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JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

No. 9.

Pictou, N. S. Wednesday Morning, September 28, 1831.

Vol. 1.

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BIOGRAPHY.

The Progress of Genius.

FROM OBSCURE AND LOW SITUATIONS, TO DISTINCTION AND CELEBRITY.

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

JOSEPH STOW, the learned, industrious, and indefatigable antiquary, author of the *Annals of England and the Survey of London*, was born in the parish of St. Michael, Cuthill, in 1825; being the son of Thomas Stow, woollen-draper and tailor, which occupation he followed for some time. What kind of education he received, or whether the acquirements he possessed were entirely the fruits of his own exertions, cannot now be ascertained; yet from the deep knowledge of the customs of ancient times, the abstract erudition and the intimate acquaintance with mankind displayed in the production of his pen, it will be fair to infer, he at last received a tolerable share of school learning. The mental disposition of Stow was towards the study of English history and antiquities, and doubtless, his mind was early directed towards this, his ruling passion. While a very young man, he became conspicuous for collecting and preserving MSS. and old records, then dispersed by the recent dissolution of the religious houses.

His passion for the then considered relics of popery and the consequent suspicion of professing that religion which the ignorant attached to the wish of preserving these memorials, drew on him the notice of superior authorities, inasmuch that Grindall, bishop of London, wrote a letter to the privy council, in which he stated "a search for Papistical Books hadde (by the Chaplain) been made in the house of John Stow, tailor;" but this visit turned out more to the honor than discredit of Stow, as it ended in the complete refutation of his accuser, one Stephen, curate of St. Martin, Christ Church.

Such was the avidity of Stow in collecting old papers and books,—

with clasps embossed and coat of rough bull's hide, which now are all the bibliomaniac's pride."

He actually travelled on foot during the suppression of the monasteries, from one part of England to another, collecting all the remains of records relative to states, families, and historic events then brought to light from the monastic libraries.

A very predominant feature in the character of Stow, and a most invaluable quality it is when possessed by a historian, was his love of truth; he suffered no error, never long sanctioned by the voice of prejudice. To

deceive his enlightened vision, he allowed no name, however high in literary estimation, to mislead his judgment; falsehood shrunk from his grasp, and the most bold, specious, long-continued and credited historic errors, vanished at his approach as the mist before the noon-day sun. Yet, even this minute love of verity produced him many enemies among men, who ought rather to have honoured than envied his acquirements. Indeed, it was the fate of Stow, like many other laborious and useful writers, to have lived more to the advantage of others than himself, and from the superior light in which his works are viewed at the present day, it is surprising that their author should have produced from them so little benefit to himself. An acute and morbid sensibility combined with neglect and disappointment to render the old age of the learned antiquary uncomfortable; his latter days were spent in poverty and obscurity; his natural irritability of temper soured by disappointments, and rendered worse by the attacks and want of feeling of his opponents and pretended friends, contributed to hasten his dissolution; and the man who had alone preserved to the city of London the records relative to its wards, parishes, palaces, public offices, monuments, charters, customs, privileges, arms, &c. passed through existence in difficulties, and closed his eyes in want, without that assistance and commiseration which his learning, abilities, and perseverance merited.

He expired in the 80th year of his age, on the 5th of April, 1805, and was buried in the church of St. Andrew Undershaff, where a monument to his memory was erected by his wife, on which his effigy, sitting in the posture of deep meditation, with a long Latin inscription, is still extant.

NATURAL HISTORY.

RHINOCEROS.

This is the animal which learned men generally suppose to be the one spoken of in the Scriptures, by the name of the Unicorn. This large bulky animal is about twelve feet in length, and six or seven feet high. His body is very large, his legs short and thick. His skin which is of a dark blackish colour, lies in large folds, and so very thick and hard that it makes him safe from the attacks of arrows, and almost protects him against musket balls. His head is large, his ears upright, and his eyes small and dull. From the lower part of his forehead rises a strong brown horn which leans backwards, from two to three feet long, which can pierce through thick pieces of wood, and with it he can defend himself against his enemies. He devours the harder as well as the softer trees. He can extend his upper lip out so as to reach the higher branches, and with his horn splits the body into thin pieces like laths, and then with his jaws twists them with as much ease as an ox would a root of celery.

