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# JUVENILE ENTERTAINER.

"Torquet ab obscænis jam nunc sermonibus ævrem."

No. 2.

Pictou, N. S. Wednesday Morning, August 10, 1831.

Vol. 1.

## THE JUVENILE ENTERTAINER

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All Letters and Communications must be post paid.

## BIOGRAPHY.

### LIFE OF RICHARD BAXTER.

RICHARD BAXTER, an eminent divine, was born at Rowton, in Shroveshire, November 12 1615. He was not fortunate in his opportunities of literary improvement, and his first teachers were neither men of great learning nor of good morals. He made very considerable attainments, however, under Mr Owen, master of the free school at Wroxeter, who taught him the elements of grammar. In 1633 he was persuaded to seek employment at court; but being soon disgusted with that mode of life, and having a strong predilection for the clerical office, he returned home, after little more than a month's absence, and resumed his former studies with redoubled vigour. In the mean time he was appointed master of the free school at Dudley; but his bodily health became so infirm, that from the 21st to the 23 year of his age, he lived in the constant expectation of death, and was so deeply impressed with a sense of the importance of religion, that he became still more anxious to employ his remaining strength in recommending it to his fellow creatures. In 1638 he commenced his public ministry, and during the course of a long and laborious life, in troublous times he continued steadfast. He suffered persecution imprisonment, and loss! but nothing could deter him from discharging his ministerial duties, when proper opportunities were presented; and even when confined to his chamber by increasing infirmities, he continued to expound the scriptures to all who chose to assemble at his seasons of family devotion. He died at the age of 76 years on the 8th day of December 1691.

The person of Mr Baxter was tall, slender, and stooping; his countenance grave and composed, somewhat inclining to a smile; his eye piercing, his speech articulate, and his deportment plain. His constitution was weak and sickly through the whole of his life; yet, by the united influence of temperance and industry, he was able to undergo a most extraordinary degree of labour, both in writing and in preaching. He expressed himself in conversation with great propriety and ease; was remarkable

for his intrepidity and composure on all occasions; and hence it was very strongly remarked of him, by a learned opponent, that 'he could say what he would, and could prove what he said.' Both in his political and theological character, he was always friendly to conciliatory measures; hence he has been reviled by the violent, but respected by the temperate of all parties. His sentiments of moderation, however, were not the result of a feeble or fearful mind; and, while he was anxious to reconcile, he was not afraid to resist. He laboured to promote universal charity and peace, at a period when it was accounted a crime not to be fierce in support of some sect or other; but, at the same time, as was said of him by Mr. Boyle, 'he feared no man's displeasure, nor hoped for preferment.' As a complete refutation of the calumnious charges brought against him, it is sufficient to mention the many eminent characters, both in church and state, whose patronage he enjoyed to the last; such as the Earl of Lauderdale, the Earl of Balcarras, Chief Justice Mathew Hales, Alderman Ashurst, Sir John Maynard, Sir James Langham, Sir Edward Harley, Archbishop Tillotson, &c. He was, in short, a man of the greatest zeal in religion without any tendency to faction or fanaticism; and possessed the greatest simplicity of manners, with the utmost firmness of mind and uniformity of character.

With respect to the literary attainments of Baxter, he says of himself, that, except the Latin, Greek, and a slight acquaintance with the Hebrew he had no great skill in languages. He was more desirous to have the knowledge of things than of words, and he possessed a great share of solid learning. His works were so very voluminous, that it is not yet ascertained what were the precise number of his writings; but he is known to have composed more than 145 distinct treatises; of which four were folios, 75 quartos, 19 12mos and 24mos, besides single sheets' separate sermons, and a variety of prefaces to the publications of authors. The most useful of his productions are 'his *Catholic Theology*; his *Reformed Pastor*; his *Call to the unconverted*; of which 20,000 copies were sold in one year; which was translated into most of the European languages; and of which Dr. Watts has said, that he would rather be the author than of Milton's *Paradise Lost*; his *Christian Directory*, or *Body of Practical Divinity*; *Everlasting Rest*; *Dying thoughts*; *Poor man's Family Book*; *Paraphrase on the New Testament*; *Converse with God in Solitude*; and *Narrative of his own Life and Times*.

