomy. Nothing delighted him more, than to point out the celestial phenomena, on a fine star-light evening, to any young person who appeared willing to receive information; and the friendship of the late astronomer royal, Dr. Maskelyne, afforded him every facility of renovating his acquaintance with the planetary bodies, whosoever so inclined.

He was possessed of a most retentive memory, which was particularly exemplified in his recollection of the Bible, which, in his more early years, he had been much accustomed to peruse with attention. On an appeal being made to him concerning any particular text of scripture, he hardly ever erred in giving the very words of which it consisted, and pointing out the precise chapter and verse where it was to be found. The same faculty furnished him with an infinite fund of amusing anecdotes, which he used to relate in a good-humoured and entertaining manner. This talent rendered his company much courted by private circles and interfered with that assiduous attention to business requisite to insure success to a medical practitioner in the metropolis, which his popular reputation and pleasing manners were, in other respects, well calculated to obtain. He latterly confined his practice to giving advice at home, and, in that way, did much business.

He died, February 25th, 1805, in the seventysixth year of his age, and is buried in the cloisters of Westminster Abbey. His son, A. P. Buchan, M. D. succeeded to the talents and reputation of his father.

## SCRIPTURE GEOGRAPHY.

### THE LAKE OF GENNESARETH OR THE SEA OF GALLILEE.

Though of much narrower dimensions, does not yield in beauty to the Dead Sea. This immense lake was anciently called the Sea of Chinnereth or Cinneroth. The description which Josephus has left us of it is like all the other pictures drawn by him, admirably faithful in the detail of local features. "Now this lake of Genesareth, is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet and very agreeable for drinking, for they are finer than the thick waters of the fons; the lake is also pure, and on every side ends directly at the shores, and at the sand; and it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now, when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it both different to the taste and the sight from those elsewhere." All these features are drawn with an accuracy that could only have been attained by one resident in the country, the size is still nearly the same, the borders of the lake end at the beach, or the sands, at the feet of the mountains which environ it; its waters are still as sweet and temperate.

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 connexions, 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 persons 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.

preserve them. There were some other figures of fine earth baked, coloured blue, and strongly varnished; while on each side of the two little rooms were wooden statues standing erect, with a hollow circular hollow inside, as if to contain a roll of papyrus.

"But," says Mr Belzoni "the description of what we found in the centre of the saloon, and which I have reserved till this place, merits the most particular attention, not having its equal in the world, and, being such as we had no idea could exist. It is a sarcophagus (or tomb) of the finest oriental alabaster, nine feet five inches long, and three feet seven inches wide. The thickness is only two inches, and it is transparent when a light is placed in the inside of it. It is minutely sculptured within and without with several hundred figures, which do not exceed two inches in height, and represent, as I suppose, the whole of the funeral procession and ceremonies relating to the deceased. I cannot give an adequate idea of this beautiful and invaluable piece of antiquity, and can only say that nothing has been brought into Europe from Egypt that can be compared with it. The cover was not there; it had been taken out and broken into several pieces, which we found in digging before the entrance." The sarcophagus was placed over a staircase in the centre of the saloon, communicating with a subterraneous passage three hundred feet in length, which seemed to proceed thro' the very heart of the mountain. Hence, there is reason to believe that there must originally have been two entrances to the tomb one of which was closed at the time when the sarcophagus was lodged in it; for not only was this communication obstructed by means of a wall, but several large stones were inserted in the pavement of the saloon, to prevent any one perceiving either the stone or the passage to which it leads. In short, great pains had been taken to conceal the chamber in which the royal corpse was deposited.

The staircase of the entrance hall had been built up at the bottom, and the intervening space filled up with rubbish; while the floor was covered with large blocks of stone, so as to deceive such individuals as might happen to force a passage thro' the wall, and make them suppose that the tomb ended at the second apartment. The persons who had been previously in the sepulchre, and destroyed the cover of the sarcophagus, must have possessed a complete acquaintance with the plan & structure of that subterranean palace; for at their departments, they used such precautions against a second discovery, that no degree of sagacity less than the share which had fallen to Belzoni could have defeated their object.

The walls of nearly all the apartments are decorated with superb painting and sculptures which we cannot undertake to describe at length. But, for a reason which will immediately appear, we must not pass over one wherein is represented a military procession, consisting of a great number of figures all looking towards a man who is much superior to them in size. At the close of this pageant are three different sorts of people, from as many nations—Jews, Ethiopians, and Persians. Behind them are some Egyptians without their ornaments, as they were captives rescued and returning to their own country, followed by a hawkheaded figure, supposed to be their protecting Deity.

Edinburgh Cabinet Library.

MISCELLANEOUS.