The Rhinoceros is exceedingly strong, swift and untameable; and as his skin is so very thick and hard he can rush through the woods, the smaller trees bending like twigs as he passes them. He has no relish for flesh, but feeds on tender branches and leaves of trees, grass and herbs; and prefers cool solitary places, near the waters and shady woods. The Rhinoceros has sometimes a second horn a little back of the large one which rises like a spur from the hoed. It is not certain whether this is the animal referred to in the Bible as the Unicorn. That animal is however very powerful and fierce, with a horn on his forehead, with which he exerts great might. Moses thus speaks of the descendants of Joseph, the tribes of Ephraim and Manasseh. "His horns are like the horns of Unicorns, with them he shall push the people to the ends of the earth."

* There is no such creature as the Unicorn, commonly seen in pictures, and on the British arms; this figure is from the fancy and not reality.

and they are the ten thousands of Ephraim, and the thousands of Manasseh. Deut. 33. 17. David says, "my horn shall thou exalt like the horn of the Unicorn," Psalm 92. 10; by which he means to say, that his greatness shall be firm and strong, like the horn of the Unicorn. In the book of Job the Rhinoceros is spoken of in a way to show how untameable he is, and that he cannot be made to submit to human service. "Will the Unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the Unicorn with his hand in the furrow, or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?" Job 39. 9, 10, 11.

The Unicorn is often made the emblem of power, greatness, and authority, and yet abiding in his strength alone, of how little service or profit is he to man. How much is he excelled by many creatures who possess but little of these qualities?—While by his great power, he is the dread of the forest, the others in their weakness, yet from their kind and gentle manners yield to man, comfort and support, and receive from him protection and care. God appeals to the fact, of man's having no control over this fierce creature, to show his gross and daring presumption in the wish his sinful heart often feels, to direct the Almighty how to govern the world. When we think how unprofitable is all the might of the Unicorn, we may regard in the same light the power of man, whose power, however great, abideth not in the Lord—"who hath hardened himself against me, and prospered?" Such persons will end, even as is the case with this fierce uncontrollable creature, that the day of their might will pass over, and that weakness and trembling shall at last come upon them. But they who trust in the Lord shall never be confounded.

HISTORY.

KING CHARLES AND WILLIAM PENN.

When Wm. Penn was about to sail from England for Pennsylvania, he went to take his final leave of the King, Charles II. and the following conversation occurred.

Well, friend William, said Charles, 'I have sold you a noble province in North America, but still I suppose you have no thoughts of going thither yourself.'

Yes I have, replied William, 'and I have just come to bid the farewell.'

'What! venture yourself among the savages of North America! Why, man, what security have you that you will not be in the war kettle in two hours after setting foot on their shores.'

'The best security in the world,' replied Penn.

'I doubt that, William, I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind, I tell you before hand, that with all my good will for you and your family, to whom I am under obligation, I will not send a single soldier with you.'

'I want none of thy soldiers,' answered William, 'I depend on something better than thy soldiers.'

The king wished to know what that was.

'Why I depend upon themselves—on their own moral sense—even on the grace of God which bringeth salvation, and which hath appeared unto all men.'

'I fear friend William, that grace has never

appeared to the Indians of North America.'

'Why not to them as well as to all others?'
'If it had appeared to them,' said the king, 'they would hardly have treated my subjects so barbarously as they have done.'

'That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore and hasten to meet them, and feast them on their best fish and venison and corn, which was all that they had. In return for this hospitality of the savages, as we call them, thy subjects termed Christians, seized on their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at, that these much injured people should have been driven to desperation by such injustice: and that, burning with revenge, they should have committed some excesses?'

'Well, then, I hope, friend William, you will not complain when they come to treat you in the same manner.'

'I am not afraid of it,' said Penn.

'Aye! how will you avoid it? you mean to get their hunting grounds too, I suppose?'

'Yes, but not by driving the poor people away from them.'

'No, indeed! How then will you get their lands?'

'I mean to buy their lands of them.'

'Buy their lands of them! why man you have already bought them of me.'

