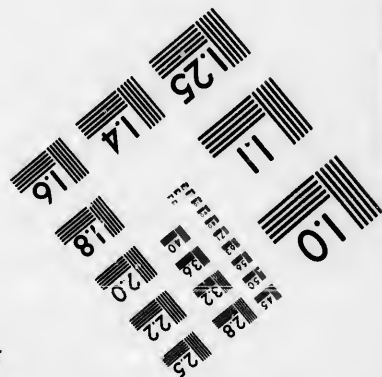
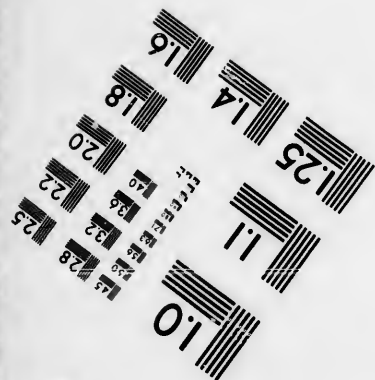
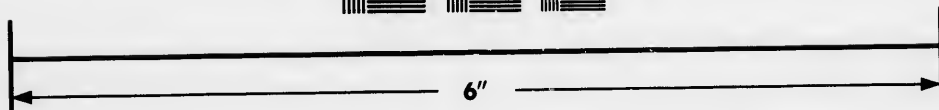
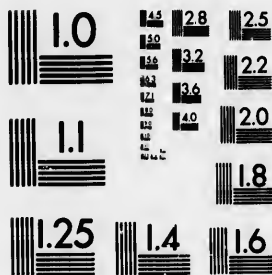


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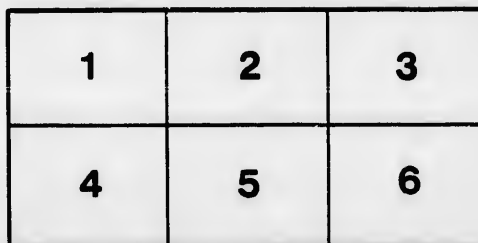
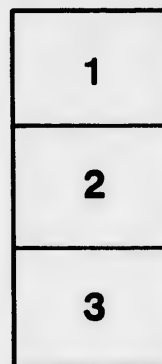
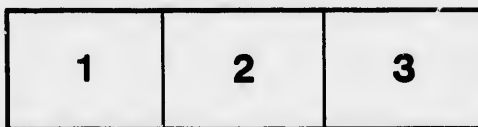
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CANADIAN VISITOR,

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OR,

CHEAP REPOSITORY

OF

USEFUL and ENTERTAINING PIECES;

IN

PROSE AND POETRY,

BOTH

ORIGINAL AND SELECTED;

BY

A NUMBER OF FRIENDS TO EDUCATION.



'Tis Education forms the common mind,
Just as the twig is bent the tree's inclin'd.

POPE.

QUEBEC :

PRINTED FOR THE EDITOR, BY J. NEILSON,
MOUNTAIN STREET.

1815.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM THE YEAR 1660 TO 1703

BY JOHN VAUGHAN

IN TWO VOLUMES

LONDON: Printed by J. Sturges, at the Theatre-French, in Pall-mall, 1756.

Printed by J. Sturges, at the Theatre-French, in Pall-mall, 1756.

ADVERTISEMENT.

THE CANADIAN VISITOR is designed to convey useful and important information, in a form cheap, and accessible to all classes of the community.

All peculiarities of party in religion and politics will be carefully avoided.

It is proposed, that each number of the Visitor shall contain an article of foreign and domestic news, with some original pieces.

In our selections, we shall introduce some extracts from the works of Johnson, Blair, Butler, and other writers of known respectability. Some remarkable events will be noticed under the months in which they occurred.

And several miscellaneous questions will be proposed each month, and the answers to them will be given in the following number.

The sixth number will contain an index for the convenience of those persons, who may wish to bind this work for the use of Schools.

If there should be any, who cannot afford to take a Weekly Paper, perhaps they may find it convenient to take the VISITOR, especially when they find that it will answer the double purpose of a Newspaper and a School-Book.

No employment in this life can be more im-

portant or more pleasing to the Christian Philosopher, than to impart useful knowledge to the rising generation.

The happiness or misery of each individual depends, in a great degree, upon the habits formed and information acquired in early life.

