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THE CALLOPEAN

Volume I.

Burlington Ladies' Academy, Hamilton, C. W., Monday, April 24, 1848.

Number 11.

THE MOTHER.

A soft'ning thought of other years,
A feeling linked with hours,
When life was all too bright for tears,
And hope sang, wreathed with flowers,
A memory of affections dead,
Of voices heard no more;
Sifted in my spirit when I read
That name of fondness o'er.

Oh, mother, in that magic word,
What love and joys combined!
What hopes, too oft, alas, deferred!
What watchings, griefs, are thine!
Yet never till the hour we roam,
By worldly thralls oppress,
Learn we to prize that earliest home,
A tender mother's breast.

Ten thousand prayers at midnight poured
Beside our couch of woes—
She wasting weariness endured
To soften our repose;
While never murmur marked thy tongue,
Nor toils relaxed thy care;
How, mother! is thy heart so strong
To pity and forbear?

What filial fondness o'er repaid,
Or could repay the past?
Alas, for gratitude decayed,
Regrets that rarely last.
'Tis only when the dust is thrown
Thy blessed bosom o'er,
We muse on all thy kindness shown,
And wish we'd lov'd thee more.

'Tis only when the lips are cold
We mourn—with late regret,
'Mid myriad memories of old—
The days forever set.
And not an act, or look, or thought,
Against thy meek control,
But with a sad remembrance fraught,
Wakes anguish in my soul!

On every hand, in every clime,
True to her sacred cause—
Fill'd by that influence sublime,
From which her strength she draws—
Still is the mother's heart the same,
The mother's lot is tried;
And O, may nations guard the name
With filial power and pride.

CHIVALRY.

For the Calliopean.

The following article was written by a pupil of the Burlington Academy, and read at the closing exercises of the late Review.

The days of "the shield and the lance" have ever, by most, been considered as the brightest in the annals of European history. Poets love to linger over the sports of chivalric life, and to relate in glowing language, the imaginary feats of gallant knights, at tournaments and jousts, when urged, to daring deeds, by the presence of their "ladies' love." Historians delight to speculate upon the political, and military influence that chivalry has over the destinies of nations. But let us regard it in its moral bearing, and endeavour to rend away the magic robe, that has so long decked vice in the garb of virtue. The precise origin of chivalry cannot be defined. It rose from the feudal system, and spread over all the principal nations of Europe. In France and England, chivalry displayed itself in luxurious and magnificent tilts and tournaments—in Spain, with a wild romantic enthusiasm, which continually increased, until the witty Cervantes laughed, at least half of it, out of the world.

We need not refer to the history of the middle ages, as exemplifying the spirit of chivalry, for its influences are but too visible and strongly felt in modern society. Historians, regarding the spirit and institutions of chivalry merely in the light of worldly policy, have referred to them the improved condition of woman, and believe that to them we are, to a considerable extent, indebted, not only for the blandishments and refinements of civic life, but for those high principles of honor, which govern the intercourse of refined society. To a mind, however, imbued with the spirit of Christ, and accustomed to scrutinize and discriminate the motives and influences which go to form and govern the social compact—all this appears as far from truth as light from darkness. To such a mind it is as clear as a sunbeam, that to christianity, and to christianity alone, can be traced the origin of those elements, which, in modern times, we regard as essential to the character of the gentleman or lady—of these elements truth is acknowledged by all as a *sine qua non*.

Now, though chivalry was propitious to the development of refinement and a polished deportment, it was at the cost of morality, and existed under a despotism, which, in its very nature, is adverse to mutual reliance and acknowledgment, to candor and dignity of character; however favorable it may be to stateliness of carriage. The character of the gentleman, such as we now know and cherish it, according to the *Encyclopædia Americana*, was not fairly developed, before the popular institutions,

and a broader civil liberty in England added a more general consciousness of right, a general esteem for candor, self-respect, and dignity; together with native English manliness and calmness to the spirit of chivalry. And it is not the religion of the Bible, either directly or indirectly—the foundation and precursor of all true civil liberty. The character of the cavalier was essentially aristocratic; that of the gentleman is rather of a popular cast; showing in this, that it belongs to modern times. The cavalier distinguished himself by his dress—by plume, lace, and cut; the gentleman shuns external distinction, and shows his refinement within the limits of plain attire. Untarnished honor, we repeat, depends in a great measure upon *truthfulness*. Whatever of external courtesy has not its foundation here, is counterfeit. Francis Leiber says the peculiar character which we call the gentleman, is of comparatively late development, and showed itself first, fully developed, with the English people. So far are we then from being indebted to chivalry for that refinement of taste and nice sense of honor, which characterise the true gentleman, and which contribute so much to the comfort and happiness of modern society, that the most rigid scrutiny may be challenged to detect in its spirit and institutions, a single element of genuine nobility of feeling, or refinement of manners. No, we find in these institutions the shadow without the substance—the *sensitive honor* of the gentleman counterfeited in the inflated duelist; his calmness of mind by supercilious indifference, or a fear of betraying the purest emotions; his refinement of feeling, by sentimentalism, or affectation; his polished manners by a punctilious observance of trivial forms. What a pity that writers should attribute the pure and delicious fruits of christianity, to the mimicry and mummery of chivalry. The sentiment, I think, will find a cordial response in every truly polite and refined mind; that, in Him to whom we look for the model of every perfection, we also find the perfect type and patron of courtesy and gentility. Nor does the popular notion that the chivalrous spirit has tended to improve the character and condition of woman, rest upon any better foundation. Woman has indeed been taught to look to those days of gallantry and knight-errantry, as a time when she was peculiarly blessed; when her will was law, and must be obeyed, though at the sword's point.