'Yes I know I have, and at a dear rate too; but I did it only to get thy good will, not that I thought that thou hadest any right to their lands.'

'Zounds, man! no right to their lands?'

'No, friend Charles, no right at all:—What right hadst thou to their lands?'

'Why, the right of discovery; the right which the Pope and all Christian Kings have agreed to give one another.'

'The right of discovery! a strange kind of right indeed. Now suppose, friend Charles, some canoe loads of these Indians crossing the sea, and discovering the island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?'

'Why—why—why,' replied Charles, 'I must confess I should think it a piece of great impudence in them.'

'Well then, how canst thou, a christian and a christian prince too, do that which thou so utterly condemnest in these people whom thou callest savages? Yes friend Charles, and suppose again that these Indians on thy refusal to give up thy Islands of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and to drive the rest away, wouldst thou not think it horrible cruel?'

The king assenting to this with strong marks of conviction, William proceeded—'Well then, friend Charles, how can I, who call myself a Christian, do what I should abhor even of the Indians themselves? No, no, I shall not do so; I shall buy their lands and pay them for them, and instruct them in their duty to God and one another. By doing this, I shall imitate God himself, in his justice and mercy, and thereby insure his blessing on my colony, if I should ever live to plant one in North America.'

PHILOSOPHICAL REFLECTIONS.

THE PLANETS.

'First Mercury completes his transient year,
Glowing refulgent, with reflected glare;
Bright Venus occupies a wider way;
The early harbinger of night and day;
More distant still our globe terraqueous turns,
Nor chills intense, nor fiercely heated burns;
Around her rolls the lunar orb of light,
Trading her silver glories through the night:
Beyond our globe the sanguine Mars displays
A strong reflection of primeval rays;
Next bolted Jupiter far distant gleams,
Scarcely enlighten'd with the solar beams;
With four unmix'd receptacles of light
His tower's majestic through the spacious height;
But further yet the tardy Saturn lags,
And seven attendant luminaries drags,
Investing with a double ring his pace,
He circles through immensity of space."
The planets, or wandering stars, are so called in distinction from other stars that appear comparatively fixed; of the latter, a far greater number is visible to us.

We are not to conclude from the appellation that distinguishes them, that their motions are ill-directed and wild: the greatest regularity characterizes their revolutions, and, in proportion as we become acquainted with them, shall we allow with Addison,

"In reason's ear, they all rejoice,
And utter forth a glorious voice:
Forever singing as they shine,
The hand that made us is divine."

To identify these stars, and render intelligible the observations of different astronomers concerning them, it became necessary that they should receive names. These have generally been borrowed from the mythology of the ancients; and though it is probable were they now to be thus distinguished, other names would be found for them, these answer all the purposes for which they were given.

Proceeding from the Sun, we first meet with Mercury, the nearest planet to that great source of illumination, which astronomers have yet been able to discover. Its diameter is about 3224 miles; its distance from the sun about 37,000,000 of miles, around which it occupies but about 84 days in revolving, travelling at the rate of more than 100,000 miles in an hour. This rapidity of motion induced the ancients to name it after the nimble messenger of their pretended gods. The vicinage of this planet to the sun must cause a much hotter climate than our summers afford, and indeed than the earth itself could endure; and being lost in the solar brightness, it is seldom seen by us. Astronomers have therefore had but few opportunities of accurate observation, and the time of its rotation on its axis, the inclination of its axis to its orbit, &c. are unknown. When it is seen on the sun's disc, it is called its transit.

Venus, the next in the system, is the brightest and largest to appearance of all the planets. It is usually called the morning or evening star according as it precedes or follows the apparent course of the sun. Its diameter is about 7867 miles. Some have thought they could observe spots on its disc, and have supposed its rotation on its axis to be performed in 23 hours and 21 minutes. Its light and heat received from the sun must be double those of the earth. It is 68 millions of miles from the great luminary, and performs its annual journey round him in 224 days, 16 hours, and 49 minutes, advancing at the

rate of 80,995 miles in an hour. When viewed through a telescope, being an inferior planet, she is rarely seen full, but waxing or waning like the moon.