ON FRUGALITY

No: trivial loss, nor trivial gain despise,  
Molecula, if often heap'd, to us antients rise'  
Weigh ev'ry small expence, and nothing waste,  
Fartlings long sav'd amount to pounds at last

It is extremely lamentable to consider the bad effects of extravagance, as exemplified in every department of life. Thousands of families have experienced its baneful consequences. And the cause of this evil has chiefly arisen from not paying proper attention to small expences. Such an article is cheap, and therefore may be purchased (not considering that we may not be able to afford it,) is a very common plea. Others are too prone to waste on common beggars, who are frequently the pests of society, what may in its proper season be expended on proper objects. And at the close of a month, but much more at the close of a year, it is really astonishing what expenditure may be traced from trivial expences.

Prodigus is possessed of many excellences; he is very attentive to the duties of his profession; but at the same time is very inattentive to the expensures of his property. He may be considered as far from being extravagant, but then he is not economical in his expences. If he see any thing that courts his attention, he purchases it, without the least inquiry if he can afford it. If thirty or forty sturdy lazy beggars were to solicit his attention in a day, he readily imparts his charity without the least caution or reserve, till he finds his finances imperceptibly exhausted, and he is poor indeed. He may appear generous to the multitude, but in reality he is not, for his liberality is not well founded. Whilst on the one hand we blame the conduct of Prodigus, on the other the behaviour of Avarus is equally reprehensible. Miserable to an extreme is the disposition he exemplifies in common life; and he will not allow himself common necessaries. His appearance therefore is very stably and his countenance is very meagre. And though a worthy object may be presented to his view, he can feel no commiseration for a fellow-creature. His gold is his god, and therefore he neglects his duties to God and man. So that he dies a nuisance to society, unlamented by the poor and all good men. We turn away from both these characters to one worthy of our admiration. Moderatus was far from being affluent in his younger years; but by honest industry he is raised, above mediocrity. And therefore, though not rich, he is generous. By the strictest attention to small expences, he has accumulated property; and is not fond of contracting debt without the prospect of payment. He is indeed moderate in his diet, plain in his dress, and economical in his furniture, but then he does not deny himself the necessaries of life; but makes use of many of its comforts, and imparts freely to the worthy poor, at every convenient opportunity. Thus Moderatus is a blessing to all around him: and he passes the evening of his life calm and serene, free from the turbulence of riot and extravagance.

Frugality appears, therefore, to be a great blessing to mankind, as it imparts health, peace, and prosperity. We ought then to exert ourselves in promoting this necessary virtue.

1. Let us redeem the property we have lost by any kind of extravagance, by more care in future. In particular, let us guard against all

needless expences, whether in our diet or dress. "If we take care of the present, the pounds will take care of themselves," is a very good maxim, and will be serviceable through life. And in our charity, let us be guarded by prudence and caution; that whilst we discountenance the idle drone in society, we may assist the industrious poor.

Our relations and friends have certainly a claim on us; but then we are to consider, that charity ought to begin at home; for it is very wrong to give to others and hurt ourselves, indeed such conduct is not only imprudent, but foolish and may we not attribute the poverty of many to their expences; for if they were to be careful in their common expensiture, as well as in their diet and dress, they would not only have enough for themselves, but something for others.

2. Let us not think that we can be benefactors to mankind, if we are not frugal; for how is it possible to impart of our substance to the miserable, if we are not frugal in our common expences; and is it not too frequently the case, that dogs, horses, &c. &c. consume the property that might have endowed hospitals, and built religious houses? Whereas, frugality united with industry, will do wonders, and promote the happiness of mankind.

"The benevolent John Howard, having settled his accounts at the close of a particular year, and found a balance in his favour proposed to his wife to make use of it in a journey to London, or in any other amusement she chose. "What a pretty cottage for a poor family it would build," was her answer. This charitable hint met his cordial approbation, and the money was laid out accordingly.

"TIS TIME ENOUGH.—" 'Tis time enough," said Cassandra to her mother as she recommended her to finish off the task which her teacher had prescribed. "It is not required till Friday next, and this is only Monday so that I have full three days, while three hours will be quite sufficient to complete it in a manner entirely to his satisfaction. Besides I always find that the exercises which I write just at the spur of the moment are by far the best." "Very well," said her mother; "but my advice to you is, that a small portion of it at least should be prepared every day, so that you may have an opportunity of revising and correcting whatever on reflection you may think amiss. I do not command you however—I leave you entirely to your own discretion, but I request, that on Friday evening you candidly inform me whether or not my advice shall then appear to have been the best."