Little, however, in all this wild and senseless homage, paid to women of the middle ages, presents itself to the discerning mind, that is ennobling to the female character, or cause of congratulation. The whole may be clearly traced to the mad, but refined ravings of a polluted imagination. Even Hallam, himself, who speaks in terms of the highest commendation of chivalry, says that licentiousness was the reigning spirit of the age. It is true, woman's wishes were gratified, but was it because of her intellectual and moral character, which alone constitutes her "a help-mate for man?" or because she was regarded as a pretty pet, which many men of the present day would fight over? She was petted and caressed as inferior, but pretty beings always are. If, however, it be objected, that she was rather worshipped as a superior being, we reply, that so far from her having been regarded by chevaliers as intellectually superior, there is the strongest evidence that she was considered in this respect, and in all other respects, excepting personal beauty, as far inferior to her gallant, so called, protectors. Indeed, the supposed inferiority of woman, in intellectual, as well as in physical strength, may be considered as one of the chief corner stones of the chivalrous fabric. No, the very tendency of chivalry, was rather to degrade than to exalt woman intellectually and morally.

Would that the spirit of chivalry had died with the middle ages; and that woman had then ceased to be regarded as forming a class of beings, separate, distinct, and inferior to man; whether under the appellation of angels, gazelles, or birds of paradise. Could woman see all the deceit that lurks beneath the drapery of etiquette, her voice would not be heard in praising those much talked of graces of chivalry, as illustrated in the polished society of modern drawing-rooms.

Whenever a public speaker, having finished his address to the intellectually human part of his audience, changes his discourse, and begins to use words, and present motives, adapted to the angelic part of his hearers, we find ourselves, in imagination, car-

ried back to the palmy days of chivalry; can almost feel the heaving tide of emotion, as some gallant knight presents his challenge in behalf of his lady-love; and how do our hearts throb with high emotion, as the conviction is over and anon forced upon our minds, that we "rule the world;" that "one woman is equal in influence to half-a-dozen men;" that "no enterprise can be successfully carried forward without the ladies." Surely, have we often thought, after listening to such lofty sentiments concerning our sex, from one, whose character and office raised him above the suspicion of flattery and deception, something will now be done, worthy of our estimated position, for our intellectual and moral training, and a high-way will soon be opened up for us to the fountains and groves of Parnassus; that by appropriate culture and training, our influence may be directed into right and effective channels. No, if ever woman is elevated to the true dignity of her nature, and heaven-appointed sphere, it must be through the religion of the Bible—not through the religion of chivalry. Chivalry had a religion; for man is a religious animal, and will worship. But its religion was so flexible, that it adapted itself to every variety of human passion. How different from the sublime and uncompromising spirit of Bible religion.

It is said by some, that chivalry was only a copy of the christian religion, in gentleness, charity and kindness. If these noble qualities had their seat in the selfish possessions and propensities of the unrenewed heart, and consisted in flattering words and titles, then did they belong to chivalry. But these are the brightest ornaments of christianity, and in vain do we search for them, in their purity and sincerity, in the institutions of chivalry. These whisper peace and pardon to the penitent; breathe consolation to the wanderer; weep over the distresses of fallen man; and may, in their legitimate spirit and influence, be summed up in this one expressive and comprehensive rule, "do unto others as you would they should do unto you."

The religion of chivalry sinks mankind in sensual pleasures; giving a taste for all that is degrading; while christianity elevates the soul in pure communion with its glorious Creator, and gives it a foretaste of heaven.

The age of chivalry was emphatically an age of romance, and whether any direct connection can be traced between the spirit of that age and that of the present, or not, it is quite certain, that to the same origin may be referred the flood of novels and romances, that are now inundating and cursing the world with their sickly sentimentalism—turning the imagination into polluted channels, and giving to life the appearance of a dream; a gay and fascinating one, in which the vices of heroes are presented in such enchanting forms, as to creep slowly and almost imperceptible, "to the very vitals of virtue, and stamp deep stains upon the spotless tablets of innocence." The infamous practice of duelling had its origin in, and is a remnant of chivalry.

Christianity and the spirit of chivalry being antagonistic, as the one advances the other must decline; and when that happy day arrives, in which truth and sincerity, under the benign influence of Messiah's reign, shall have regained their dominion in the human heart, then shall honor and courtesy become living verities; and woman shall again assume the position in which her Creator placed her—the intellectual companion of man.

ON EDUCATION.—I think we may assert, that in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impression received in our infancy, have consequences very important, and of a long duration. It is with these first impressions, as with a river, whose waters we can easily turn, by different canals, in quite opposite courses, so that from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.—Locke.

Position of Women.

It is most certain that among the women who have been distinguished in literature, three-fourths have been, either by nature, or fate, or the law of society, placed in a painful or a false position. It is also most certain that in these days when society is becoming every day more artificial and more complex, and marriage, as the gentlemen assure us, more and more expensive, hazardous, and inexpedient, women *must* find means to fill up the void of existence. Men, our natural protectors, our lawgivers, our masters, throw us upon our own resources; the qualities which they pretend to admire in us—the overflowing, the clinging affections of a warm heart; the household devotion; the submissive wish to please, that fools 'every vanity in fondness lost'; the tender shrinking sensitiveness which Adam thought so charming in his Eve—to cultivate these, to make them, by artificial means, the staple of the womanly character, is it not to cultivate a taste for sunshine and roses, in those we send to pass their lives in the arctic zone? We have gone away from nature, and we must, if we can, substitute another nature. Art, literature and science, remain to us. Religion, which formerly opened the doors of nunneries and convents to forlorn women, now mingling her beautiful and soothing influence with resources which the prejudices of the world have yet left open to us, teaches us another lesson that only in utility, such as is left to us, only in the assiduous employment of such faculties as we are permitted to exercise, can we find health and peace, and compensation for the wasted or repressed impulses and energies more proper to our sex—more natural—perhaps more pleasing to God; but, trusting in his mercy, and using the means he has given, we must do the best we can for ourselves and for our sisterhood. The cruel prejudices which would have shut us out from nobler consolations and occupations have ceased in great part, and will soon be remembered only as the rude, coarse barbarism of a by-gone age. Let us then have no more caricatures of methodical, card-playing, and acrimonious old maids. Let us hear no more of scandal, parrots, cats, and lap-dogs—or worse! these never-failing subjects of derision with the vulgar and the frivolous, but the source of a thousand compassionate and melancholy feelings in those who can reflect! In the name of humanity and womanhood, let us have no more of them! Coleridge, who has said and written the most beautiful, the most tender, the most reverential things of women—who understands better than any man, any poet, what I will call the metaphysics of love—Coleridge, as you will remember, has asserted that the perfection of a woman's character is to be *characterless*. "Every man," said he, "would like to have an Ophelia or a Desdemona for his wife." No doubt; the sentiment is truly a masculine one; and what was *their* fate? What would now be the fate of such unresisting and confiding angels? Is this the age of Arcadia? Do we live among Palermos and Sir Charles Grandisons, and are our weakness, and our innocence, and our ignorance, safeguards or snares? Do we indeed find our account in being

'Fino by defect, and beautifully weak?'