The Earth follows Venus, * * * Next to the Earth we find Mars, which, with those that follow, are denominated superior planets, their orbits inclosing that of the Earth. The planet is of a reddish colour. Its distance from the sun is about 144 millions of miles. It occupies 687 of our days in making its annual journey, and consequently, proceeds at the rate of 55 thousand miles in an hour. Its diurnal rotation on its axis is in 24 hours and 39 minutes; its diameter 4189 miles. The analogy between it and our planet is considerable; their diurnal motions are nearly the same; the obliquities of their ecliptics not very different. The earth is thought to appear to the inhabitants of Mars about the size of Venus, and never above 40 degrees from the sun, and is to them by turns morning and evening star.

Proceeding still further from the sun, we meet with Ceres, Pallas, Juno, and Vesta, which have been discovered during the present century and have been called asteroids, being much smaller than any of the planets.

Jupiter succeeds, the largest planet yet seen, being nearly a thousand times larger than the Earth. It is situated at the distance of about 490 millions of miles from the sun. Its diameter 83,170 miles. Its annual circuit round the sun is performed in 11 of our years, 314 days, and 12 hours, moving at the rate of 29,000 miles in an hour. It has also a diurnal rotation on its axis in nearly 10 hours, so that each year contains 10,470 days. Turning thus slowly on its axis, its figure is more oblate than that of the earth, being more than six thousand miles longer in its equatorial than in its polar diameter; this rapidity of motion also draws its clouds and vapours into lines over its equatorial parts, forming what we call its zones, or belts. Four satellites revolve about it in different times, some of which are nearly as large as the earth.

At the great distance of 900 millions of miles from the sun, Saturn shines with a pale light till lately deemed the most remote planet in the system. It pursues its orbit at the rate of 22 miles an hour, which it completes in 29 1/2 of our years. Its diameter is found to be 79,000 miles. It revolves on its axis in about ten hours and a quarter, which is perpendicular to the plane of its ring, and its body is surrounded with belts, like those of Jupiter. This ring surrounds it circularly, but has an elliptical appearance being viewed obliquely. It casts a shadow on the planet, and is divided into two parts by a line in the middle of its breadth. It is more transparent and luminous, the breadth of the inner ring is considered to be about 20,000, and that of the outer 7,200 miles. In addition to these rings, which give it a most unique appearance, undoubtedly contribute to reflect luminous rays on its surface, it is blessed with seven satellites, which, considering its distance from the source of light, attest the mindfulness of God.

On the 13th of March, 1781, was discovered a still more remote planet, called by the discoverer Georgium Sidus, in honour of our beloved King, but by astronomers in general after its discoverer's name, Herschel. The distance of this planet from the sun has been estimated at 100 millions of miles. The time of its annual re-

lution about 32 of our years, travelling at the rate of 16,000 miles in an hour. Should it be hastily thought, that its immense distance from the sun must, from its want of light, render it a dreary abode, let it be remembered, although the light & heat received by its inhabitants must be 361 times less than we derive, yet it enjoys a proportion of light equal to 249 of our full moons; besides which, it is attended by six satellites, performing their revolutions in differently directed periods.

But our limits admonish us to stop. The youthful reader is invited, at his leisure, to pursue the interesting inquiry. It is worthy of a deathless mind. Let him think of the simple principles of attraction and repulsion by which these stupendous bodies describe their orbits. Let him endeavour to contemplate them as the seats of endlessly diffused life, and the theatres of untold Divine beneficence, by analogy forming some faint idea of their population by the little he knows of that world in which he is appointed for a little time to dwell, from man to the minutest animalcula he has been able to perceive. Let him read the instructive and captivating pages of the eloquent Chalmers, and carry his thoughts beyond the contracted span of time. Let him bow gratefully before his Maker for the rank condescendingly granted him among terrestrial beings; and lastly, let him glow with a holy earnestness to become, through Jesus Christ, an inhabitant of that upper and better world, where he shall have an eternity in which to contemplate the sublimity, the extent, and the perfection of the Almighty's works, in the company of blessed associates of every age, and kindred, and tongue.

SCRIPTURE GEOGRAPHY.