Addison says, "that one habit is as easily pursued as another, when once formed." Hence the great advantage of adopting correct rules for the government of our actions as soon as possible.

If then, the enjoyment of each individual, both here and hereafter, and the general prosperity of the community depend upon the business of Education, it may be expected, that every true friend to his country will lend all the aid in his power towards instructing children in their duty to God and their fellow men.

Perhaps in no way can this be accomplished, better than by circulating useful Books, which are calculated to unite amusement with instruction.

As Schools intrease in Canada, a demand for Books will of course increase ; and it is cheaper to furnish food for the mind than poison.

The different plans and new improvements in Education will occupy a considerable portion of the future numbers of this work.

Should peace and prosperity continue, it is hoped, that the friends to Education, in Canada, will soon favor the public with a more extensive periodical work in both the English and French language.

THE

CANADIAN VISITOR.

MAY, 1815.

MAY, the fifth month of the year, is said to have derived its name from *Maia*, the mother of *Mercury*, to whom the Romans offered sacrifice on the first day of this month.

In this month, the Countries generally in North Latitude begin to assume their most beautiful appearance. And as Thomson justly remarks, where orchards and fruit gardens abound, we may behold :

“ One boundless blush, one white impurpled shower
“ Of mingled blossoms.”

Hail beauteous May that dost inspire
Mirth and youth and warm desire :
Woods and groves are of thy dressing,
Hill and dale do boast thy blessing.

MILTON.

The first day of May has been immemorially observed in England, as a rural festival, and high poles, denominated *May-Poles*, are in many places erected, and profusely decorated with garlands composed in honor of the day. It was not only a civil but a royal amusement, as the Kings, Queens and their Courtiers walked abroad to gather flowers, which was called “ going a Maying.”

Remarkable Events which occurred on this Month.

On the first of May, 1707, commenced the Union of England and Scotland. An event, which contributed much to the prosperity and happiness of both kingdoms.

FOREIGN INTELLIGENCE.

The latest reports from Europe are truly astonishing.

But we shall make very few remarks until official accounts are received.

We lament, that the *disturber* of the peace of nations had not been placed in some other situation. Had he been confined in the Tower of London with other wild beasts, instead of being placed upon the Island of Elba, it would probably have prevented much trouble, and the loss of much blood and treasure.

We leave political events for this month, and hasten to a subject more pleasing to the Christian and Philanthropist.

Notwithstanding the very grievous burdens which Great Britain has been obliged to bear, in prosecuting the different wars in which she has been involved, she has done more towards relieving the wants of the distressed, and promoting useful establishments, than all the world besides.

Within twenty years, Great Britain has paid towards supporting her own poor, upwards of one hundred millions of pounds sterling. And it is thought that nearly as much more has been given by benevolent individuals and charitable societies in England, towards relieving the wants, and promoting the happiness of other nations.

She has not confined her charity to the wants of the body; but animated by more exalted views, she has likewise provided relief for the mind.

Millions of the heathen nations, once sunk in the grossest idolatry, are now beholding the light of truth.

The different Missionary Societies which have been formed, have sent out many faithful labourers; in consequence of whose noble exertions, "*the wilderness and the solitary places begin to rejoice and blossom as the rose.*"

The Bible Societies in Great Britain only, have, in

the course of ten years, sent out for distribution more than 1,000,000 of Bibles and Testaments, which by the indefatigable labors of *Cary, Marsh, Morrison* and other translators, are rendered capable of speaking to the various nations in their respective languages.

And we ought not to omit to mention in this place the noble exertions, which have been made by the Emperor of Russia and other exalted characters in the different kingdoms of Europe, who are imitating British Christians, in carrying into operation those benevolent plans whose object is to enlighten and Christianize the world.

DOMESTIC INTELLIGENCE.

PEACE, for more than a year, has been an article of *foreign* news, but, it is a few weeks only, since it became *domestic* intelligence in this country.

With peculiar satisfaction we behold the horrors of War exchanged for the blessings of Peace. How delightful the change! A few days ago, the science of human butchery engrossed the principal attention of all classes of the community, in Canada; but now the Merchant, the Farmer, and Mechanics of every description, are seen busily and laudably engaged in their various occupations, providing for themselves and families the comforts of life; and by exchange of commodities promoting the general happiness of society.

And it must be highly gratifying to every person of refinement, to see plans of Education and Moral Improvement established and liberally patronized, in a country where they have been so long neglected.