No, no; women need in these times *character* beyond every thing else; the qualities which will enable to endure and to resist evil; the self-governed, the cultivated, active mind, to protect and to maintain ourselves. How many wretched women for a maintenance! How many wretched women sell themselves to dishonor for bread!—and there is no small difference, if any, in the infamy and the misery! How many unmarried women live in heart-wearing dependence; if poor, in solitary penury, loveless, joyless, unloved; if rich, in aimless, pitiful trifling! How many, strange to say, marry for the independence they dare not otherwise claim! But the more paths opened to us, the less fear that we should go astray. Surely, it is dangerous, it is wicked, in these days, to follow the old saw, to bring up a woman to be 'happy wives and mothers'—that is to say, let all her accomplishments, her sentiments, her views of life, take one direction, as if for women there existed only one destiny, one hope, one blessing, one object, one passion in existence: some people say it ought to be so, but we know that it is not so; we know that hundreds, that thousands of women are not happy wives and mothers—are never either wives or moth-

ers at all. The cultivation of the moral strength and the active energies of a woman's mind, together with the intellectual faculties and tastes, will not make a woman a less good, less happy wife and mother, and will enable her to find content and independence when denied love and happiness.—Mrs. Jameson.

National Dietetics.

"HIPPOCRATES," says Mr. Warren, "considered diet to be every thing in the cure of all chronic diseases. Afterward came Celsus and Galen, who both admitted the importance of diet in the cure of chronic disease." He affirms that we have the history of scrofula from the time of Moses to the present day, yet no writer in any age or part of the world has so accurately described its symptoms as the great Jewish lawgiver. "One great obstacle to an understanding of the writings of Moses," says Mr W., "is the notion generally entertained that with him originated the laws which he enforced. This is not the case; but the giving of the law at Mount Sinai, consisted of a holy sanction, a divine ratification of that law, in letter, which had aforetime been given in speech only."

"There is great simplicity and clearness in the dietetic precepts which Moses laid down for the people, while those given for the guidance of the priests are somewhat more complicated, but not contrary to the former. Those precepts for the most part are resolvable into these few plain practical maxims: First, to eat no blood, and very sparingly of fat. Second, to eat nought among beasts that divideth not the hoof, and cheweth not the cud. Third, to avoid flesh of certain birds of which universal assent admits the unwholesomeness, as the owl, bat, eagle, hawk, &c. Fourth, to eat no fish that hath not fins and scales.—The diseases of Egypt, as we may easily glean up from Diodorus Siculus, the historian of Egypt, were particularly those which arose from foul and polluting diet. Christians differ from the Jewish dietician in eating blood, swine's flesh, fish without scales and fins, and in some other minor particulars.

"Beside that supply of crude material which the blood receives from the digestive organs, there is derived by means of the absorbents, matter from every internal and external surface of the body, this is frequently of a highly poisonous and destructive nature, and becomes the exciting cause of the most alarming and painful disorders, as typhus fever, small pox, measles, hydrophobia, &c." Mr. W. shows that the Mosiac prohibition of swine's flesh is founded in the nature of things, and is at all times and every where valid; and that the flesh of no animal ought to be eaten after the second day from the time the animal is killed, as flesh is exceedingly deleterious after decomposition begins to take place. The term 'scrofula,' he says, is derived from a term signifying pig. "Among the native Indians of America, the connection of pork eating and glandular diseases is, from mere experience, known and admitted."

"Among the older surgeons and physicians there prevailed a general opinion that the great mass of disease coming under the terms of scrofula, consumption, gout, erysipelas, inflammation, and many other burnings, was dependent upon recondant or peccant humors." By a close observation, and that done by a mind particularly qualified for it, it was found by Abernethy that the prime or original departure from health appeared in most cases to be in the first passage, or stomach and bowels; and thus the first traceable cause of local disease was determined, in the judgment of that gentleman, to be in the organs designed for digestion. "The palpable fact witnessed by Dr. Wilson Philip, is, that disorder of the first passages terminates in local disease." "Dr. Marshall Hall confirms this opinion." "There is indeed a general agreement at this day among scientific men in the opinion that the prime traceable cause of disease is in the digestive organs.

"Moses is of opinion that the cause to which I have alluded, is to be found in the improper food or ingesta, against which he forcibly warned his people, and in this, both ancient and modern physicians virtually agree with him; for the first principle or basis of cure in the diseases alluded to is the management of the patient's diet; this, all contend to be the *sine qua non*, and this opinion has prevailed uninterruptedly since the days of Hippocrates."

From the London Metropolitan, for September.
The Language of Flowers.

BY MRS. ANDY.

The mystic science is not mine
That Eastern records teach;
I cannot to each bud assign
A sentiment and speech:
Yet, when in yonder blossomed dell
I pass my lonely hours,
Methinks my heart interprets well
The eloquence of flowers.

Of life's first thoughtless years they tell,
When half my joy and grief
Dwelt in a lily's opening bell,
A rosebud's drooping leaf:
I watched for them the sun's bright rays,
And feared the driving showers;
Types of my girlhood's radiant days
Were ye, sweet transient flowers!

And sadder scenes ye bring to mind;
The moments ye renew
When first the woodbine's wreaths I twined,
A loved one's grave to straw:
On the cold turf I weeping spread
My offering from the bowers;
Ye soemed meet tribute to the dead,
Pale, perishable flowers!