The works of Baxter, are highly commended by the most competent and unprejudiced judges. 'He cultivated every subject,' says bishop Wilkins, 'that he handled.' 'His practical writings were never mended,' says Dr. Barrow, 'and his controversial ones seldom refuted.' 'I cannot but commend,' says Bishop Gaudens, 'the learning, candour, and ingenuity of Mr. Baxter.' 'I cannot forbear looking

upon him,' says Dr Doddridge, 'as one of the greatest orators, both with regard to copiousness, acuteness, and energy' that our nation hath produced.' 'as an useful writer, as well as a successful controversialist,' says Dr. Adam Clarke, 'Mr. Baxter has deservedly ranked in the highest order of divines of the 17th century. His works have done more to improve the understanding and mend the hearts of his countrymen than those of any other writer of his age. While the English language remains, and scriptural Christianity and piety to God are regarded, his works will not cease to be read and prized by the wise and pious of every denomination.' And, when Mr. Boswell inquired of Dr. Johnson 'which of Baxter's works he should peruse,' 'read any of them,' was the reply; 'they are all good.'

## NATURAL HISTORY.

### THE LION.

Though man can endure both heat and cold, and his constitution in general is not materially affected by the clime, yet all inferior animals in the creation derive health and vigour from their native air. The rein deer thrives but in fields of ice; and the Lion degenerates when removed from beneath the line. Most animals are four larger, fiercer, and stronger, in a warm than in a cold and temperate climate; they are likewise allowed to be more enterprising and courageous as their dispositions seem to partake of the ardour of the soil. The Lion produced under the burning sun of Africa is of all creatures the most terrible and the most undaunted; those, however, that are bred in more temperate countries, or near the top of cold and lofty mountains, are far less dangerous than those which are bred in the valley beneath. The Lions of mount Atlas, the tops of which are covered with eternal snows, have neither the strength nor the ferocity of those which are natives of Bildulgetid or Zaara, where the plains are covered with burning sands.

Fierce and formidable as this animal appears, he seems instinctively to dread the attacks of man; in those countries where he is frequently opposed, his ferocity and courage gradually decrease. The usual manner in which the Negroes and Hottentots make war with this animal, is, first, to find out the place of its concealment, when four combatants with iron headed spears, provoke the creature to commence a fight, in which their number makes them prove victorious: but in the burning sands that lie between Mauritania and Negroland, and in the uninhabited countries to the north of Casraria, where man has taken his abode, the Lion's strength is found more fierce, and his propensities more keenly cruel.

This alteration in the animal's disposition proves at once that it is capable of being tamed, and, in fact, nothing is more common than for the keepers of wild beasts to amuse themselves by playing with the Lion, and even to chastise him without a fault: yet the creature bears it all

with calmness; and very rarely are instances found of his revenging these unprovoked sallies of ignorance and cruelty. Labat, however, informs us, that a gentleman was weak enough to keep a Lion in his chamber, and a domestic purposely to attend it, who occasionally tortured and caressed it. This ill judged association continued for some time, till one morning the gentleman was awakened by an unusual noise in his room, and withdrawing the curtains of his bed to see what had occasioned it, beheld a sight that chilled his blood with horror; the sanguinary animal was growling over the dead body of his keeper, and tossing the dis severed head about the room in sport: terrified and alarmed by so dreadful a spectacle, he instantly sprung out of the room, called in assistance to secure the beast, and prevented it from doing further ill.

Notwithstanding this instance of treachery or revenge, the Lion on the whole is a generous-minded beast, and has given frequent proofs both of the courage and magnanimity of his disposition: has often been seen to spare the lives of those animals that have been thrown to him for food, to live with them in habits of sociability and friendship, and willingly to share with them his substance and support. Another superiority which the Lion possesses over every other animal of the carnivorous kind, is, that it kills from necessity more than choice, and never destroys more than it is able to consume.

