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# JUVENILE ENTERTAINER.

"Torquet ab obscuris jam nunc sermonibus aurem."

No. 5.

Pictou, N. S. Wednesday Morning, August 31, 1831.

Vol. 1.

## JUVENILE ENTERTAINER

Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE.

### CONDITIONS.

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### BIOGRAPHY.

#### The Progress of Genius.

FROM OBSCURE AND LOW SITUATIONS, TO eminence and CELEBRITY.

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

**PETER ANTHONY MICHELL**.—An eminent botanist, was born of mean parentage; and he became errand boy to a bookseller.

Being fond of fishing, and told of a plant which had the quality of stupefying fishes, he had the curiosity to examine it. Some monks of the abbey of Valombrosa, perceiving his genius, took him under their instruction.

In process of time MICHELL became associated with TILLY in the superintendance of the botanic garden at Pisa, director of that at Florence, and botanist to the grand-duke, and was the author of a number of works.

**PHILIP MILLER**.—The celebrated English botanist, was near fifty years gardener to the apothecaries' Company, at their physic garden at Chelsea.

He was the author of the "Gardener's Dictionary," and other works, and allowed to be the best writer on gardening in the kingdom. He became a Fellow of the Royal Society and Botanical Academy at Florence. He corresponded with LINNÆUS, and before his death was honoured with the acquaintance and correspondence of the connoisseurs in his favourite science, all over Europe and America.

#### SKETCH OF THE CHARACTER OF THE LATE JUDGE, WASHINGTON,

And relating to the interest he took in the American Sabbath-School Society.

A simple and eloquent tribute\* has been paid to the memory of the late JUDGE WASHINGTON, by one who knew him long and well; but his high official relation to this Society, as one of its vice presidents, induces us to speak of him again.

Judge Washington lived more than seventy years; and few men have ever enjoyed, to a great

er extent, the confidence and respect of the community. His knowledge of the world, of human nature, of the principles of government, and of the complicated relations and duties of the social state, combined with his great learning, moral worth, and exemplary piety, entitle all his opinions to high consideration.

History will, at some future day, compare the characters and principles of distinguished men whom we have known, and will justly decide between them. It is enough for us, that we can select from them a character like JUDGE WASHINGTON'S: presenting the virtues that adorn and bless the domestic circle, the learning, judgment, and integrity, that secure and justify public confidence; the firmness, equanimity and benevolence, that exalt and dignify the man; and the faith, meekness, devotion, and consistency, that distinguished the Christian. And it is more than enough that such a man has left his deliberate, solemn, and repeated decision, upon the character and merits of the AMERICAN SUNDAY-SCHOOL UNION. Judge Washington was not a man of forms and compliments. Exactness and simplicity distinguished his opinions. He surveyed at once the design, principles, and tendencies of a given measure; and his decision rested on the clear and full convictions of an enlightened mind.

In regard to his piety, one who personally knew him, and knew well his religious character and habits, informs us, that if ever humble trust in the Lord Jesus Christ or the only foundation of a sinner's hope, was exercised by any man, it was exercised by Judge Washington. His books of religious reading were of the highest evangelical character. His private duties were discharged with scrupulous regularity. All the hours of every Sabbath, were most devoutly consecrated to religious occupations and observances—family worship was attended with the utmost regularity, and with a delightful simplicity, and, indeed, every domestic arrangement had reference to the comfort, good order, and above all, the moral and religious improvement of his household.

\* The same dispensation of Providence, which has deprived the judgment seat of one of its brightest ornaments, and the community of one of its most distinguished citizens, has taken from this Society one of its highest officers. No man was more beloved, no man more highly respected, than Judge Washington. He had a rare purity and simplicity of character, and a sincerity that always enabled us to say, that whatever he professed, he believed. This man, whom the whole community mourns, was as humble in his walk, and as devoted to all the duties of life, and as deeply interested in the prosperity of our enterprise, as he was distinguished and honoured in his exalted public station.

### HISTORICAL SKETCHES.

#### CALCUTTA.

Melancholy account of the Immolation of a Widow on the Funerary Pile.