Yet speak ye not alone, fair band,
Of changefulness and gloom—
Ye tell me of God's gracious hand,
That clothes you thus in bloom,
And sends to soften and to calm
A sinful world like ours,
Gifts of such purity and balm
As ye, fresh dowy flowers.

And while your smiling ranks I view,
In vivid colors dressed,
My heart, with faith confirmed and true,
Learns on the Lord to rest:
If He the lilies of the field
With lavish glory dowers,
Will He not greater bounties yield
To me than to the flowers?

Still, still they speak—around my track,
Some faded blossoms lie;
Another Spring shall bring them back,
Yet bring them but to die:
But we forsake this world of strife,
To rise to nobler powers,
And share those gifts of endless life
Withheld from earth's frail flowers.

O may I bear your lessons hence,
Fair children of the sod!
Yours is the calm, mute eloquence,
That leads the thoughts to God:
And oft, amid the great and wise,
My heart shall seek these bowers,
To commune with the flowers.

Annual Report

Of the Visiting and Examining Committee of the Burlington Ladies' Academy,
April 20, 1843.

In again presenting the Burlington Ladies' Academy to public notice, the Committee feel their responsibility greatly increased, to set this valuable institution in a just light.

A common-place report of a Common School, is comparatively an easy task; but to do justice to an institution, the importance of which they know not how to overrate—an institution which is designed to train the trainers of some of those thousands of sons and daughters of Canada, who will eventually elevate her so as to become an important nation among the nations; or, by their subjugation to false principles, and consequent evil practices, leave her in an ignominious and unworthy insignificance,—is a far more responsible undertaking.

They deem it undesirable to encumber their remarks upon the recent examination of the pupils with minute detail—marking the individual capabilities of classes, where there is so little to blame, and so much to admire;—but would rather express unanimous and unfeigned satisfaction with the relative profi-

ciency of the whole, as they feel it would be almost invidiousness to distinguish between their merits. The character of the rudimentary knowledge of the junior, the ascending capabilities of the middle, and the wide grasp of the intellectual powers of the senior classes, equally reflected honor upon the teachers, and credit to the pupils.

The original compositions were of a high order, and the Committee were pleasingly surprised by the refined taste, the pure style, and the piety of these productions. Indeed the exercises, considered as a whole, place the Burlington Academy in a position second to no kindred institution throughout this highly favored continent.

It is manifestly the tendency of the instruction imparted to fit the scholars, not only to move with propriety and grace in the best circles, but sedulously to fulfil the humbler, though equally important duties, of a happy home; as also, thus to avoid the justly dreaded issue of a mere inculcation of what are called elegant accomplishments, which so frequently transform the unsophisticated girl into an unamiable egotist.

The Committee consider that the high character of the institution has been acquired, not only through the liberality of the Principal, in sparing no expense to secure the assistance of those best qualified to communicate instruction, but from their number, which enables him so to classify their labors, that each teacher has exclusively her own particular branches—thus, one is devoted to Geography, History, and Physiology; another to Arithmetic, Astronomy, and Natural Philosophy; another to English Grammar, English Composition, and Rhetoric; another to Botany and Chemistry; another to Music; and another to Drawing, Painting, and Perspective. There are, however, subordinate causes, such as a costly and extensive Philosophical Apparatus; a well selected Library, of more than 600 volumes; and not least, the admirable discipline which is so faithfully enforced and so cheerfully submitted to. The excellent arrangement for preserving the health of the pupils, is best exhibited by the fact, that, while the country has been in an unusually sickly state, during the last season, the institution has been free from all the prevailing diseases, throughout the entire session.

Before concluding, the Committee feel it their bounden duty to notice the character of the attainments in what is especially considered the department of elegant accomplishments. Both the vocal and instrumental music quite surpassed mediocrity—some pieces on the piano forte were performed in an effective and superior manner. Several of the paintings displayed the touch of a superior artist, among which we might name "The Holy Family," "The Young Chief," and "The Market Wagon." The French classes exhibited the advantages they had derived from their European preceptress, in the good progress they had made in fluency of speech, as well as in correctness of pronunciation.

The examination, altogether, was conducted in such a manner as to preclude the slightest suspicion of the pupils' being specially prepared for the respective parts, proving conclusively, that they were obliged to depend upon their general proficiency in the several departments.

The Committee beg leave to refer to the annual Circular of the School for the course of instruction and government of the institution, which they find, by a thorough examination, to be strictly carried out.

At the conclusion of the review, on Wednesday evening, his worship the Mayor, after a few remarks, prompted by the interesting occasion, introduced the following resolution, which was responded to in the most enthusiastic manner, by the numerous auditors. As it had not been committed to paper, his worship was unanimously requested to write it out, and have it appended to the report.

RESOLUTION.

Proposed by the Mayor, and seconded by S. B. Freeman, Esq.,
Resolved,—That the Examination of the Pupils of the Burlington Ladies' Academy, has given us the highest and most unmingled satisfaction, proving that this Institution is entitled to take rank with the best in this or any other country.

That many of the original essays read by the young Ladies would be creditable to mature and cultivated intellect.

That our thanks be given to the Principal and Preceptress, the Revd. Mr. and Mrs. VanNorman, and the Teachers associated with them, for the faithful and able discharge of their arduous and important duties to their pupils,

And that to those of the young ladies who, having completed their academic course, or for any other cause, are about to leave the Institution, we tender an affectionate farewell and our best wishes for their happiness through life.

GEO. S. TIFFANY,
ALEX'R MACKID,
ALFRED BOOKER,
JOHN DOUSE,
P. THORNTON,
JOHN N. HUNTER,
PETER CARROLL,
THOS. RATTRAY,
S. B. FREEMAN.

Hamilton, 21st April, 1848.

Address to the Calliopean Library Association.

THE Rev. Thomas Rattray, having kindly yielded to the solicitation of the Calliopean Library Association, to deliver its Annual Address, pursuant to a provision of its Constitution—and now, having consented, by request of the Society, to its publication, we feel great pleasure in laying it before our readers.—Ed.