The outward form of the Lion seems to speak the internal generosity of his nature. His figure is striking, his look bold and confident, his gait proud, and his voice terrible: his stature is not overgrown, like that of the elephant or rhinoceros; nor his shape clumsy, like that of the hippotamus, or ox: it is compact, well proportioned, and sizeable; a perfect model of strength, combined with agility: his face is broad, and some have thought it resembles the human kind; it is surrounded with a very long mane, which gives it a most majestic appearance: the top of the head, the temples, the cheeks, the under jaw, the neck, the breast, the shoulder, the hinder part of the legs, and the belly, are all furnished with long hair, whilst the other part of the body is covered with very short: the tongue of the animal is rough, and beset with prickles; its eyes are bright and fiery, nor even in death does this terrible look forsake them; the length of the mane increases with its years, yet is neither course nor rough like that of the horse; but is of the same pliancy of texture as that which covers the other part of the body. The general colour of the hair is yellow; and the formation of its eyes resembles a cat's: for this reason he seldom appears in open day, but prowls about for food at night, and boldly attacks all animals that come in his way.

This roar of the Lion is so loud and tremendous, that, when re-echoed by the mountains, it resembles the sound of distant thunder, and all the animal creation fly before the sound. This roar is the creature's natural note, for when enraged he has a different growl, which is short, broken, and reiterated; he then lashes his sides with his tail, erects his mane till it stands up like bristles, and his eye balls seem to emit sparks of fire. When he is roused, he recedes with a slow proud step, never measures his paces equally, but takes an oblique course, going from one side to the other, and bounding rather than running. When the hunters approach him, they

either shoot or throw their javelins, and in this manner disable him before he is attacked by the dogs. He is sometimes taken by pit-falls; the natives digging a deep hole in the ground, and covering it slightly over with sticks and earth, which instantly gives way to the Lion's tread, and he is unexpectedly hurled into a deep abyss.

The Lioness, though naturally less strong, less courageous, and less mischievous than the Lion, is no less to be dreaded when she is possessed of young; for as her maternal sensations are ardent to an excess, she commits every kind of depredation to supply her cubs with food, and brings it home, reeking, to their den.

The Lion, as was observed, is an inhabitant of the Torrid Zone, and is always found to be more formidable there; yet he is capable of subsisting in more temperate climates; and there was a time when even the southern parts of Europe were infested by them; at present he is only found in Africa and the East Indies, in some of which countries he grows to an enormous height. The Lion of Beldulgerid is said to be nearly five feet high, and between nine and ten from the tip of the nose to the insertion of the tail: the ordinary height, however, is between three and four feet, the Lioness is not so large, and is destitute of that striking ornament, the mane.

## LITERATURE.

### THE TRIAL.

*From the Amulet.*

It is about forty years ago since, in an idle moment, I went into the Old Bailey. The immense crowd which had already collected, and the large number of those who were vainly struggling for admittance, the busy whispers, the anxious looks, showed that a scene of more than common interest was about to take place on this theatre of human misery and degradation. The prisoner at the bar was a young man about twenty years of age, of a tall, dignified and prepossessing air, his dark hair hanging disorderly on his shoulders, and about his brow, gave a singularly wild and mournful expression, to features that seemed to indicate feelings such as follows.

The indictment was read: it contained an account of a most atrocious crime committed under circumstances of ingratitude that deepened its horror. He was, it appeared, a young Scotchman, the son of a venerable Cameronian minister: he had distinguished himself in the university of Glasgow, by his talents and acquirements, and had been ordained a preacher of the gospel. While at College he had formed an acquaintance with the son of a highland laird, of nearly the same age, of an amiable and cultivated mind. The father of this youth, a man of large property, had been so pleased with the friend his son had made, that he had obtained a church in the highlands, on condition that he should accompany his son in his travels over the continent. They had accordingly gone to London; and having there received large remittances for their proposed journey, were just going to set off, when one night the youth was found murdered in his bed, and appearances seemed to point out the prisoner as the perpetrator of the deed.—They were briefly these. Some days before they had been heard talking in their room with a very loud and angry tone of voice.—The subject of the dispute was, it was supposed, a lady, whose name was not mentioned. The words jealousy, revenge, were distinctly heard, a visible coolness was observed for some days afterwards, till the evening of the murder, when they gave an entertainment at their lodgings, to friends who had come to bid them farewell. An evident change had taken place in the behaviour of the prisoner, who affected to be obsequiously attentive to his friend. But the principle witness for the prosecution was an old respectable looking servant of the deceased, who seemed almost overpowered with grief. He stated, that on the fatal night, hearing a noise in his master's room, as if two persons were struggling, he alarmed the landlord and entered the room, which was open; a light was on

the floor, and still smoking, and the prisoner was found hanging over the bed, a bloody knife which was known to belong to him by his side, his hands bloody, his face pale, and betraying all the marks of a guilty and disturbed mind.—The prisoner was skilled in anatomy; he had been heard to describe the quickest and surest way of destroying life, and the wound corresponded with the description. Moreover some notes paid by a banker to the deceased were produced in Court by a woman whom the prisoner had been seen to visit, from all which proofs it satisfactorily appeared that this unhappy youth corrupted by vicious company, had, by feelings of jealousy and the temptation of money been instigated to murder his friend.