The late discoveries and improvements with respect to communicating elementary knowledge, which have been made in Great Britain, and which are beginning to make their appearance in Canada, will, doubtless,

interest the feelings, and excite the gratitude of every true friend to this country.

Perhaps there can be no domestic news more gratifying to our readers, than to hear, that a Committee is organized at Quebec, to superintend the application of a Fund raised in England, for promoting the Education of all Classes of the Destitute in this country.

The System of Education, adopted by this Committee, having been found, greatly to abridge the labor and expense attending the common methods of acquiring knowledge, it is expected, in a short time, that branches of this establishment will be introduced to every populous town in Canada.

And it is in contemplation, as soon as possible, to introduce *Schools of Industry*, and open houses and workshops for the accommodation of persons of every age and description, who are destitute of the comforts of life.

Should it be asked, how the means for accomplishing these important objects will be obtained; it is natural to suppose, that in the course of a few years, others, like M'GILL and MARSTELLER, will leave a part of their property towards increasing those funds, which benevolent gentlemen in Canada and Britain have commenced. And perhaps Government will afford some aid towards accomplishing objects of such general utility.

PHILANTHROPIC SOCIETY, OR, REFUGE FOR THE DESTITUTE,

Proposed for the consideration of the Public.

The object of this Institution is to promote Industry, by furnishing employment, and the necessaries of life for any who are destitute.

The plan proposed is to provide a House, with separate apartments, for the different sexes, at which work may be done in several mechanical arts; and to

all labour performed, an adequate compensation given, not to be paid in money, but in necessary articles of food, clothing, &c.

When the Society is organised, Tickets will be printed, with which each Subscriber may be furnished ; and instead of giving any money at the door or in the street, let a ticket be given which will entitle the receiver to some immediate relief at the depository, where he may be furnished with employment and the means of support, until he can find a place where he can be better accomodated.

Every person shall have liberty to take up daily to the amount of his earnings

Destitute persons who have no home, will be provided with comfortable lodgings at a moderate price, but no person shall be suffered to leave the house, until he has laboured sufficiently to compensate for whatever he has received.

At the Society's Depot, shall be kept various articles of ready made cloathing ; also crude materials, which may be taken, wrought, and returned at a fair price ; but in case the person applying for such materials, be unknown, or one who cannot with safety be trusted, he must procure some one who is known to the Overseer, to be surety for him, or he must leave some pledge until he has wrought the said articles, and return them to the Depot, when he may take up his pledge, and receive pay for his labour.

INTERESTING EXTRACT FROM COUNT RUMFORD'S
WORKS.

[*Much has been said in this country, during the Session of the last Parliament, respecting the expediency of establishing Houses of Intlustry in Canada. Nothing speaks so forcibly to the human mind as well authenticated facts. From the following remarks which were made by Count Rumsford, respecting a House of Industry in Munich, and which are here given in his own words, it is hoped, that all will*

be satisfied, that such establishments are extensively useful, and afford much satisfaction to the destitute Poor.]

“ A brief account of the Poor, who were brought together in the House of Industry at Munich, and of the interesting change which was produced in their manners and dispositions. Various proofs that the means used for making them industrious, comfortable and happy, were successful.

“ The awkwardness of these poor creatures, when they were first taken from the streets as beggars, and put to work, may easily be conceived; but the facility with which they acquired knowledge of the various manufactures in which they were employed, was very remarkable, and much exceeded my expectation, but what was quite surprising, and at the same time interesting in the highest degree, was the apparent & rapid change which was produced in their manners—in their general behaviour—and even in the very air of their countenances, upon being a little accustomed to their new situations. The kind usage they met with, and the comforts they enjoyed, seemed to have softened their hearts, and awakened in them sentiments as new and surprising to themselves, as they were interesting to those about them.

The melancholy gloom of misery, and air of uneasiness and embarrassment, disappeared by little and little from their countenances, and were succeeded by a timid dawn of cheerfulness, rendered most exquisitely interesting by a certain mixture of silent gratitude, which no language can describe.

In the infancy of this establishment, when these poor people were first brought together, I used very frequently to visit them—to speak kindly to them—and to encourage them;—and I seldom passed through the halls where they were at work, without being a witness to the most moving scenes.