LADIES,—If it be a difficult, yet is it a pleasing and honorable task to address you on this occasion, and to encourage you in your endeavors after the attainment of a sound education, which ought to be the pursuit of every intelligent being.

It is one of the many signs of the times, which indicates the dawning of the cloudless day of knowledge and holiness, that females are now receiving an education, in many respects equal to that possessed by the other sex. A little time since it was not so; the means of mental culture were altogether engrossed by the sons of the family, while the daughters had little else allotted to them than the elements of a common education. This is now being seen to be an error. Man's companion and equal, woman is; and her claim to be made, by the possession of a finished education, in fact, what she has been only in name, is now more generally acknowledged; and let us hope, that, as the darkness is fast passing away which has enshrouded the rightful claims of your sex, it will be speedily dissipated, and that under the auspices of a brighter dispensation, woman will rise to that mental elevation for which nature has fitted her.

Let us ever remember, that when God created man, it is said, "so God created man in his own image; in the image of God created he him; male and female created he them,"—here the dignity of human nature is indicated, and the claims of your sex as part of the *genus* man incontrovertibly established.

There is a difference in the mind of the man and the woman; that of the former is of a heavier calibre than that of the other; but what the latter is deficient in strength, is made up in its finer texture.

We do not expect to see the ladies the most eminent in the abstruse sciences, but they will far excel the other sex in their knowledge and appreciation of the beautiful and useful; and while the man will distinguish himself in mental exercises, analogous to the peculiar quality of his mind—the woman will likewise make good her claim to the same privilege, and will, in fulfilling her work, exhibit the peculiar traits of her mental constitution.

We make these preliminary remarks, as confirmatory of the justice and propriety of the claims of your sex to pursue and enjoy that which is needed equally by all the race of man, in order to their elevation from the degradation of ignorance and misery in which they are found to the heights of that moral and intellectual condition to which they are called.

Solomon has said, "that the soul be without knowledge it is not good." The mind is fitted and prepared for the acquisition of knowledge. In this respect, man is distinguished from the

brutes that perish—his superior nature is indicated by that craving in his soul for the possession of knowledge, which is a sign of the divinity within; a proof of the existence and faculties of that immaterial, immortal, and insatiable principle, which will ever be, even in eternity, employing its powers in extending its researches and investigations over the wide range of the illimitable universe of God.

And it is manifestly our duty to cherish and encourage this prompting of our nature, and to direct the faculties of our minds to the perception and contemplation of those things which are good and desirable; for if the mind takes a wrong direction, its powers may be devoted with as much vigor and energy in a wrong, as in a right direction—*yea, with more*; for alas! we bear about with us the marks of the fall—we have lost much of our pristine glory.

The mind is an active principle; it is so irrespective of its connection with God, we must not therefore suppose that this peculiar trait, however it may be manifested, is to be considered as always good and excellent. How many instances of prostituted genius are set before us in the page of history? What vigor and capacity of soul have been exhibited by men who have not lived for the glory of God, but for the enjoyment of the base passions of their fallen nature. It is not, therefore, sufficient to call into lively exercise the powers of the mind, but the grand and important thing is, to give them a right direction.

These two things should be borne in mind, viz.—that the mind be directed to right and proper subjects; and that, in the prosecution of them, an energy and liveliness be manifested, corresponding to the value and importance of the objects themselves.

We have already referred to the direction to which the soul should tend, viz.—to God. This is alike indicated by the peculiar power and faculties of the mind, their operation and manifestation; and by the sure and unerring word of inspiration.

In regard to the first, we need only refer to the unearthly nature of man's mental powers. Every thing in this world is *material, limited, and mortal*. None of these attributes pertain to the soul of man—its nature is immaterial—it is a pure spirit. This is proved by the fact, that there are no limits to its conceptions and investigations—it is not bounded by time or space, but overleaps both, and soars on the wings of contemplation through the boundless region of eternity. It communes with God—it lives in heaven—it wanders through the infinite regions of space. If it can at all be said to be limited, it is so by its connection with its material associate, the body; which impedes its efforts, and endeavors to chain it to this earth. And in regard to the second, we are told that God created man in his own image—"that there is a spirit in man, and that the inspiration of the Almighty hath given him understanding,"—plainly giving us to know, that the soul is of the very nature of God. And when we refer to another text of God's word, where Paul says "and have put on the new-man, which is renewed in knowledge, after the image of him that created him;" you will see that fallen and debased as the soul is now found to be, yet, that it is the will and purpose of God to restore it to its original state of knowledge and holiness; in other words, to make it again like Himself.

If we are thus informed, both by the constitution of our nature and the word of truth, that we partake of the nature of God, to whom should we go but to Him! What knowledge so desirable and suitable as the knowledge of God? "This is life eternal, to know Thee the only true God and Jesus Christ, whom Thou hast sent." And unless we do violence to our nature, it will aspire after God. What is the desire after happiness so universally felt, but the rising of the soul to God? True, man may not understand this, and he may seek to gratify it in forbidden things; but these are found to be unsatisfying, and after all his efforts for the attainment of happiness, he is compelled to own, that "all is vanity and vexation of spirit." What does this prove, other than the misdirection of the desires of the soul, and the insufficiency of anything earthly to satisfy its longings? Well does the poet thus describe this tendency of the soul of man:

Rise my soul and stretch thy wings,
Thy better portion trace—
Rise from transitory things
To heaven, thy native place.

Rivers to the ocean, run ;
Nor stay in all thy course ;
Fire, ascending, seeks the sun,
Both speed them to their source.

God is then the object of all our studies, and when we consider that he is the fountain of all knowledge, we are convinced that the nearer we approximate to Him so the more we attain of the object we are pursuing.

All science has a relation and connexion with God ; but in making this remark we must observe the distinction between the evil and the good. The one he merely permits and overrules, the other is his own absolutely ; he originates it, protects it, and calls it by his own name *good*.