About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband.

I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmins know us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmins how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have had held my peace, yet who that has one spark of love to human nature could be silent; Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmins all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf above mentioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmins rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmins were officious in supplying both

above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to join the wood together. The yelling of the multitude was horrid; and the brahmins busying themselves in keeping up the fire, running in every direction about the pile, some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurra bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN.

About A. D. 884, as Gregory was passing through the streets of Rome, he was struck with the appearance of some beautiful youths, who were exposed for sale: finding they were heathens, he exclaimed, "Alas, alas, that man of so fair a complexion should be subject to the Prince of darkness." He enquired the name of the nation from which they came, and was answered, they were named Anglo. He replied, "Rightly are they named Angle, for they have the beauty of angels, and should be companions of angels in heaven." Hearing that the shire to which they belonged was called Deiri, (a part of the kingdom of the North-umbrians,) he added, "Well are they called Deiri, because they are delivered De ira Dei from the wrath of God." He asked the name of their king, and being answered it was Ella; "It is fit, then," said he, "that hallelujah should be sung in that land, to praise the Almighty Creator." So touched was Gregory with this supposed auspicious circumstance, that he at once obtained leave of Pelagius II. and began his journey to Britain; but was recalled at the tumultuous request of the people, who were immoderately attached to him, and Augustin was sent in his stead.

From the Friend of Youth.

Sir,

While searching through a bundle of old family papers some time ago, I stumbled upon a very curious history of one of our ancestors—at least I suppose him to be so—the description given of himself answering very nearly to the real character of some of his descendants. It may perhaps afford your readers some amusement, and in its practical application be useful. All men more or less are governed by whims, and by showing what have been those of others, we are most apt to be led to a reflection upon our own. With the hope of the following singular production being applied for that purpose, I shall give it just as I found it, without addition or alteration.

MY OWN LIFE, BY MYSELF.

I am greatly perplexed where or how to begin, as every moment of my life which I recollect from my earliest infancy to the present time, seems to me all beginning together. However, as a life must have a commencement, I was born upon the 15th day of March 1775, old style, in the county of Peebles, at a farm-house not far from Innerliehen. My father and mother were good decentish sort of people, and many of the advice which they gave me in my young days, still stick like burrs to my conscience, when I act contrary to what, had they been here, they would have wished.

When I was about five years old, I was sent to the parish school, the advantages of which never interested me much then, and to confess the truth, have not been seen to any good purpose in my after life. The principal thing I was famous for at that period, was extreme sickliness of disposition, being continually employed in scheming out some whimsical pursuit, which was as eagerly entered into, as it was speedily abandoned.

This seems, by the by, to have been the main spring of all my actions through the whole course of my life; and as philosophers say there are nothing like facts to

found an argument upon, I will here note down a few, which will at once display a pretty complete picture of my character.

After leaving school, I was left very much to my own disposal; and as I was an only child, and my father had acquired a considerable fortune, nothing was spared to gratify me in those objects for which I was anxious. I was always given to understand, that the acquisition of the learned languages was an essential in a gentleman's education; and I therefore determined to devote myself for some time to that study. Of the Latin, though I got a smattering of it at the school, I was conversant in my own mind that I knew very little—and of the Greek nothing. I thought, however, that these, in the mean time, ought to give place to the French—it being the most fashionable of the modern languages, and intending at my leisure to return to the dead ones. So to the French I went with a keenness which promised success in a very short time; and had the impression made upon my mind at that period been as permanent as it was said, there is no doubt that I would have been an excellent French scholar. But had I persevered, I would have been a very different character from what I really am. Ten pages of the Grammar convinced me that the greatest auxiliary to an acquisition of the French was a perfect knowledge of the Latin, so the French was given up till I should be able to rely upon that assistance. The Latin was soon dismissed for the Greek, as it appeared to have been the basis of the former, and before one fortnight had elapsed from the commencement of my study of the languages, I had ascended with such rapid strides from one to another, that I found myself at the conclusion of it learning the Hebrew. It may easily be conceived, what the result of all this desultory study should be—the whole of my Grammars and Lexicons were consigned to the shelf, and from that moment to this not one of them has ever been opened.