Whilst this melancholy detail was given, the prisoner was almost sinking under contrition and shame. When the case had been closed for the prosecution, the Judge, in an impressive manner, called upon him for his defence. He stood up, and after a short but violent effort to conquer his inward feelings, he addressed the bench with a voice first weak and tremulous, but afterward collected and full.

“My Lord and Jury.

“You call upon me for my defence:—I have none to make, yet I am not guilty.—God knows I am not; and if he will he can deliver me from this great affliction and humiliation, even in this seeming hopeless state and if he will not, I bow to his will. You have just heard a circumstantial account of an atrocious crime, supported by a weight, of evidence, which I fear, will leave upon your minds no doubt of my guilt, for indeed it is not in the power of human help to save me and therefore I have not wished to use the sophistry of Law, and the unavailing eloquence of hired defenders. Let God, if he will defend me. I have nothing to say for myself, save that I am innocent though, by what some would call fatality, but rather by the unfathomable designs of unerring wisdom every thing seems to con-<sup>tra</sup> against me.—The woman who has appeared in evidence never received the money from me; it was my fear of the dangerous influences which she had acquired over him that was the cause of the temporary coldness of my friend, and which his better feelings, and his confidence in the purity of my intentions enabled him to conquer. My visits to the woman, had no other object than to prevail upon her, to break off her connexions with him. As to that horrible night, I will state all I know of it. I was awakened by a noise I heard in my friend's room, which was next to mine. I listened and all was still. Then I heard what must have been my poor friend's last dying cry, but which I thought was only the involuntary moan of disturbed sleep; still a vague but an irresistible feeling of alarm impelled me to the room, by a light that was dimly burning, I descried my friend in the condition you have heard described.” (Here his voice faltered.) “I have no recollection of what followed. I suppose I fell upon the body, that I overturned the light, and that the noise alarmed this faithful servant whom I sincerely forgive for the part he has taken against me. When I came to myself the room was full of people, but I saw only him that lay in that bed.”

“My Lord and Jury, you have here a plain unvarnished tale, I have no hopes that it will bear down the mass of evidence against me. I know I am the only one that can be charged with the crime. Still I must say—pause, beware of shedding innocent blood! May the Lord, in his unerring wisdom, move your minds as earnestly beat to him, for on him is all my trust, man cannot serve me.”

The Jury, after half an hour's consultation returned the verdict—Guilty! He heard it respectfully, but unmoved. Sentence was pronounced in the most impressive manner by the Judge, in a long and pathetic address, often interrupted by his emotion. He expressed no doubt of his guilt; and lamented the abuse of talents, the corruption of a mind once innocent, and earnestly recommended the unfortunate youth to confess his guilt, rather than rashly persist in protestations of innocence, which could no longer save his life, and which precluded all access of divine mercy.

The prisoner then arose, and never did I see a more expressive and commanding countenance. It was no longer the dependency of fear and the gloom of hopelessness, but the triumphant yet modest look of one about to receive martyrdom.

Remainder in our next.

JUVENILE ENTERTAINER.

There is a certain fickleness of disposition, and recklessness of consequences, natural to the young. They are often actuated by the impulse of the moment, and rush into adventures without waiting to consider how, or in what manner, they are most likely to terminate: and by acting in this heedless manner, they often involve themselves in difficulties and dangers.

Were we to look around us in the world, we could single out many individuals, amongst the middle aged, and the aged; who have continued to experience from their youth, up to the present moment, the bitter effects of early improprieties.

One false step in the morning of life has not infrequently furnished cause for regret through a long protracted term of years. Of what importance is it, then, for the young to attend to the precepts laid down for the rule of their conduct. They may rest assured, that, in doing this there is more safety than in tracing out paths for themselves; however suitable and innocent such paths may appear to be in their estimation.