Cassandra, rejoicing at the idea of being for once her own mistress, and sure of being able to overtake the task imposed, spent all Monday in scheming out the course she would pursue. As she retired to rest, however, a distant thought of her mother's advice being the best, glanced across her mind, and she resolved to think of it seriously in the morning. Tuesday arrived; but it passed away, she knew not how. On Wednesday morning, she had really resolved to commence, when a carriage was heard at the door, and two of her cousins from the country were ushered into the parlour, where her books, and all the necessary articles for her immediately proceeding to her exercise were spread out before her. The pen dropt from her hand—the books were closed—and her desk was locked up for the day. "'Tis time enough," she said, "and I cannot be so very unwise as to allow my cousins to amuse themselves, whilst I sit moping here, preparing a lesson for Friday." Thus passed Wednesday, and the golden dreams of the morning with it, the lesson was still unprepared, and poor Cassandra was as far behind as ever. Thursday came next, and she arose with thoughts very far from being the most pleasing, and sad forebodings about to-morrow. At breakfast her father proposed a ride for the amusement of her cousins, and before eleven o'clock the whole party were on their

way to the lake, carrying with them provisions for an open-air dinner in some romantic spot. It was late in the evening ere they returned home—every one completely worn out—and Cassandra was obliged reluctantly to retire immediately to bed. At last, Friday ushered in with its dolorful tidings, and still the exercise was unprepared. Convinced now that her mother was right, Cassandra wasted the morning in useless regrets and self reproaches—till, just as she was about again to unlock her desk the teacher arrived and found his pupil in tears, without exercise and without excuse.

All day long the expected interrogation of her mother haunted her thoughts, and even amidst the amusements in which she was engaged, she was far from being happy. No apology could be given, because a very short space of each day could easily have been spared, and when at last called upon by her mother to give her opinion of the advice which she had received she could only blush that it was correct. "Well, Cassandra," said her mother, "I am sorry that it is so, but since you have been pleased to take your own way here, I must now compel you to take mine. To-morrow your father, cousins, and myself, set off to pay a visit to Mr. Dorset, where we are to be met by the two Lorrains and their brothers. But I have resolved that you remain at home to take charge of the house, and that the time which you would have spent there shall be employed in writing the exercise already prescribed and this additional one, which is as long as the first." Cassandra intreated but in vain. In the morning she saw her friends on their way, and before the carriage had driven entirely out of sight she sunk down upon a sofa, and gave vent to her grief and her mortification in a flood of tears. She had now time for reflection, and summoning up all her courage she again returned to her desk, and before the party returned home had completed both exercises. She met them with a smile, welcomed them home, received the news of their happy enjoyments with pleasure, and turning to her mother thanked her for the instruction given her, and hoped she never would be urged to act upon the maxim, " 'Tis time enough."

The following stanzas were composed by her during their absence, and were laid upon her mother's table, enveloped in a letter of thanks.

" 'Tis time enough," a phantom cried,  
It can be done again;  
" 'Tis time enough," my soul replied,  
And hugged the willing chain.

But now I know the galling truth,  
Time's messengers to-day;  
And I must seize it ere my youth  
Sweeps like the wind away.

" Procrastination is the thief  
" Of time," the poet said;  
Men gleams on earth a twinkling brief,  
And mingles with the dead.

Then, O my soul, the moments watch,  
And guard the passing hour:  
The future is not time, O catch  
What is within thy power.

ANECDOTES.

**THE MAN OF FASHION**—"The external graces, the frivolous accomplishments of that impertinent and foolish thing called a man of fashion, are commonly more admired than the solid and masculine virtues of a warrior a statesman, or a legislator. All the great and awful virtues, all the virtues which can fit either for the council, the senate, or the field, are, by the insolent and insignificant flatterers who commonly figure the most in such corrupted societies, held in the utmost contempt and derision. When the Duke of Sully was called upon by Lewis the Thirteenth to give his advice in some great emergency, he observed the favourites and courtiers whispering to one another, and smiling at his unfashionable appearance. 'Whenever your majesty's father,' said the old warrior and states-

men, 'did me the honour to consult me he ordered the buffoons of the court to retire into the anti-chamber,'"

A lady once asked a minister, whether a person might not pay some attention to dress and the fashions without being proud. "Madam," replied the minister, "whenever you see the tail of the fox out of the hole, you may be sure the fox is there."

It is said of Queen Mary II. that she ordered good books to be laid in the places of attendance, that persons might not be idle while they were in their turns of service. She gave her minutes of leisure to architecture and gardening, and since it employed many hands, she said, she hoped it would be forgiven her.

Too much attention to fashionable dress certainly displays an imbecility of mind. Alphonso, King of Arragon, used to wear no better apparel than the ordinary sort of his subjects did; and, being advised by one to put on kingly apparel, he answered, "I had rather excel my subjects in my behaviour and authority, than in a diadem and purple garments."

Augustus Caesar used to say, "that rich and gay clothing was either the ensign of pride, or the nurse of luxury." A very just sentiment.