Objects, formerly the most miserable and wretched, whom, I had seen for years as beggars in the

streets ;—young women—perhaps the unhappy victims of seduction, who, having lost their reputation, and being turned adrift in the world, without a friend and without a home, were reduced to the necessity of begging, to sustain a miserable existence, now recognized me as their benefactor, and with tears dropping fast from their cheeks, continued their work in the most expressive silence.

If they were asked, what the matter was with them, their answer was, (“Nichts.”) “Nothing,” accompanied by a look of affectionate regard and gratitude, so exquisitely touching as frequently to draw tears from the most insensible of the by-standers.

It was not possible to be mistaken with respect to the real state of their minds ; every thing about them showed that they were deeply affected with the kindness shewn them ;—and that their hearts were really softened, appeared not only from their unaffected expressions of gratitude, but also from the effusions of their affectionate regard for those who were dear to them. In short, never did I witness such affecting scenes as passed between some of these poor people and their children.

The children were separated from the grown persons, at first ; but as soon as order was thoroughly established in every part of the House, and the poor people had acquired a certain degree of address in their work, and evidently took pleasure in it, as many of those as had children expressed an earnest desire to have them near them, permission was granted for that purpose ; and the spinning halls, by degrees, were filled with the most interesting little groups of industrious families, who vied with each other in diligence and industry ; and who displayed a scene, at once the most busy, and the most cheerful that can be imagined.

An industrious family is ever a pleasing object ; but there was something peculiarly interesting and affecting in the groups of those poor people.

Whether it was, that those who saw them compared their present situation with the state of misery and wretchedness from which they had been taken, or whether it was the joy and exultation which were expressed in the countenances of the poor parents in contemplating their children all busily employed about them; or the air of self-satisfaction which these little urchins put on, while they pursued their work with redoubled diligence upon being observed, that rendered the scene so singularly interesting I know not; but certain it is, that few strangers who visited the establishment came out of those halls without being much affected.

Many humane and well disposed persons are often withheld from giving alms, on account of the bad character of beggars in general; but this circumstance, though it ought undoubtedly to regulate the mode of administering our charitable assistance, should certainly, not prevent our interesting ourselves in the fate of these unhappy beings; on the contrary, it ought to be an additional incitement to us to relieve them; for nothing is more certain, than that their crimes are very often the effects, not the causes of their misery; and when this is the case, by removing the cause, the effects will cease.

Nothing is more extraordinary and unaccountable, than the inconsistency of mankind in every thing, even in the practice of that Divine virtue, Benevolence; and most of our mistakes arise more from indolence and from inattention, than from any thing else. The busy part of mankind are too intent upon their own private pursuits; and those who have leisure are too averse from giving themselves trouble, to investigate a subject but too generally considered as tiresome and uninteresting. But if it be true, that we are really happy only in proportion as we ought to be so;—that is, in proportion as we are instrumental in promoting the happiness of others; no study surely can

be so interesting, as that which teaches us how most effectually to contribute to the well-being of our fellow-creatures.

If love be blind, self-love is certainly very short sighted; and, without the assistance of reason and reflection, is but a bad guide in the pursuit of happiness.

Those who take pleasure in depreciating all the social virtues, have represented pity as a mere selfish passion; and there are some circumstances which appear to justify this opinion; it is certain that the misfortunes of others affect us, not in proportion to their greatness, but in proportion to their nearness of ourselves; or to the chances that they may reach us in our turns. A rich man is infinitely more affected at the misfortune of his neighbor, who, by the failure of a Banker with whom he had trusted the greater part of his fortune—by an unlucky run at play, or by other losses, is reduced from a state of affluence, to the necessity of laying down his carriage—leaving the town, and retiring into the country upon a few hundreds a year, than by the total ruin of the industrious tradesman over the way, who is dragged to prison, and his numerous family of young and helpless children left to starve.

But however selfish pity may be, Benevolence certainly springs from a more noble origin, it is a good-natured, generous sentiment, which does not require being put to the torture in order to be stimulated to action, and it is this sentiment, not pity or compassion, which I would wish to excite.

Pity is always attended with pain; and if our sufferings at being witnesses of the distresses of others, sometimes force us to relieve them, we can neither have much merit, nor any lasting satisfaction, from such involuntary acts of charity; but the enjoyments which result from acts of genuine benevolence, are as lasting as they are exquisitely delightful; and the more they are analyzed and contemplated, the more they

contribute to that inward peace of mind and self-approbation, which alone constitute real happiness;—this is the “Soul’s calm sun-shine,” and the heart-felt joy, which are virtue’s prize.