1. Subjection to parents, teachers, and masters, is expressly inculcated in the word of God; and, in the conduct of our Saviour, we have a beautiful and striking example of obedience. We shall frequently have to touch on these topics, and shall, at present, conclude, by putting our young readers on a plan, which, if they will adopt, will save them from many disasters now, and regrets hereafter. It is simply this:—

Whenever they are enticed, or feel inclined, to enter on any new exploit or adventure, let them pause for a moment, and ask themselves the following questions, to wit:—Will God approve of the course which I am about to pursue? will parents, will teachers, will guardians approve? Should conscience hesitate to decide, or whisper No! let them immediately desist, and seek to go no farther, but willingly and promptly deny themselves the gratifications and pleasures which they had anticipated from the schemes in which they were about to engage. By every such denial a victory will be gained over self, of vast importance to their future peace of mind and habits of self controul will be established, without which a man must ever be unstable in all his ways.

MISCELLANEOUS.

From the Friend of Youth.

ON TIME.—Eternity is a subject of such vast and overwhelming import, that few will be found to refuse that it exceeds their highest conceptions and thoughts. But a number much too small can be found equally ready to admit that TIME does not receive from us the consideration which it ought, and one reason may be that we think it a matter so simple we scarcely to deserve a thought. It may indeed be admitted that in one point of view the idea of time is simple enough. It is the creature of God. He made it to be the theatre in which to display the work of his hands, and during which the mysterious operations of his providence were to evolve. All this is simple enough; but where is the individual who considers as he ought time as the redemption for eternity—as a talent committed to our care to be diligently improved by us, and for every hour of which we must give an account at the judgment seat? "God requireth that which is past."

In this point of view, it may be useful for us to allow the season of the year to suggest to our minds the obligation under which we lie to improve time as account-

able creatures; and there is a double aspect in which we ought to do so.

1st, In regard to time as it is our own.—It is not enough to justify us in the doing of any action, to be satisfied that we have on hand a sufficient space of time for its completion. We ought farther to be assured that the action proposed be not only lawful in itself, but also that it is the best, most profitable, and most dutiful way in which we can dispose of the period in question. A prudential rule like this might often induce us to postpone many actions, and first of all to attend to more obvious calls, and more imperious duties. It is not enough to avoid being idle. It is not enough to avoid being ill-employed. Nor is it even enough to be well employed, unless we are attending conscientiously to present duty. We ought to be particularly careful not to lose small portions of time. It is recorded of a wealthy gentleman, that he observed his lady never appeared at dinner till a quarter of an hour after the bell rang. He thought of some purpose to which he could devote that portion of his time. In the course of a few years he produced a book of four volumes octavo, written entirely during the time between the ringing of the dinner bell, and his lady's appearance at table. The ways in which small portions of time are wasted are innumerable, and the ways in which they may be improved are scarcely less numerous. Hence those who abuse them are without excuse.

2nd, In regard to time as it belongs to others.—It is cruelty to allow a beggar to stand at the door if no alms are to be bestowed, and even in case there are, why be as slow as possible? But if nothing is to be conferred, say so quickly; time is the portion of the poor. Apprentices should take care of their master's time. Twelve men thrown idle only five minutes because an apprentice stays that time too long on an errand, is the loss of an hour's time to his master. A class of twenty boys in a school waiting three minutes on a lazy class-fellow, is the loss of an hour in that class. And an apprentice who is only five minutes too late at his work every time he goes to it, owes his master at the expiry of his indenture, on an apprenticeship of five years, more than six weeks service. A person too late for church by fifteen minutes, although present twice every Sabbath during a period of fifty-six years, is really absent a period equal to seven years, or three hundred and sixty-four Sabbaths. Supposing the population of the British Isles to be seventeen millions, and that they are all idle on the first day of the year, the aggregate loss of time is 23,267 1-2 years and upwards, a period equal to nearly four times the present age of the world. Supposing the half of them to work that day, and to gain only a penny a-piece, the amount would be £25,416 13s. 4d. It would be mercy to compel them to work, and to throw the day's pay into the fund for the relief of those who cannot find employment.

The ways in which we may abuse the time of others are in proportion to our relations and connections in life, and as we cannot be justified in robbing our neighbour of his property, so neither of his time. IOTA.