Our acquaintance with the first should be slight just sufficient to be instructed in its true character so as to prevent it from injuring us. Just enough as to be led to know its nature, not enough as to be acquainted with all its details. In this world we are waging a warfare with evil in all its forms, and as it is desirable to know the powers and designs of our enemies, so in this it is proper to know just as much as will lead us to hate it and successfully oppose it. But in regard to the other, there is no need of any restriction. In the pursuit after an acquaintance with that which is good we may be assured that the more we know will be the means of increasing our usefulness and happiness.

We may divide this class into two parts, viz : that which refers to the present world and that which is connected with the world that is to come, the distinction is proper although you will perceive that the latter always exert an influence on the former, and the former on the latter. There are no branches of knowledge so purely secular that they have no influence on our future destiny and none so purely heavenly as not to be beneficial to our present interests. The present life and the future are indeed so indissolubly connected together that their concerns are linked in a close embrace. But the distinction to which I have referred will hold good, for there are branches of knowledge here which may have no existence in heaven ; for instance, the study of the various languages which prevail on the earth. Those will give place to one mode of communicating our thoughts whether by language or otherwise.

The science of Animal Physiology will not there be needed for the body, the glorified body will not be composed as at present of flesh and bone, nerve and muscle, for flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption. This science will then give place to another which will have for its object that body of whose nature and qualities we are entirely ignorant. And even Chemistry, that science which analyzes and compounds the various orders of matter, it may not be required in heaven, and some other science will succeed it which will enable the blessed inhabitants to enquire into the divisibility or undivisibility of this or the other thing, spiritual or material, or the practicability of compounding two or more together and thereby forming the most useful and beautiful combinations. And many others might be added which have a peculiar reference to this world, which are studied and used for this world but which yet have an indirect influence on the world to come. The two classes might be more definitely named: the one as that which principally relates to this world, and the other that which chiefly refers to the future world of blessedness. Yet both are of God, and will lead our minds to the knowledge and enjoyment of our maker.

The knowledge which is of use for the present world chiefly, is deserving of our close and persevering attention. We have here a part to act, and unless we strive to prepare ourselves for it we will not be able to discharge our duties as members of the family ; as neighbors and as connected with the community generally. And in regard to an elementary education, how pitiable is the case of those who are unable to read and write, they are dependent for all their information on others ; they are therefore incapable of thinking and acting as free and independent beings ; they are ever conscious of their inferiority, and this conviction leads to great moral as well as mental degradation. Turn to those countries where a common education is confined to the wealthy and influential, and you will find the mass of the community alike incapable of per-

forming their duties either as citizens of the world or as the responsible creatures of Almighty God. They have mental faculties, but these are not informed or directed and they are thus but little raised above the brutes that perish. Look at those countries where an elementary education is generally enjoyed and you find a people industrious, frugal, affluent and happy. You find the existence and free action of those great principles of Constitutional Government which tend to exalt the lowest and to bring down the proud and aspiring, each man thinks for himself and while he strives to secure his own rights, he directs the energies of his mind and body for the accomplishment of objects which tend to the well being of the community among which he dwells. And so well convinced are the governments of the earth of the value of general education, that we see in the present day the greatest efforts made to provide it. Witness in Great Britain, and Ireland ; Prussia, parts of Germany, France, and our beloved country—Canada. It is justly considered that with a press free and unfettered, which is daily pouring forth the streams of knowledge, and in a state of society such as does now exist, it is imperative to raise the masses from their degraded condition, and at least to give them the elements of education. And nothing else can save the world from anarchy and bloodshed. Look at the picture of Europe, the changes and commotions which are there taking place, what can prevent a repetition of the former scenes of war, leading to evils of the most fearful kind, uprooting the foundations of civil society, and transforming man into an incarnate fiend ; but a system of general education, thereby qualifying each man to think, judge, and act for himself. Nothing else can prevent the supremacy of the demagogue, or the domination of the victorious general ; nothing else can secure society from the evils which are connected with both. The only remedy is to enable man individually to exercise his rational powers on any question that may be submitted to him, and the demagogue will in vain use his sophistry to deceive the reason, or his splendid declamation, to inflame and arouse the passions. In vain will the soldier paint the imaginary glories of war, war will appear, in spite of all that may be said to the contrary, irrational, unjust, and destructive of our best interests.

(To be concluded in our next.

The Eternal River.

We have never viewed a grander spectacle than that which the mighty stream, rolling its vast floods along our city to the deep, now presents. The Mississippi even in its mildest moods is terrible. When it pours along its dark waters beneath the gentle gleamings of a mid-summer's sunset ; or when its gliding ripples are burnished by the silvery effulgence of the midnight moon, its course is still mighty—fearful—resistless ; and we think of its far lonely journeying, and the scenes it has witnessed, and we look upon its placid surface shadowed by the forests of its banks, and it seems to us in all its majestic magnificence, only as the giant slumbering from his labor.

But when the beautiful spring-time is over, and the balmy moonlit evening of Summer is past, and Autumn's shadowy glory is no more ; when Winter broods over desolated nature, then it is that the terrible Mississippi assumes all its fearfulness of aspect, and we realize that we are gazing upon the mightiest stream, with but a single exception, that flows upon our globe. All then is unmingled grandeur—sublimity—magnificence. Turn your eye even now, reader, over its troubled surface, and what a spectacle of grandeur does that mighty mass of volumed waters present ! The opposite shore is desolate, and bleak, and cheerless—the naked banks rise steep from the rushing stream mantled with ice—the trees are leafless and drear—at intervals through their bare, weatherbeaten trunks you catch a glimpse of an ancient mound upon the smooth prairie, while far away in the blue distance, standing out against the dim eastern horizon, are perceived the long line of white cliffs, or the rounded summits of the bluffs, sweeping away from the view. Bloody Island in the midst of the rushing stream stretches out its barren, sandy shores, sad and gloomy as a grave yard ! ah ! a grave yard ! and when the associations connected with its dark history are permitted to throng the mind, the appellation is no misnomer. A grave yard !—let it bear the title—whatever our view respecting the scenes it has witnessed, the name is appropriate.—*St. Louis Bulletin.*

From the Louisville Journal.