To induce mankind to engage in any enterprize, it is necessary, first, to show that success will be attended with real advantage; and, secondly, that it may be obtained without much difficulty.

The rewards attendant upon acts of benevolence have so often been described and celebrated, in every Country and in every Language, that it would be presumption in me to suppose I could add any thing new upon a subject already discussed by the greatest masters of rhetoric, and embellished with all the irresistible charms of eloquence; but as examples of success are sometimes more efficacious in stimulating mankind to action, than the most splendid reasonings and admonitions, it is upon my success in the enterprize of which I have undertaken to give an account, that my hopes of engaging others to follow such an example are chiefly founded; and hence it is, that I so often return to that part of my subject, and insist with so much perseverance upon the pleasure which this success afforded me. I am aware that I expose myself to being suspected of ostentation, particularly by those who are not able to enter fully into my situation and feelings; but neither this, nor any other consideration, shall prevent me from treating the subject in such a manner as may appear best adapted to render my labours of public utility.

Why should I not mention even the marks of affectionate regard and respect which I received from the poor people for whose happiness I interested myself; and the testimonies of the public esteem with which I was honored? Will it be reckoned vanity, if I mention the concern which the poor of Munich expressed in so affecting a manner when I was dangerously ill?—that they went publicly in a body in procession to

the cathedral church, where they had Divine Service performed, and put up public prayers for my recovery ? —that four years afterwards, on hearing that I was again dangerously ill at Naples, they of their own accord, set apart an hour each evening, after they had finished their work in the Military Work House, to pray for me.

Will it be thought improper to mention the affecting reception I met with from them, at my first visit to the Military Work-House upon my return to Munich last Summer, after an absence of fifteen Months ; a scene which drew tears from all who were present ? and must I refuse myself the satisfaction of describing the Fete I gave them in return, in the English Garden at which 1800 Poor People of all ages, and above 30,000 of the Inhabitants of Munich, assisted ? and all this pleasure I must forego, merely that I may not be thought vain and ostentations ?—be it so then ; but I would just beg leave to call the reader's attention to my feelings upon the occasion ; and then let him ask himself, if any earthly reward can possibly be supposed greater ; any enjoyment more compleat, than those I received ; let him figure to himself, if he can, my situation, sick in bed, worn out by intense application, and dying, as every body thought, a Martyr in the cause to which I had devoted myself ; let him imagine, I say, my feelings, upon hearing the confused noise of the Prayers of a multitude of people, who were passing by in the streets, upon being told, that it was the poor of Munich, many hundreds in number, who were going in in procession to the Church to put up Public Prayers for me :—Public Prayers for me !—For a private person ;—a Stranger !—a Protestant !—I believe it is the first instance of the kind that ever happened ; and I dare venture to affirm that no proof could well be stronger than this, that the measures adopted for making these poor people happy, were really successful ; —and let it be remembered, that this fact is what I

am most anxious to make appear, in the clearest and most satisfactory manner."

Industry and Application.

Diligence, industry, and the proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they want activity for exerting them. Unavailing, in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth, the habits of industry are most easily acquired; in youth the incentives to it are strongest, from ambition and from duty, from emulation and hope, and all the prospects which the beginning of life affords. If, dead to these calls, you already languish in slothful inaction, what will be able to quicken the more sluggish current of advancing years? Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind. He who is a stranger to industry may possess, but he cannot enjoy; for it is labour only which gives the relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appear a slowly-flowing stream, yet it undermines all that is stable and flourishing. It not only saps the foundation of every virtue, but pours upon you a deluge of crimes and evils. It is like water, which first putrefies by stagnation, and then sends up noxious vapours, and fills the atmosphere with death. Fly, therefore, from idleness, as the certain parent both of guilt and of ruin. And under idleness I conclude not mere inaction only

but all that circle of trifling occupations in which too many saunter away their youth : perpetually engaged in frivolous society, or public amusements ; in the labours of dress, or the ostentations of their persons.—Is this the foundation which you lay for future usefulness and esteem ? By such accomplishments do you hope to recommend yourselves to the thinking part of the world, and to answer the expectation of your friends and your country ?—Amusements youth requires ; it were vain, it were cruel to prohibit them. But, though allowable as the relaxation, they are most culpable as the business of the young ; for they then become the gulph of time, and the poison of the mind. They foment bad passions. They weaken the manly powers. They sink the native vigour of youth into contemptible effeminacy.