INQUISITIVENESS OF CHILDREN.—A great deal of care is needful in our mode of disposing of the sometimes absurd, and often strange and teasing questions of children. The first efforts of mind like the first movements of the body may seem proper subjects of mirth. But it is not safe to meet thus the advances of the infant who looks to its elders for guidance at every step. To be laughed at is no comfortable thing even to a child. Do not expect to be sought a second time with readiness for information, by one, whose inquiries, however simple, you have put by with one emphatic "Pshaw! Nonsense!—How do I know?" Much less suppose that the crude conceptions of a child will be as frankly exposed to you, after you have made them your sport. If a question can be answered, it ought to be—and that in such a way as shall serve to correct the mistakes of him who presents it, without causing him to feel as if he ought to be ashamed for having made them. There are other methods for allaying a curiosa-

ty which you are unable to satisfy, than harshly shutting up the lips of the little enquirer by a frown, or driving him, as a troublesome intruder from your presence. Surely no parent would grudge a half hour's time from any pursuit, to be devoted to the communication of that knowledge, which being eagerly asked for, cannot fail to be received with pleasure, and may therefore be the better remembered. Similar cautions might be made in regard to the manner of treating the mistakes of children. Let me relate an anecdote of a child of five years, which lately came under my knowledge. He was a boy of quick feelings, and one of the most pertinacious little questioners I ever saw. Being at a country village not far from the city, he was eager to make use of the liberty enjoyed there by going into every house and shop, and seeing what every body in the neighborhood was doing. One afternoon, he sauntered with some other children till they came where, through the open door of a shoemaker's shop, were seen half a dozen men smartly plying the thread and awl. Charles had never seen this work done, and sat himself down immediately to look on. An hour or two after, he came breathless into the parlour where his friends were sitting, and burst forth with the history of the wonders he had witnessed. He had gained a pretty good notion of the employment, but did not know what was attached to the thread in order to pass it so quickly into the hole made for its reception, nor the name of the instrument by which the leather was pierced. He said, "The man was sewing up leather with a fork and some twine with pig's foather's on the end of it." A loud laugh broke from the company, which made the little fellow colour deeply, and instantly run out of the room. He was seen to go directly to the shop he had lately quitted, and his return was awaited with some impatience. In a few minutes he entered again—but with an offended air he exclaimed, "I have asked the man, and he told me they are bristles, and he makes the holes with an awl. Why didn't you tell me, and not go to laughing at me?" His rebuke was felt and recollected. B. R.

EDUCATION OF CHILDREN.—A Complete and generous education is that which clearly instructs the understanding, regulates the will, and teaches the proper use of the passions, and forms the manners.

It consists in preparing the mind, by furnishing it with such sound principles of truth, such maxims and rules of prudence, as shall enable a man, with integrity, benevolence, fortitude and wisdom, in the fear of God, to execute all the duties of the personal, social, and religious life, to the honour of God, and his own eternal happiness.

The great end of a wise and good education is to repair, as far as we can, the ruins of our first parents, and recover ourselves, in some measure, from the deep corruption of the human powers—by regaining the clear and right knowledge of God, and from that distinct and just apprehension of his being and perfections, to love him, and resemble and adore him.

ALWAYS TOO LATE.—There is a portion of mankind who are always either naturally or habitually, behind-hand. This trait of their character is easily discovered in every thing that relates to their conduct and pursuit in life. Such a man goes too late to bed

and, as a necessary consequence, gets up too late in the morning. Being out of bed too late, he is too late at breakfast, and thus deranges the affairs of his household all the forenoon. Having been behind-hand at breakfast, he, of course, is behind-hand at dinner, and lastly at supper. If he makes an appointment he never gets to the place in season, and if he is to meet a board of directors, or a committee, or any public body whatever, he is always twenty minutes or half an hour too late; and upon being reminded that he has obliged his associates to wait, and thereby to waste their time, he charges his delay to his watch, which, like its owner, is almost invariably at least a quarter of an hour too slow. If he has made arrangements to leave town in a stage, especially if an early stage, he commonly forces the carriage to wait for some time, or, what is not very uncommon, is left behind. If he intends to take his departure in a steam boat, you will meet him two streets off as the last bell tolls, and after running down to the wharf till he is out of breath, he finds the boat hauled off and if he gets aboard at all, it is by the long boat, and often at the hazard of his life. If he is an attendant upon public worship, he never reaches the church until after the services have commenced, and greatly disturbs the congregation by entering in the midst of their devotional exercise. In short, such men labour, and toil, and drudge on through life, just as uniform and regular in their concerns half an hour too late, as punctual people are in season. If such persons could, by some great exertion, redeem that half hour and set their watches right, they might go on with the same ease they do now, and always be in season.