This, Mr. Editor, is the conclusion of the first fact which my ancestor brings forward to picture his character; and I will therefore hand you it in the mean time, that you may make what use of it you please. If you think it worthy of insertion in your Friend of Youth, I will copy out the remainder, so that it may form an article in a future Number. In the mean time, I would advise my young friends to keep this singular passage, in the course of their studies, continually before them—not as a pattern for imitation, but as a mark which they ought ever to shun. From the style in which this life is written, it is evident the author might easily have mastered the whole of the languages mentioned, had he only had the good sense to take one at a time, and to persevere till he had acquired it. Let perseverance ever be the governing principle of youth, and victory will never be doubtful.

LITERATURE.

LEIGH RICHMOND'S LETTER TO HIS DAUGHTERS.

On a variety of subjects for the practical government of their Lives.

The following letter is on such a variety of important topics, is so clearly and beautifully expressed, is in such decided harmony with the whole tenor of scripture,—that it is worthy of the most attentive and frequent perusal by all who are professors of religion, and especially by the young. It is worthy of being written out by every young female, in order to be more deeply imprinted on the memory, and should be read at least once a week. Some parts are omitted which are of a less general nature; and which relate more particularly to himself.—Gregory T. Bedell, A. M.

"TO MY DAUGHTERS.—With a heart full of affection, I sit down to express a few sentiments and intimations of my wishes, as connected with your conduct in the course of any journey or absence from home. I wish each of you to preserve a copy of it, my dear children, and often look at it; take it with you when from home, and keep it safe when at home.

"Many temptations will occur, to induce you to yield and conform to habits and principles, the very reverse

of those which you hear me supporting, both in the pulpit and in a parlour. Be not ashamed of firmly though modestly, in such cases, resisting them. Show what mine and your principles are, and heed not the momentary unpleasantness of appearing singular, when conscience and duty require it. You may easily say, 'My father does not approve of such and such thing neither can I.' No person whose estimation is worth having will think the worse of you, for such instance of mild but decisive firmness; and without it, I should be disgraced.

"All descriptions of public amusements, novels, popular amorous poems, plays, songs, vanities, and sinners, and all the sad tribe of poisonous and dangerous pursuits, should be regulated by this principle; and oh! the your own simplicity and love to Christ, may never give way to one sad influence of false sentiment, even amongst those whom, on other accounts, we may esteem and regard. The half religious are often more dangerous than those who are less so; because we are more on our guard in the latter case than the former. The great number of instances in which I have seen young people of religious families deeply injured—their spirits and habits, by much visiting with persons with different views and customs from those of the own household, has made me, I confess, from pure motives of conscience and prudence, very averse to much of that sort of visiting in my own children's case, which I know to have been productive of bad consequences in others. But the difficulty of drawing the line has always appeared very great with my numerous friends and acquaintances. Still I wish to make you happy in every reasonable way, and am glad when I can give you the advantage of new scenes and company, when it is of the right kind. But as in my journey extensive intercourse takes place, a great variety of characters will fall in your way; and I wish for your sakes that you may be provided with sober, discreet, and religious cautions, that the natural ardour of youth may not lead you into unbecoming or uncompliances. I know many families, and you know few, where, perhaps, the parents are religious, but their young people are very imperfectly, if at all so, in such cases you may, from equality of age, be thrown much more into the light, frivolous, and objectionable conversation of the younger, instead of the useful communications of the elders of the family. Here often there is danger; ever prefer and choose those, of whatever age, in whom you think you discover a holy, serious, benevolent, consistent way of acting and speaking.