MY SISTERS.

LIKE flowers that softly bloom together,
Upon one fair and fragile stem,
Mingling their sweets in sunny weather,
Ere strange rude hands have parted them;
So were we linked unto each other,
Sweet Sisters, in our childish hours,
For then one fond and gentle Mother
To us was like the stem to flowers.

She was the golden thread that bound us
In one bright chain together here,
Till Death unloosed the cord around us,
And we were severed far and near.
The flowerot's stem, when broke or shattered,
Must cast its blossoms to the wind,
Yet round the buds, though widely scattered,
The same soft perfume still we find.

And thus, although the tie is broken
That linked us round our mother's knee,
The memory of words we've spoken
When we were children light and free,
Will, like the perfume of each blossom,
Live in our hearts wher'er we roam,
As when we slept on one fond bosom,
And dwelt within one happy home.

I know that changes have come o'er us;
Sweet Sisters, we are not the same;
For different paths now lie before us,
And all three have a different name:
And yet, if Sorrows' dimming fingers
Have shadowed o'er each youthful brow,
So much of light around them lingers
I cannot trace those shadows now.

Ye both have those who love ye only,
Whose dearest hopes are round ye thrown;
While like a stream that wanders lonely,
Am I, the youngest, wildest one.

My heart is like the wind that bearoeth
Sweet scents upon its unseon wing—
The wind that for no creature careth,
Yet stealeth sweets from every thing.

It hath rich thoughts, for ever leaping
Up, like the waves of flashing seas,
That win their music still ere keeping
Soft time with every fitful breeze.
Each leaf that in the bright air quivers,
The sounds from hidden solitudes,
And the deep flow of far-off rivers,
And the loud rush of many floods—

All these, and more, stir in my bosom
Feelings that make my spirit glad,
Like dew-drops shaken in a blossom;
And yet there is a something sad
Mixed with those thoughts, like clouds that hover
Above us in the quiet air,
Veiling the moon's pale beauty over,
Like a dark spirit brooding there.

But, Sisters, these wild thoughts were never
Yours, for ye would not love like me
To gaze upon the stars for ever—
To hear the wind's wild melody;
Ye'd rather look on smiling faces,
And linger round a cheerful hearth,
Than mark the stars' bright hiding places
As they peep out upon the earth.

But, Sisters, as the stars of even
Shrink from Day's golden, flashing eye,
And, melting in the depths of heaven,
Veil their soft beams within the sky;
So will we pass, the joyous-hearted,
The fond, the young, like stars that wane,
Till every link of earth be parted,
To form in heaven one mystic chain.

AMELIA.

THINKING leads man to knowledge. He may see and hear, and read and learn whatever he pleases, and as much as he pleases: he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much, if I say that man, by thinking only, becomes truly man. Take away thought from man's life, and what remains?—Pestalozzi.

To the Editress of The Calliopean.

MADAM.—In my note to the question repropoed in the 8th number of the Calliopean, instead of saying that "Olmsted has given an erroneous solution to the question. I should have said, from the manner in which the question is expressed, it admits of two solutions. I shall, in due time, send you the solution of the second case of the question. I send you two new problems, which I hope will prove acceptable and useful to some of your readers.

I am, Madam,

Yours truly, &c.,

Glanford, April 5th, 1848.

ARITHMETICUS.

A ship came to anchor, and after paying out forty fathoms of cable she was 50 fathoms from her buoy, which floated perpendicularly over her anchor. The depth of the water is required, without the application of Algebra.

A certain sum of money being put at interest eight months, amounts to £772 10s.; the same sum put out at the same rate for fifteen months, would amount to £792 3s. 9d. Required the sum and the rate per cent, without algebra or double positions.

From 'A Posing upon Poetry' in the last Blackwood

WORDSWORTH—BYRON.

It is only by understanding and keeping in view the exact office of poetry, that any fair defence can be made for such writings as those of Byron. The beneficent influence of such a poet as Wordsworth, no one will dispute. He not only leads to reflection, but reflection of the purest kind. He has taken it for his province even to correct many associations, which, other poets finding in the minds of men, have taken advantage of, without calculating their tendency. It has been his peculiar achievement to extend our sympathies toward the neglected and forgotten, towards the humble and the weak, who need them not the less because they have few qualities to attract from. Witness that little piece, 'The Cumberland Beggar' which throws so singular a charm over a torpid slow old man, creeping along the highway with his head bent to the earth, not more by age and infirmity than with sluggish apprehension. The old man creeps along with scarce a thought—no fictitious sentiment is infused into his mind—no ideal grace is added to his figure—there is nothing in all this picture but the simplest reality—there is nothing new but the poet's heart, which, however, has circled its object with so singular an interest, that it is impossible for any one who has read the poem, ever again to look with apathy upon one of those old children of the earth. Of such writings there will not be two opinions. But what are we to say of his contemporary, Byron? His teaching extends not our sympathies, but our contempt, over mankind, and justifies this arrogance towards others by an equal self-disparagement. He teaches his pupil to despise the homely expedient of regulating the passions of his own bosom, and to preserve the tumult, and with it the wild license of infinite complaint. In his own vivid phrase, we are 'half dust, half deity.' He does not raise what is in us of divine, but teaches us perpetually to contemplate with bitterness that part which is dust and clay. He teaches half the lesson, and there leaves his tortured and disquieted reader. If every book, especially of poetry, were looked on as a sole instructor, who would not feel compelled to denounce such writings? But many books, many thoughts, much contradictory and perplexing and turbulent matter, go to the making up of a cultivated mind. Every mode of thinking has its place; and the very best is not the best until it has been viewed in juxtaposition with others. He who has read, and felt, and risen above the poetry of Byron, will be for life a wiser man for having once been thoroughly acquainted with the morbid sentiments which there met with so full and powerful an expression. And so variously are we constituted, that there are some who find themselves best roused to vigorous and sound thinking by an author with whom they have to contend. There are those who can better quiet their own perturbed minds by watching the extravagances of a stronger maniac than themselves, than by listening to placid strains, however eloquent. Some there are, who seem destined to find their entrance into philosophy, and into its calmest recesses, through the avenue of moody and discontented reflection.