**EFFECT OF THE PASSIONS ON THE HEALTH.**—The passions are to be considered, in a medical point of view, as a part of our constitution, which are to be examined with the eye of a natural historian, and the spirit and impartiality of a philosopher. The passions stimulate the mind, as the food and drink do the body. Employed occasionally and in moderation both may be of use to us, and are given to us, by nature for this purpose; but when urged to excess, throw the system off its healthy balance, raise it by excitement, or depress it by exhaustion, and weaken the sensorial vessels by the wear and tear they produce. The temperate action of the influences through every part of the system constitutes the perfection of health. The mind undisturbed by any violent emotions, agitations, or depressions of a corporeal nature is able to exercise its noblest powers with a tranquil vigour. The body continues in a regular discharge of its proper functions without the least sensation of difficulty or embarrassment. Respiration is free and easy, neither checked nor excessive. Aliments are sought with appetite enjoyed with relish and digested with facility. Every secretion and excretion is duly performed. The body is perfectly free from pain, oppression and every species of uneasiness; and a certain vivacity and vigour not to be described, trigns through the system. "The bodily machine disordered," says Gheyne will soon debase and confound the operations of the spirit; and the spirit violently agitated or too closely confined will disturb the economy of the bodily functions; and the perfect state of health, and the last perfection of all intelligent creatures, consisting of an intelligent spirit of a material machine, depend on the perfect sariety and harmony of both united."—*Monthly Gazette of Health.*

**CAUSE OF THE DEATH-WATCH**—The influence of superstition and ignorance is astonishingly great; as one proof what dismay and uneasiness has not the watchlike ticking of the grub often excited among all descriptions of persons? and indeed as a writer in a certain periodical remarks, "that this insect almost invisible should in regularity of time and distinctness of sound imitate a machine which has employed so many hands in its construction and composed of wheels and springs with the utmost ingenuity is above all ordinary comprehension." It was only within a few years past that I considered these visitors as solitary and nightly disturbers, since which I have accidentally discovered that this is by no means the case. Having occasion to stretch a piece of silk paper moistened with glue water, on a square frame, I was frequently surprised at different hours of the day by a noise similar to what we are accustomed to hear in a watchmaker's shop, full of watches, and distinctly audible at five or six yards distance. I

soon found that my frame was occupied as a drum by numbers of these little grey mites; and was thus enabled to identify the performers, and witness the harmlessness of their music; and I think it is more than probable that could these little creatures oftener meet with a proper tympanum we should much more frequently hear them at certain seasons, when their little drumming, which no doubt concerns their own social community, is constantly heard by their own companions though inaudible to us.

**ADVICE TO APPRENTICES.**—1. Having selected your profession, resolve not to abandon it, but by a life of industry and enterprize to adorn it. You will be much more likely to succeed in the business you have long studied, than in that of which you knew but little. 2. Select the best company in your power to obtain, and let your conversation be on those things you wish to learn. Frequent conversation will elicit much instruction. 3. Obtain a friend to select for you the best books on morality, and religion, and the liberal arts, and particularly those which treat on your own profession. It is not the reading of many books that makes a man wise, but the reading of only those which can impart wisdom. 4. Thoroughly understand every thing you read, take notes of all that is worth remembering, and frequently review what you have written. 5. Select for your model the purest and greatest characters, and always endeavour to imitate their greatness. 6. Serve God, attend his worship, and endeavour to set an example of piety, charity and sobriety to all around you. 7. Love your country; respect your rulers, treat with kindness your fellow apprentices. Let your great aim be usefulness to mankind. 8. Get all you can by honest industry, spend none extravagantly, and provide largely for old age. 9. In a word, think much, act circumspectly, and live usefully.