—

The pleasures of Learning, and the miseries of Ignorance.

“ The importance of Education is acknowledged by civilized nations : it humanizes and refines the mind of man ; fits it for the duties of life ; and renders the individual a blessing to society.”

EVANS.

Not many miles from the city of London, was the residence of a respectable widow ; she had only one child, the consolation of her widowhood.

She invited two of her nieces to spend a few weeks with her, as it was her annual custom.

Neither had passed the sixteenth year of her age. Both possessed interesting countenances, and they inherited gifts far more valuable than a pretty face, for they were industrious in household affairs.

It was their misfortune to be the seniors of the family ; and the care of the younger branches was made an excuse for their ignorance ; as the hinderance to improvement. But this is a frivolous, an insufficient, and idle excuse. Occasionally they associated with their neighbours ; and their neglected education was always a subject of lamentation.

These females quitted their parental home, and, after a long journey, arrived at their aunt's in safety. After some days had elapsed, the widow and her daughter Ann supplicated the company of a few neighbouring young females to make an excursion to a favourite park, where they proposed to pass the day.

It was summer. To keep giddy youth within the compass of decorum, the widow, as a steady matron, accompanied them.

Her nieces were particularly under the care of this intelligent woman. She was interested in the fate of her charge. She was determined to make them feel through shame, what they had hitherto considered unworthy of notice.

The company walked slowly onwards in detached parties. Our heroines and their guide were the first division. The expected pleasures of the day, like the canopy of heaven, seemed without a cloud! But who can premise what a moment may bring forth?

The widow stopped at an old gothic building. After attentively gazing on an inscription, which was over the portico, said, "My eyes are weak, I cannot make out what that motto means, tell me?"

The sisters stood silent. At length she heard them, in a whispering tone, spelling the words.

"What is that!" interrogated one, but no answer was returned by the other sister. After some deliberation, they managed to make a confused account, for both explained it differently. The widow appeared satisfied, though she knew that they were incorrect in their statements. They continued forward, and arrived at the park.

Under a shadowy tree, on the side of a hill, they sat down, where the several parties joined them. A river flowed through its winding bed, just before them; the vessels and boats, gliding on the surface, added to the beauty of the lovely scene.

"There is that ship," exclaimed the sisters, "in

which father and *us* sailed, we *knows* it by *that there reading* on the sail."

"No, it is not," returned Ann, their cousin, a girl about ten years of age, "though the situation of both names are similar, yet that vessel was called *Providence*, as you may remember; the name of this is *Charity*, as can very plainly be seen." The tender feelings of the females were hurt by having exposed their ignorance; they blushed to be reproved by one so much younger than themselves, and secretly resolved to learn to read.

The widow, thinking some refreshment would be agreeable, requested her nieces to take the provisions from their basket, and wished for the currant jellies.

They had opened a few pots, and tied them up again, when the good woman, wondering at the delay, remarked, as they were all labelled, she might find them in a moment; but, alas! this only evidenced they could not read. Their cheeks proved that they were ashamed of their ignorance. They resolved to lose no time to efface the stigma from their characters.

BECK.

ANECDOTES, &c.

It is a custom among the Canadian Indians, that when one dreams that another has rendered him any service, the person dreamed of thinks it a duty to fulfil the dream if possible. A chief one morning came to the governor, Sir William Johnson, and told him that he had last night dreamed that Sir William had made him a present of the suit of regimentals he wore. The governor readily presented them to him; but as the Indian was going out, 'Stop,' said he, 'I had almost forgot, but I dreamed of *you* last night; I dreamed that you gave me such a tract of land,' describing a large tract — 'You shall have it,' said he; but if you please, Sir William, we will not *dream* any more.'

When Dr. Johnson visited the university of St. Andrews, (a place famous for bestowing academical honours without much discrimination) he took occasions to enquire of one of the professors into the State of their funds ; and being told that they were not so affluent as many of their labours. ‘ No matter, (said the doctor drily) persevere in the plan you have formed, *and you will get rich BY DEGREES.*’

EXTRACT FROM THE LOG-BOOK OF A NAVAL OFFICER DESCRIBING HIS VOYAGE OF LIFE.