"A young professor of religion has not, in most instances, so difficult a task to sustain, when in conversation with those of a decidedly religious deportment as with worldly persons, and those who can scarcely be ranked as consistently serious, although often to be met with in religious parties. If, however, your conscience be correct, you will see more and more the duty of acting and speaking aright, and you must ever pray for grace to direct and govern you. Difficulties and dangers of this kind greatly multiply when those who, from relationship and family regard, stand very near to natural love and affection, are nevertheless, a great measure strangers to the power of true religion; and therefore mix with the world wholly, pursue pleasures, and support its customs. I entreat you to be much on your guard in all such cases. True religious feeling and conduct continually arise from the source, and endanger the temporal, spiritual, and eternal welfare of many a hopeful family.

"I will now add some remarks, placed under sole heads, which may make them more conspicuous, and better remembered: and may God render them useful to you! Keep them constantly with you, and let them be always read over, at least once a week.

AMUSEMENTS.

"Plays, balls, public concerts, cards, private dances, &c. &c.

"Serious, consistent christians, must resist the things, because the dangerous spirit of the world as the flesh, is in them all: they are the pomps and vanities of this wicked world, so solemnly renounced; baptism. To be conformed to these reductive is more than frivolous and is to be conformed to the world, or to be opposed to the character and precept of Christ. They that see no harm in these things are spiritually blind: and their eyes will not hear admonition against them; are spiritually deaf." Show, my gin-

The pleasures of sin, and seek those which are at God's right hand for evermore. You cannot love both.  
 "Blessed be God, you have been kept far from those, who make such recreations their idols to wear their hearts from God. Never in any conversation speak lightly or triflingly of those subjects, as if you had not imbibed proper sentiments concerning them. Ever preserve the consistency of your parental house and principles.

BOOKS

Characters are speedily discerned by their choice of books.—Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience you, I am persuaded, trust me on that head, and will never sacrifice time, affection, or attention to them. But beware of novels in verse. Poets are more dangerous than prose writers, whose principles are bad. Were Byron no better poet than he is a man, he might have done little harm: but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poems of the day. A Christian has no time, and should have no inclination for any reading that has not a real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books is this.—“Books are good or bad in their effects, as they make us relish the word of God, the more or the less, after we have read them.” There are too many valuable books on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

Remainder in our Next.

COMMUNICATION.

For the Juvenile Entertainer.

MR MILNE,

Sir,—Should the present Communication be acceptable, I will occasionally contribute my mite to the support of your paper, by sending you any little anecdotes which may occur to me whether original or selected, I therefore send you the following, which I think will be interesting to many of your young readers.

Yours,

Pictou, August 22, 1831.

A. B.

THE WARNING.

The Kitchen is a very improper place for children, on many accounts. Servants seldom like to be interrupted with their company, especially when they are busy cooking, or in other offices: neither can it be expected, that their manners and conversation should be improving to little girls and boys, who are borne in a different sphere of life; because it was likely that their parents were not able, from their poverty, to give them such an education as should qualify them for the companions of those, whom the accident of birth has placed above them; though they may possess great worth and intelligence for the condition in which Providence has placed them.

Besides interrupting the servants, learning vulgar habits, and soiling their clothes, there are other mischiefs to be dreaded in a kitchen, which should deter mothers and governesses from permitting the little folks under their care to enter them. Large fires, coppers of hot water, saucepans of soup, starch, and things of the like nature have caused many melancholy accidents, which would have been avoided if the unhappy children, who had perished by them had been confined to the other parts of the house. Even when children are sent with messages they ought to go only to the door, repeat what they have to say, and return immediately. Had poor Amelia done so, she might still have been living, but unfortunately she was fond of the cook-maid, and Molly was much attached to

her, and foolishly encouraged her to stay, when ever she came into the kitchen, by giving her a taste of any thing nice that she was using in the preparation for dinner; this was a silly custom, proceeding from a mistaken kindness. The disposition and character of this little girl, were so amiable and promising, that her mother fondly hoped to have enjoyed many years of comfort in beholding her increasing virtues, but one short quarter of an hour blasted this delusive prospect of happiness and embittered the remainder of her days, by the affecting impression of a circumstance that no length of time could banish from her memory. She was sitting at work with Amelia, teaching her to embroider a screen, when it suddenly occurred to her, that she had forgotten to give Molly some orders relative to what she chose to have dressed for the day.