THE LAKES OF PALESTINE.

The *Lake Asphaltites* is a collection of water of considerable magnitude. It is surrounded by high hills on the east, west, and south, some of them exhibiting frightful precipices, and on the north it is bounded by the plain of Jericho, through which the river Jordan flows into it. The Kedron, Arnon, and Zazet, rush down the hills in torrents, and along with other streams, discharge themselves into the lake.—Its real size, we believe is not yet ascertained, for we are not aware that any modern traveller has measured it; and the measurements of Josephus, who found it 72 miles long and 18 broad, are still referred to. Diodorus affirms that it is 62 miles long and 7 1-2 broad; but the calculation of Pliny is much greater, for he says it is 100 miles long and 25 wide in the broadest part. Maundrell considers it 72 miles long, and 18 or 21 in breadth. Pococke agrees with Diodorus, and Dr Clarke with Josephus: and the Abbe Mariti, who seems to have paid much attention to its peculiarities, maintains that it is 180 miles in circuit. We cannot but consider it singular that its dimensions should not have been more precisely ascertained.

The waters of the Dead Sea are clear and limpid, but uncommonly salt, and even bitter. Their specific exceeds that of all other waters known: Josephus and Tacitus say that no fish can live in it; and according to the concurring testimony of several travellers, those carried through by the Jordan instantly die. Maundrell, nevertheless, states, that he found some

shellfish resembling oysters on the shore, and Bishop Pococke was informed that a monk had seen fish caught in the water; these are assertions, however, which require further corroboration. The mud is black, thick and foetid, and no plant vegetables in the water which is reputed to have a petrifying quality. Branches of trees accidentally immersed in it are speedily converted to stone, and the curious in Jerusalem then collect them. Neither do plants grow in the immediate vicinity of the lake where every thing is dull, cheerless and inanimate; whence it is supposed to have derived the name of the *Dead Sea*.—But the real cause of the absence of animals and vegetables, Volney affirms, is owing to the saltness and acidity of the water infinitely surpassing what exists in other seas. The earth surrounding it is deeply impregnated with the same saline qualities, too predominant to admit of vegetable life, and even the air is saturated with them. The waters are clear and incorruptible, as if holding salt in solution, nor is the presence of this substance equivocal, for Dr Pococke found a thin crust of salt on his face after bathing in the sea, and the stones where it occasionally overflows are covered with a similar crust. Galen considered it completely saturated with salt, for it would dissolve no more when thrown into it. There are mines of fossil salt on the south-west bank, from which specimens have been brought to Europe; some also exist in the duchivities of the mountains, & have provided time immemorial for the consumption of the Arabs and the city of Jerusalem.—Great quantities of asphaltum appear floating on the surface of the sea, and are driven by the winds to the east and west bank, where it remains fixed. Ancient authors inform us, that the neighbouring inhabitants were careful to collect it, and went out in boats, or, used other expedients for that purpose. On the south west bank are hot springs, and deep gulleys, dangerous to the traveller, were not their position indicated by small pyramidal edifices on the sides. Sulphur is likewise found on the edges on the Dead Sea, and a kind of stone, or coal, called *mussa* by the Arabs, which on attrition exhales an intolerable odour, and burns like bitumen. This stone, which also comes from the neighbouring mountains, is black, and takes a fine polish. Mr. Maundrell saw pieces of it two feet square in the convent of St. John in the wilderness, carved in bas relief, and polished to as great a lustre as black marble is capable of. The inhabitants of the country employ it in paving churches, mosques, and courts, and other places of public resort. In the polishing, its disagreeable odour is lost. The citizens of Bethlehem consider it as endowed with anti-septic virtues, and bracelets of it are worn by attendants on the sick, as an antidote against disease. As the lake is at certain seasons covered with a thick dark mist, confined within its own limits, which is dissipated with the rays of the sun, spectators have been induced to allege that black and sulphureous exhalations are constantly issuing from the water. They have been no less mistaken in supposing, that birds attempting to fly across are struck dead by pestiferous fumes. Late and reputable travellers declare, that numerous swallows skim along the surface, and from thence take up the water necessary to build their nests; and on this head Heyman and Van Egmont made decisive experiment. They carried two sparrows to the shore, and having deprived them of some of the wing