Alexander Severus, when he came to be Emperor of Rome, sold all the precious stones which were in the palace, saying, 'they were not of any use to men.' He wore very plain and ordinary apparel, saying, "that the empire consisted in virtue, not in bravery."

AXIOMS.

Were matters so managed, that men turned their speculation into practice, and took care to apply their reading to the purposes of human life, the advantage of learning would be unspeakable; and we see how illustriously such persons shine in the world: And therefore nothing can be said to the prejudice of learning in general, but only to such a false opinion of it as depends upon this alone for the most eligible, and only dualification of the mind of man; and so rests upon it, and buries it in inactivity.

The richest endowments of the mind, are Temperance, Prudence, and Fortitude. Prudence is an universal virtue, which enters into the composition of all the rest; and, where she is not, Fortitude loses its name and nature.

Self-denial is the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

A wise man stands firm in all extremities, and bears the lot of his humanity with a divine temper.

Virtue is made for difficulties, and grows stronger and brighter for such trials.

When the idea of any pleasure strikes your imagination, make just computation between the duration of the pleasure, and that of the repentance sure to follow it.

Be always at leisure to do good; never make business an excuse to decline the offices of humanity.

Do good with what thou hast, or it will do you no good. Forget others' faults, and remember thine own.

Hear not ill of a friend, nor speak any of an enemy. Believe not all you hear, nor report all you believe.

Approve yourself to wise men by your virtue, and take all the rest by your civilities.

Avoid popularity; it has many snares, and no real benefit.

POETRY.

WRITTEN ON TAKING UP A ALLEN LEAF.  
Isa. lxxv. 6.

I pick'd the leaf,—the leaf that fell,  
And seems in language strong to tell  
That Summer days are past;  
The foliage that so late look'd gay,  
That so much graced the Summer's day,  
Is now decaying fast.

This leaf which late in vigour grew  
How lost its strength—how chang'd its hue!  
Behold its beauty gone!  
It once a lute bud appear'd,  
By nature form'd—by nature rear'd,  
And nourish'd by the sun.

Now fallen to the earth I see  
What lately tower'd on yonder tree,  
What lately flourish'd there;  
By this a lesson is convey'd,—  
That "as a leaf we all do fade,"  
The sacred words declare.

Emblem of life this leaf appears,  
Which, though it has not reach'd to years,  
Has pass'd through ev'ry stage:  
It sprang to life, it youth has known,  
In full maturity has shone,  
And now it droops through age.

Oh! that I had wings as a dove.

Ps. lv. 6.

Oh, give me the wings of a dove!  
Let me fly from the region of strife,  
Where the dogs of society rove,  
Where hiss the dire serpents of life.

Oh, give me the wings of a dove!  
Let me fly to some sea-bosom's isle,  
Where the air breathes the music of love,  
And young Spring doth eternally smile.

Where Envy, the asp, cannot sting,  
Nor the tiger of cruelty roar;  
Where the birds in the branches ay sing,  
Aye murmur the waves on the shore.

That fair isle—the isle of the blest,  
By War's giant foot never trod,  
Where smiles many a sweet bowery rest,  
Like the beautiful garden of God.

Oh, give me the wings of a dove!  
Let me fly from this region of woe,  
To the isle of bright uzuro above,  
And Astaranth verdure below.

MR. POPE, the celebrated Poet, is said to have regarded the following six lines as superior to any that he ever met with in the English language.

When Egypt's king, Gods chosen tribes pursued,  
In crystal walls th' admiring waters stood,  
When through the desert wild they tock their way,  
The rocks relented and pour'd forth a sea,  
What limits can Almighty goodness know,  
When seas can harden, and when rocks can flow!

From the Friend of Youth.

ANSWERS TO THE ENIGMA IN NO. 4.

Tho' neither embodied in earth, sea, nor sky,  
Yet the Scriptures divine give a place to an "I";  
Tho' absent from works, of which we can boast,  
Yet 'tis present in Christ, the sinner's saviour trust.

When lightnings flash and rain descends,  
And, born on wind, fire high in air ascends,  
When hidden grief deep heaves the sigh,  
What causes all these dreadful scenes? 'tis "I."  
Throughout all time,  
In every clime,  
I join the true sublime;  
I to our language live, wit, vigour give;  
And, were I disannull'd, Ego would cease to live.

I glanc'd with my eye o'er each word with an "I"  
And I found it in lightning, fire, wind, air, grief, &c.  
In thunder, flame, smoke, breeze zephyr, tear sob  
You may search for it in vain! with the patience of I

I read your Enigma—then heaved a sigh:  
Conn'd line after line—and found it was "I."

To your Enigma I reply,  
You'll find it in the letter "I."