“My dear,” said she, “when you have finished that leaf, step into the kitchen and tell the cook that I want to speak with her.” Amelia was accustomed to obey her mother's commands with readiness, and as she was pleased to be entrusted with a commission to her favourite, she ran with more than usual alacrity. She saw Molly standing by the Kitchen fire, and as her back was turned towards the door as she entered, she did not perceive that she was in the very act of lifting a large saucepan filled with boiling water, off the fire: curious to see what she was about, and suspecting no danger, she ran hastily up to her, at the moment she was turning about with it in her hand; the saucepan being extremely heavy, and her hand greasy, the shock of the child running against her, slight as it was, made her loose her grasp, and the handle slipping round, overturned the scalding water upon the unfortunate Amelia. Her screams drew the whole family together in a few minutes, & amongst the rest the unhappy mother, whose distress cannot be represented by any description, those alone who have suffered such calamities are capable of forming an idea of her sensations. Physical assistance was procured as soon as possible, but there was no time for the application of remedies, the vital parts were affected, convulsions came on speedily, and closed the awful scene.

How ineffectual were lamentation and regret to recal what happened: prevention had been better than either. Often did her afflicted mother reproach herself for having sent her to a place where it was possible for such an accident to happen; and almost as often did poor Molly accuse herself of carelessness in causing the destruction of the child whom she loved so well, though the action was wholly involuntary. In the midst of their distress, the generous concerns that the suffering Amelia expressed, for the person who had thus unintentionally injured her so terribly, was remembered and repeated with a mixture of love and admiration. “My dear mother,” said the half-expiring child, “do not be angry with Molly; she was not in the least to blame, the fault was mine. I had no occasion to go near the fire.” Such sweet forgiveness, in the moment of suffering, endeared her memory, and though it increased the poignancy of regret for her loss, yet it afforded a consolation, which grew stronger as the excess of grief diminished.

A picture of so melancholy an aspect should not have thrown a gloom upon the entertainment

these Juvenile Anecdotes are intended to produce, but for an opinion, that the warning might be useful to prevent future accidents, of the same kind. How many children have been burnt to death, by playing with fire? carelessness, and ignorance of the consequences lead others to endanger themselves in the same manner. Those who have never seen accidents of this kind cannot imagine how a single spark extends over the whole dress, especially if it be muslin, as children's frocks often are; nor how difficult it is to extinguish the flames in time to save the wearer from their destructive power.

Let all children, therefore, who read this sad narrative, remember the misfortune of Amelia, and cautiously avoid, playing with fire, or going into the kitchen where the saucepan's and coppers are in use, lest, in one fatal unguarded moment, they should suffer a calamity of the same kind, and vainly repent having disregarded this admonition.

JUVENILE ENTERTAINER.

We feel not a little interest in sometimes overlooking a few youngsters when engaged at play, and we fancy that among them we can occasionally observe the germs of future greatness. Can there be any surer method of discovering the nature of a boy's disposition, than by watching his conduct among his companions, when neither the eye of his parent nor teacher is upon him? It is then that he yields to his natural propensities, and unreservedly follows the impulse of his ruling passion. It would, however, be uncharitable as well as unjust, to estimate the character of a youth, from the observance of one or two rash acts, committed in the hours of thoughtless levity. But at those seasons, by regarding him minutely, and judging from the general tenor of his conduct, we can seldom be mistaken in forming a correct idea respecting his future character. For even “a child is known by its doings.”

When we observe a youth, rude, boisterous, and overbearing, determined upon accomplishing his plans either by fair or foul means, we naturally suspect that in after life he will make a bad member of society; and that, however much he may conceal his real principles from the world, his dealings will be honourable only in as far as it suits his own secret purposes. On the contrary, when we observe a boy earnestly endeavouring to gain his ends by just arguments and lawful exertions, and scorning to take undue advantage of the weakness, foibles, or inadvertencies of his playfellows, even when fairly within his power, we cannot but conclude, that if spared, he will become a great and a good man.