feathers, after a short flight, both fell into, or rather on the sea. But so far from expiring there, they got out in safety. An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, of the nature and properties of the lake. Chateaubriand speaks of a "dismal sound proceeding from this lake of death like the stifled clamours of the people engulfed in its waters!"—that its shores produce fruit beautiful to the sight but containing nothing but ashes—that it bears upon its surface the heaviest metals—these, and a thousand other stories of a like character, have been perpetually repeated with hardly any foundation of truth. Among other facts apparently unaccountable, has been ranked that of this lake constantly receiving the waters of the Jordan without overflowing its banks, seeing there is no visible outlet. Some have therefore conjectured the possibility of a subterraneous communication with the Mediterranean: others, more ingenious, are of opinion, that the daily evaporation is sufficient to carry off all the waters discharged into it, which is a simple solution of the apparent paradox.

A small quantity of the water of the Dead Sea, lately brought to Britain by Mr. Gordon of Clunie at the request of the late Sir Joseph Banks, has been analysed by Dr. Marcet. It was perfectly transparent, and deposited no crystals on standing in close vessels. Its taste was peculiar, bitter saline, and pungent. Solutions of silver produced from it a very copious precipitate; showing the presence of marine acid. Oxalic acid instantly discovered lime in the water. Solutions of barytes produced a cloud, showing the existence of sulphuric acid.

The specific gravity was ascertained to be, 1,211, which is somewhat less than what had been found by Lavoisier, being 1,250, in a portion submitted to his examination. From different experiments in the analysis which we refer to, the result proved the contents of 100 grains of water to be, muriate of lime, 3,920; muriate of magnesia, 10,246; muriate of soda, 10,360; sulphate of lime, 0,054; total 24,580.

Whence it appears that this water contains about one-fourth of its weight of salts in a state of perfect desiccation; but if these salts be desiccated only at the temperature of 180 deg. they will amount to 41 per cent of the water.

MISCELLANEOUS.

A SCENE IN THE SANDWICH ISLANDS.—This morning I went to Coxe, [Krimakon] intending to purchase some goats. I expected to find him, as usual, either sleeping, or smoking, or drinking, or busy trafficking like myself. The door of his hut was half open, and I was about to enter unceremoniously, when a scene too striking ever to be forgotten, and which would require the hand of a master painter to do it justice, suddenly arrested my whole attention.

About a dozen natives of both sexes were seated in a circle, on the matted floor of the apartment, and in the midst of them sat John Honoree, the Otahitean catechist. (These catechists are converted natives who are appointed to impart to their less enlightened brethren the instruction they have themselves received.) All eyes were bent upon him; and the variously expressive features of each individual marked the degree of interest excited by what was passing in his mind. So absorbed indeed, were they

in their reflections, that my abrupt appearance at the door created for some time neither interruption nor remark. The speaker held in his hand the Gospel of St. John, as published at Otaheite, and was endeavouring, by signs and familiar illustrations, to render its contents easy of comprehension. His simple and energetic manner added weight to his opinions, and proved that he spoke, from personal conviction, the sincere and unpremeditated language of the heart.

The chief himself stood in the background, a little apart from the rest, leaning upon the shoulders of an attendant. A gleam of light suddenly fell upon his countenance, and disclosed features on which wonder, anxiety, and seriousness, were imprinted in the strongest characters. He wore no other dress than the *maro* round the waist, but his tall athletic form, and bust seen bending over the others' shoulders, and dignified demeanour, marked at one glance his rank and superiority over all around. One hand was raised instinctively to his head in a pensive attitude.—His knitted brows bespoke intense thought, and his piercing black eyes were fixed upon the speaker with an inquiring, penetrating look, as much as to say,—“Can what you tell us be really true?” I gazed for some minutes with mute astonishment, turning my regards from one to the other, and dreading to intrude upon the privacy of persons whose time was so usefully employed.—At last the chief turned round and motioned with his hand, in a dignified manner, for me to withdraw. I did so, but carried away in my heart the remembrance of a scene to which the place, the people, and the occasion, united in attaching a peculiar interest.