First part of the voyage—Pleasant, with fine breezes and free winds—all sail set—spoke many vessels in want of provisions, supplied them freely.

Middle passage—Weather variable—short of provisions—spoke several of the above vessels our supplies had enabled to refit—made signals of distress—they up helm, and bore away.

Latter part—Boisterous, with contrary winds—current of Adversity setting hard to leeward—towards the end of the passage it cleared up—with the quadrant of honesty had an observation : corrected and made up my reckoning, and after a passage of 50 years, came to anchor in Mortality Road, with the calm unruffled surface of the Ocean of Eternity in view !

EPITAPH ON A POET, BY HOPE.

HEROES and kings! your distance keep ;
In peace let one poor poet sleep,
Who never flattered folks like you,
Let *Horace* blush, and *Virgil* too.

EPIGRAM ADDRESSED TO A LADY.

I wish'd that two vowels were joined,
In wedlock most holy and true;
And I could not but think in my mind,
That the vowels must be I and U.

THE CANADIAN VISITOR.
THE COUNCIL OF HORSES.

A FABLE.

UPON a time a neighing Steed,
 Who graz'd among a num'rous breed,
 With mutiny had fir'd the train,
 And spread dissension through the plain.
 On matters that concern'd the state
 The Council met in grand debate.
 A Colt, whose eye-balls flam'd with ire,
 Elate with strength and youthful fire,
 In haste stept forth before t' e rest,
 And thus the list'ning throng address'd.
 Good gods! how abject is our race,
 Condemn'd to slav'ry and disgrace!
 Shall we our servitude retain,
 Because our sires have borne the chain.
 Consider, friends, your strength and might;
 'Tis conquest to assert your right.
 How cumb'rous is the gilded coach!
 The pride of man is our reproach.
 Were we design'd for daily toil,
 To drag the plough-share through the soil:
 To sweat in harness through the road,
 To groan beneath the carrier's load?
 How feeble are the two-legg'd kind!
 What force is in our nerves combin'd!
 Shall then our nobler jaws submit
 To foam and champ the galling bit?
 Shall haughty man my back bestride?
 Shall the sharp spur provoke my side?
 Forbid it, heav'n! reject the rein;
 Your shame, your infamy disdain.
 Let him the lion first control,
 And still the tiger's famish'd growl.
 Let us, like them, our freedom claim,
 And make him tremble at our name.
 A gen'ral nod approv'd the cause,
 And all the circle neigh'd applause.
 When, lo! with grave and solemn pace,
 A Steed advanc'd before the race,
 With age and long experience wise;
 Around he cast his thoughtful eyes,
 And to the murmurs of his train,
 Thus spake the Nestor of the plain:
 When I had health and strength, like you,
 The toils of servitude I knew.

Now grateful man rewards my pains,
 And gives me all these wide domains.
 At will I crop the year's increase ;
 My latter life is rest and peace.
 I grant to man we lend our pains.
 And aid him to correct the plains ;
 But doth not he divide the care,
 Through all the labors of the year ;
 How many thousand structures rise,
 To fence us from inclement skies !
 For us he bears the sultry day,
 And stores up all our winter's hay.
 He sows, he reaps the harvest's gain,
 We share the toil, and share the grain.
 Since ev'ry creature was decreed,
 To help each other's mutual need,
 Appease your discontented mind,
 And act the part by heav'n assign'd.
 The tumult ceas'd. The Colt submitted,
 And, like his ancestors, was bitted. *Hay.*

MISCELLANEOUS QUESTIONS ;

To be answered in the next number.

1st. A gentleman left an estate of £10,000 to be divided between seven poor men, nine widows and twelve orphan children ; the men were to receive twice as much as the women and the women twice as much as the children, how much had each ?

2nd. How many Cubes each side of which is $\frac{1}{2}$ of an inch, are equal in solid content to one of which every side is 2 feet 1 inch ?

3rd. Supposing the river St. Lawrence, at Quebec, to be 1400 yards broad, and at an average 80 feet deep ; and supposing the current to run *down* every day four hours longer than it does *up* at the rate of 5 miles an hour ; how many cubic miles of water does it carry to the sea in a year ?

4th. Dido, Queen of Carthage, when about to lay the foundation of that City, is said to have purchased as much land as she could enclose with a bull's hide. She cut the hide into small thongs, so as to en-

close a space sufficient to support her metropolis. Now, supposing Dido was contented with one square English mile, and supposing the hide to have been 12 feet long by 8 broad ; required the breadth of the pieces to inclose the square desired ?