We will conclude, by reminding our young readers, that they will soon have to occupy the place of their seniors, and that even now the eyes of the present actors on life's busy scene, are upon them, and that in proportion as their boyhood is characterized by propriety of conduct, will they be trusted and cherished in youth, esteemed in manhood, and honoured in old age.

It would not be difficult to furnish exceptions to our present mode of reasoning. This, however, does not invalidate our argument; as for every exception that could be found, thousands might be furnished in its favour. We would, therefore, say to our youthful readers, Keep ever in mind, that even “a child is known by its doings.”

Might not disobedience to parents, idleness, profaneness, and Sabbath-breaking, be easily checked, were the effort made at the right time and in the right way?

QUERY—When is the right time, and what is the right way?

We solicit a reply to the above by some of our correspondents.

#### ENIGMA.

In the lightnings it flashed—I saw it pass by;  
The thunders rolled on—but they deigned no reply  
The fire caught its spoil, as it issued in flame,  
But the flame and the smoke would not carry its fame.  
Search each breeze, and each zephyr, you'll not find it there.

Yet 'tis whistled in wind, and 'tis hoisted in a r.  
Search each tear, and each sob, and you'll not find it  
nigh.

Yet 'tis hidden in grief and 'tis heaved in each sigh,  
No age has it known, yet 'tis centered in time;  
Tho' 'tis not in beauty, it ranks in sublime.  
Earth, ocean, all nature, cannot tell where it is,  
And the sky hears the sound, but still its not his.  
Our language, without it, would lose half its fire,  
And the egotist, spoiled of his weapon, expire  
\* \* \* Elucidations, in verse, are requested.

In future, we shall occasionally insert a query or an enigma, with a view of enticing our juvenile readers to exercise their thinking powers in solving them

#### TO CORRESPONDENTS.

The subject on which L. M. writes is one of great importance, and we should like to see it more ably handled.

P.'s poetical extract would not be intelligible to our young readers.

Mr. D.'s remarks on our little Miscellany, if well meant, as he says they are, really cannot be well supported. If he will be at the trouble of referring to our prospectus, he will find that we never contemplated the procedure which he suggests. Were our weekly Number as large as the monthly Number of Lardner's Encyclopædia, it would not contain the lengthy details pointed out by him. He might as well expect to see in our pages, under the head of History, every line of Rollin, as to see in them, under the head of Biography, the fullest and most comprehensive account extant of any individual, however eminent.

#### MISCELLANEOUS.

A PERSON OF CONSEQUENCE.—Let young persons put some such questions as these to themselves—Do I think myself a person of consequence? If so, on what grounds?—who is the better for me? if I were away, who would miss my services? would my parents lose many dutiful affectionate attentions? would my brothers and sisters lose a kind and accomodating and self-denying companion? would my friends or poor neighbours be any the worse off for my removal? would one and another say, "Ah! if he were but here, he would have done this or that for us?" But if conscience assures us that in no such ways as these we should be missed or regretted, then whatever our station, whatever our opinion of ourselves may hitherto have been, we may be assured that we have not, at present, any just grounds of self-complacency: and if we are discontented with this conclusion, let us go and learn of the humble active and devoted Christian, how to make ourselves persons of consequence

INDIA RUBBER.—This tree, in Brazil, grows to the height of 50 or 60 feet. it is generally straight without branches, except at the top. the leaves are green above and white beneath. "Flambeaux, an inch and a half in diameter, and two feet long, are made of this gum: which give a beautiful light, have no bad smell and burn twelve hours. A kind of cloth is also prepared from it, which in South America is applied to the same purposes as our oil cloth, and sail cloth.

SINGULAR CALCULATION.—A celebrated menagerie-keeper has made a calculation that the different wild animals now exhibited in various parts of Europe, consists of 225 Lions, 280 Tigers, 302 Leopards, 170 Panthers, 83 Wild Cats, 76 Wild Bulls, 67 Elephants, 10 Rhinoceros, 1,400 Bears, 2700 Wolves, 78 Rattlesnakes, 1042 Hyenas & 96 Crocodiles, and that if they were all let loose in a wood, 50,000 men would with difficulty render themselves masters of them.