**THE BIBLE IN CEYLON.**—As I was travelling in a jungle in the dead of the night, which is the usual time for travelling, I heard a voice reading. I drew near to the cottage, and found that the party were reading the word of God. I put aside the leaves of which the cottage was composed, and saw the whole group, consisting of three or four generations, sitting on the ground while a youth was reading the 14th of St. John. I waited in silence, to see the result; and, at the conclusion the boy began to invoke the Divine Blessing on what he had read; and one of the petitions was very remarkable, he prayed that God would make larger the ears of his grandmother. I suppose, from this circumstance, that this poor relative was so deaf she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land; and though I am no prophet, yet I will venture to predict, that nothing like half a century will pass ere it be said there are no Heathen temples and no idols remaining in Ceylon.—*Lieut. Col. Phipps.*

**EMINENT EARLY RISERS.**—The Count de Buffon, the celebrated French naturalist, tells us that he was indebted to the habit of early rising for all his knowledge, and the composition of all his works. In order to prevent his losing the advantages of a single morning by indulging in sleep, his valet de chambre had orders to call him every morning before six o'clock, and to drag him out of bed by main force, if he manifested any reluctance to rise. The valet's daily remuneration for this, was a crown, which he forfeited if he did not compel the Count to get out of bed before the clock struck six.

King Alfred divided the day into four parts, which he measured by the burning of tapers; clocks not having been invented in his time. One part he devoted to sleep; one to the cares of the government; another to the cultivation of the fine arts; and the fourth to religion. The celebrated Dr Doddridge mentions, in his Family Expositor, that it is to his habit of early rising, the world is indebted for nearly the whole of his valuable works. Sir Thomas Moore remarks, in his Preface to the Utopia, that he completed the work by stealing time from his sleep and meals. He made it his invariable practice to rise at four. The well-known Bishop Burnet was an habitual early riser. When at college, his father aroused him to his

studies, every morning, at four o'clock, and he continued the practice during the remainder of his life.

MAXIMS.

The most exact and constant rules of behaviour will be found to be the rules of Christianity in the New Testament, in the example and maxims of Christ; for which cause it pleased our glorious Redeemer more than once to give them

Never sacrifice any hours of a short life in personal contentions, personal reflections, mean quarrels and silly squabbles.

If it be whispered about that any one has despised derided or spoke diminutively of you, the best way for the most part, is to take no notice of it.

Many rules of behaviour are contained in that one word MODESTY, which renders every one his due, and assumes nothing undue to one's self. This is true politeness.

A great deal of good behaviour is comprised in that one maxim, Do and say nothing that may be justly offensive to the company.

PROPERTIES OF HAPPINESS.

It must be agreeable to our noblest faculties. It must be suitable to the most refined taste. Agreeable to every situation in life. Suited to every office and character we can sustain. Enjoyed without shame and blushes.

POETRY.

By Mrs. Hemans.

THE BETTER LAND.

"I hear her speak of a better land,  
Thou call'st its children a happy band;  
Mother! oh, where is that radiant shore?  
Shall we not seek it, and weep no more?  
It is where the flowers of the orange blow,  
And the fire flies glance through the myrtle bough;  
— "Not there, not there, my child!"

"Is it where the feathery palm trees rise,  
And the date grows ripe under sunny skies?  
Or midst the green islands of glittering seas,  
Where fragrant forests perfume the breeze,  
And strange, bright birds, on their starry wings,  
Bear the rich hues of all glorious things?"  
— "Not there, not there, my child!"

"Is it far away, in some region old,  
Where the rivers wander o'er sands of gold?—  
Where the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand—  
Is it there, sweet mother, that better land?"  
— "Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!  
Ear hath not heard its deep songs of joy;  
Dreams cannot picture a world so fair—  
Sorrow and death may not enter there;  
Time doth not breath on its fadeless bloom,  
For beyond the clouds, and beyond the tomb,  
— It is there, it is there, my child!"

*Links said to have been written by the late Princess AMELIA, a short time before her death.*  
Unthinking, idle, wild, and young,  
I laughed, and talked, and danced, and sung;  
Proud of my health of beauty vain,  
Thoughtless of sorrow, care, or pain;  
Believing in those hours of glee,  
That all the world was made for me.

But when the day of trial came,  
When sickness shook my trembling frame,  
When folly's gay pursuit was o'er,  
And I could laugh and sing no more,  
It then occurred—how sad 'twould be,  
Were this world only made for me!