TO SPRING

For the Calliopean.

BY AN INVALID.

Sweet spring—where, where have fled thy charms?
Thy face, tho' wont to look so fair, seems marred;
Thy azure sky, that used to beam on my
Raptured gaze with radiance bright and clear,
Is spread with gloom, and clothed in sackcloth now.
Thy every feature's changed. The carpet green
Of earth—and flowers of brightest hue—and trees
With verdant foliage crowned—and murm'ring stream—
And landscape fair—and ever peaceful dale—
And mountain high, seem clad in mourning all!

The feathered tribes,
That carol forth their songs of joy "to Him
Who tuned their notes to praise," sing plaintively
To me. The bee, that sips the morning dew
From fragrant boughe, and all day long culls sweets
From flower to flower, amid her nectar'd task
Hums soft, low, notes of grief.

E'en evening's balmy breeze,
That gently fans my burning brow, and cools
The bounding current in my veins, whispers
In accents low and sad, "The spring of life
Will soon be passed; as well the summer sun;
Then autumn sear, and winter's blighting frost
Will close the scene.

As when the distant village bell tolls the
Departure of a soul, just loosed from its
Clay prison-house, and gone to worlds beyond
The ken of mortals, far, whence spirits ne'er
Return—or, when upon the breath of evening
Comes the lute's soft tones, touched by a hand
That moves in concert with a heart o'ercharged
With sorrow deep—so fall thy notes, O Spring,
Upon my ear!

But hush! Be still my boating heart!
Tho' gloom on nature's face sits brooding, dark,
And earth seems lone and drear—'tis but a shade,
By melancholy, cast o'er all that's clear
And bright. Hail thou, sweet vernal year, with all
Thy seeming clouds and gloom, an emblem, still
Thou art of that bright spring that's dawning in
My soul. Eternal Spring, thou'lt soon be here!

O then my soul, look up! Far, far beyond
This scene of change, and those bright gems
That twinkle in "night's diadem," in centre
Of God's universe entire, is Jesus' seat,
(So says philosophy) is throne of the
Eternal One, and thy perpetual home;
Round which, in grand perspective, swim systems
And suns unnumbered, spreading before the
Adoring multitude, redeemed, scenes of
Pleasing grandeur—of rapture and delight,
Perpetual and unchanged. And on this throne
Of glory, sits thy King—thy Mediator—
Great High Priest—thy elder Brother,
And unchanging Friend. ~~Thou'lt why distrust that love~~
Which groined in lone Gethsemane? Why fear
That He, who, toiling up the hill of Calvary,
With wearied limbs, and faint, carried the cross—
On which he bore thy sins, and sins of all
Adam's race, should o'er forget aught that his hands
Have made; or heedless pass by one, for whom,
In agony extreme, he cried "tis finished,"
And expired? Opening a new and living way,
Whereby "his banished ones" may 'scape from earth,
And with Him rest eternally in heaven.

Hopewell Farm, Dereham, }
April, 1848.

CORNELIA.

Females elevated by the Gospel.

THOUGH it be one main object of this little work rather to lower than to raise any desire of celebrity in the female heart; yet I would awaken it to a just sensibility to honest fame. I would call on women to reflect that our religion has not only made them heirs to a blessed immortality hereafter, but has greatly raised them in the scale of being here, by lifting them to an importance in society unknown to the most polished ages of antiquity. The religion of Christ has even bestowed a degree of renown on the sex beyond what any other religion ever did. Perhaps there are hardly so many virtuous women (for I reject the long catalogue whom their vices have transferred from oblivion to infamy) named in all the pages of Greek or Roman History, as are handed down to eternal fame, in a few of those short chapters with which the great Apostle to the Gentiles has concluded his epistles to his converts. O! "devout and honorable women," the sacred scriptures record "not a few." Some of the most affecting scenes, the most interesting transactions, and the most touching conversations which are recorded of the Saviour of the world, passed with women. They are the first remarked as "ministered to him of their substance." *Theirs* was the praise of not abandoning their despised Redeemer when he was led to execution, and under all the hopeless circumstances of his ignominious death; they appear to have been the last attending at his tomb, and the first on the morning when he arose from it. *Theirs* was the privilege of receiving the earliest consolation from their risen Lord; *theirs* was the honor of being first commissioned to announce his glorious resurrection to the world. And even to furnish heroic confessors, devoted saints, and unshrinking martyrs to the Church of Christ, has not been the exclusive honour of the bolder sex.—H. More.

Editorial Department.

In consequence of the breaking up of our School, the attendant business and bustle, and the scattering of our wonted contributors, this and the following number may not afford as much variety as usual. This number is also unavoidably delayed, but we beg the forbearance of our readers, hoping, with the commencement of a new session, to return to our labor with renewed vigor and interest.

☞ The Essays read at our late Review will be inserted in our columns from time to time.

BURLINGTON LADIES' ACADEMY.

THE SUMMER SESSION,
consisting of FIFTEEN WEEKS, will commence on THURSDAY,
the ELEVENTH day of MAY, 1848.

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For full information, attention is invited to the Academy Circular, which may be obtained on application to the Principal.

The Academy Building is situated in a pleasant part of the city, and in all its arrangements and furniture, has been fitted up with special reference to the health, comfort and convenience of the pupils.

The Principal invites Ladies and Gentlemen from abroad, at their convenience, to visit the Institution.

D. C. VAN NORMAN, A. M.,
Hamilton, March 9, 1848. Principal.

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Although "THE CALLIOPEAN" is under the management of the Young Ladies connected for the time being with the Burlington Ladies' Academy, Contributions of a suitable character will be thankfully received from all who take an interest in the work.

☞ All Communications and Remittances must be addressed to the Editors of "THE CALLIOPEAN," Burlington Ladies' Academy, Hamilton, Canada West.