Mulhison's Travels.

VAN DIEMEN'S LAND.—The aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives of the New South Wales. They have woolly heads; their limbs are small; the thinness of their limbs arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds which give them a savage appearance. They also draw a circle round each eye, and wavy lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African Negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long.—This they prevent by cutting it off frequently with sharp shells,

or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting, but are careful not to increase their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the Kangaroo. The females are clothed in some kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns. Their notions of religion are very obscure. However they believe in two spirits, one who, they say, governs the day, and whom they call the good spirit, the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

INTEGRITY.—Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man, he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most, when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporising in others. He runs with truth and not the times—with right, and not with might.

AXIOMS.

Among the many commendable excellencies of holy writ, this is none of the least, that it is a treasury of all kind of learning, both divine and human, supernatural and natural, theological and moral. What deep secrets of philosophy, sublime notions concerning the heavens, the sun, and the stars, may be read in many of these pages! No such descriptions of ethical virtues, rules of policy, precepts for economical practice, as these holy lines afford.

If our painful perigrination in studies be destitute of the supreme light, it is nothing else but a miserable kind of wandering.

Scaliger.

POETRY.

A REAL OCCURRENCE IN A CIRCLE OF FRIENDS.

What is the happiest death to die?

“Oh!” said one, “if I might choose,

Long at the gate of bliss I would lie,

And feast my spirit ere it fly.

With bright celestial views.

Mine were a lingering death, without pain,

A death which all might love to see,

And mark how bright and sweet should be

The victory I should gain!

“Fain would I catch a hymn of love,
From the angel-hurps which ring above;
And sing it, as my parting breath
Quivered and expired in death—

So that those on earth might hear
The harp-notes of another sphere,
And mark, when Nature fails and dies,
What springs of heavenly life arise,
And gather, from the death they view,
A ray of hope to light them through,
When they should be departing too.”

“No,” said another, “so no. I
Sudden as thought is the death I would die,
I would suddenly lay my shackles by,
Nor bear a single pang, at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame, with mortal terror shaking;
Nor the heart, where love's soft bands are breaking,
So would I die!”

“All bliss, without a pang to cloud it,
All joy, without a pain to shroud it,
Not slain, but caught up as it were,
To meet my Saviour in the air!

So would I die!
Oh! how bright,
Were the realms of light,
Bursting at once upon the sight.
Even so,
I long to go,
These parting hours, how sad and slow.”

His voice grew faint, and fix'd was his eye,
As if gazing on visions of ecstasy,
The hue of his cheek and lips decayed,
Around his mouth a sweet smile played;

They look'd—he was dead!
His spirit had fled.

Pain's and swift as his own desire,
The soul undrest,
From her mortal vest,

Had stepp'd in her car of heavenly fire:

And proved how bright

Were the realms of light

Bursting at once upon the sight!

EDMESTON.

THOUGHTS

By Henry Neelo, Esq.

I saw a glow-worm on a grave,
But its cold light could not scare
Baser worms who came to crave
A share of the banquet there,
And I thought of fame—can it lighten the gloom,
Or warm the chilliness of the tomb?

I gazed on Saturn's beautiful ring,
(I gazed, and I marvel'd much)
Shining a lovely but separate thing,
Round the orb that it could not touch.
And I thought of Hope, shining bright and high,
Never close, although ever nigh

I saw the dew-drops gemming the flowers,
Beautiful pearls by Aurora strung,
But they vanished away in a few short hours,
As o'er them the sun his full radiance flung.
And I thought of youth's generous feelings, how soon
They're parched and dried up in manhood's noon!

I saw a tree by a fair river side
Put forth many a strong and vigorous shoot,
But it breathed naught but pestilence far and wide,
And it poison'd the stream that beth'd its root:
And I thought of ingratitude piercing the breast
That has nursed it to strength and has rock'd it to rest.

I saw the leaves gliding down a brook;
Swift the brook ran, and bright the sun burn'd;
The serene and the verdant the same course they took,
And sped gaily and fast—but they never return'd!
And I thought how the years of a man pass away—
Three score and ten—and then what are they?