#### ANECDOTES.

THE CABIN BOY.—So far back as the year 1796, the London Missionary Society sent out their ship, the *Duff*, to the South Sea Islands, having a company on board of about twenty seamen and twenty-nine Missionaries. The following account of the anxiety of a young boy to join the company, cannot fail to interest our readers.

"We cannot forbear adding an anecdote, which we have from perfectly good authority, and which is the more pleasing, that it relates to the youngest of the whole crew. As Mr Cox, one of the Directors, was one day walking in the street, he was met by a very fine-looking boy, about fourteen years of age, who, stopping him, said, 'Pray, Sir, have not you some management in the ship that is going out with the Missionaries?' "Yes, I have, my young man," said Mr Cox. "I should like very much, Sir, to go out with her as cabin-boy." "Would you," said Mr Cox, "have you any parents?" "I have a mother," said the boy, "but no father." "And is your mother willing you should go?" "O yes, Sir, very willing. Mr Cox then desired the boy to call at his house, and to bring his mother along with him, that she might speak for herself. At the time appointed, the boy and his mother came, who having declared her willingness that her son should go, the matter was accordingly settled. In the course of the conversation, a gentleman present in order to try the boy, said to him, "So you wish to go to sea?" "Yes, Sir, in the Missionary ship." "And you can swear a good round hand, I suppose?" Shocked at the very idea of such a thing, the ingenious little fellow burst into tears, and exclaimed, "If I thought there would be swearing aboard at all, I would not go."

LYING.—When George Washington, the late president of the United States of America, was about six years of age, some one made him a present of a hatchet. Being like most children, immoderately fond of his weapon, he went about chopping every thing that came in his way; and, going into the garden he unluckily tried its edge on an English cherry-tree, stripping it of its bark, and leaving little hope of its recovery. The next morning, when his father saw the tree, which was a great favourite, in this condition, he inquired who had done this mischief, declar-

ing he would not have taken five guineas for it: but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where his father was, who immediately suspected him to be the culprit. "George," said the old gentleman, "do you know who killed that beautiful little cherry tree yonder in the garden?" "The child hesitated for a moment, and then nobly replied, "I can't tell a lie, pa; you know I can't tell a lie. I did cut it with my hatchet." "Run to my arms my boy," exclaimed his father, "run to my arms. Glad am I, George, that you have killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son is of more worth than a thousand cherry trees, though blossomed with silver, and their fruits of gold."

#### SELECT SENTENCES.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and brought to light.

An industrious and virtuous education of children, is a better inheritance for them than great estate.

Agessilaus being asked what he thought most proper for boys to learn? answered, What they ought to do when they come to be men.

Xenophon commended the Persians for their prudent education of their children, who would not admit them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

Do nothing rashly  
There is nothing done so well in a passion—  
but what may be done better out of it.

If you find your spirit heated in a discour.  
at any time, Now, now, is the time for the bidle.

Suppress rather than express too warm a hot resentments, whatever be the provocation.

There will be nothing lost by doing so. Nothing lost by a noble calmness and self-possession of soul.

#### POETRY.

During the course of my reading, I came across the following beautiful, and truly pathetic LINES, which I have reserved for your interesting little paper.

#### WHEN SHALL WE THREE MEET AGAIN:

##### I.

When shall we three meet again?  
Oh! when shall we three meet again?  
Oft shall glowing hope expire,  
Oft shall wearied love retire,  
Oft shall death and sorrow reign,  
Ere we three shall meet again.

##### II.

Though in distant lands we sigh,  
Parched beneath a hostile sky,  
Though the deep between us rolls,  
Friendship shall unite our souls;  
Still in fancy's rich domain,  
Oft shall we three meet again.

##### III.

When the dreams of life are fled,  
When its wasted lamps are dead,  
When in cold oblivion's shade,  
Beauty, power, and fame are laid,  
Where immortal spirits reign,  
There may we three meet again.