5th. If the population of this globe be nine hundred millions, and each person require for each day a pound of bread, half a pound of meat, and a pound of vegetables worth one shilling, what would be the sum required to provide for the human family for one year ?

6th. Supposing the population of the world to be as above stated, 900,000000, and a generation to last 30 years, how many must enter and leave the world every minute, and how many have lived upon the earth since the creation, to the present year ?

7th. If half the inhabitants of the world are capable of laboring, and the time of each, on an average, be worth 3d per hour, and two hours might be redeemed every day, by each, from sleep and unnecessary amusements ; what sum might, in this way, be saved for promoting charitable objects ?

8th. If one fourth part of the inhabitants of the world would agree to deduct one penny a day from the superfluities of their food and clothing, how much might be saved every year towards feeding and clothing the poor ?

9th. What proportion of the population of the world embraces Christianity ?

10th. Have we evidence to believe, that all the world will at any future period embrace the Christian Religion ?

11th. Can we determine the time of such an event ?

12th. What is the best method of rendering ourselves contented and happy in the situation in which we are placed ?

THE
CANADIAN VISITOR.

JUNE, 1815.

" Now genial suns and gentle breezes reign,
" And summer's fairest splendours deck the plain."

JUNE, the sixth month from January, had its name from the Latin Junius, which some derive à *Ju-none*.

This is the pleasing season, when, as Thompson happily expresses it,

Heaven descends
In universal bounty, shedding herbs,
And fruits, and showers, on Nature's ample lap.

Remarkable Events which occurred in this Month.

2.—1802. The House of Commons voted a remuneration of ten thousand pounds to Dr. Jenner, for his invaluable discovery of the Vaccine Inoculation, which by saving millions of victims from an untimely grave, will prove an inestimable blessing to the whole human race. Dr. Jenner was born in Berkley, Gloucestershire, where his unremitting and disinterested endeavors to extend the sphere of human happiness has endeared him to all classes of society. And when the names of heroes and conquerors shall have sunk into oblivion, *his* will be pronounced with gratitude, by myriads yet unborn.

On the 4th of this month, 1738, was born GEORGE the III^d. our venerable and beloved Sovereign. He is the eldest son of Frederick, Prince of Wales, and grandson to George the II^d. whom he succeeded on the Throne, October 25, 1760.

In the year 1768, the Royal Academy of Arts in London, was founded for the encouragement of Painting and Sculpture. It is under the immediate patronage of
No. II.

age of the King, and under the direction of forty artists of the first rank in their several professions.

5.—1762. Died Lord Anson, who signalized himself by his voyage round the globe.

7.—1566. The foundation of the *Royal Exchange* in London was laid by Sir Thomas Gresham.

11.—1727. George I. died in his carriage, near Osnaburgh, in Germany, in the 68th year of his age, and in the 13th of his reign.

1793. Died Dr. W. Robinson, Principal of the University of Edinburgh. His Histories of America, of Scotland, and of Charles V. are models of elegant composition.

17.—1719. Joseph Addison expired at Holland-House, near Kensington.

27th.—1682. Charles XII. King of Sweden was born.

29.—Peter the Apostle, was born at Bethsaida in Galilee. His first name was Simon; but when our Saviour called him to the Apostleship, he changed it to Cephas, which in Cyriac signifies a stone or rock; in Latin *Petra*, whence he was called Peter. He was a married man, and had his house near to the Lake of Genesareth. He is said to have been crucified with his head downwards by his own request, out of humility. He suffered in the 75th year of his age.

St. Paul, formerly named Saul, was first a persecutor of the church, and afterwards a disciple of Jesus Christ. His parents sent him to Jerusalem, where he studied law at the feet of Gamaliel, a famous Doctor. He is supposed to have been a convert to Christianity about the year 36 or 37, and continued faithful in the service of his divine Master, until he was beheaded by order of Nero. Some say that he was 55, and others suppose that he was upwards of 60 years of age when he suffered martyrdom.

FOREIGN INTELLIGENCE.

It is rather an ungrateful task, in the present unsettled state of the political horizon to attempt a summary of passing events ; for having made up our minds to the enjoyment of Peace, after the sanguinary contests of the preceding twenty years ; at so long a desired moment, when the portals of Janus were apparently, on the point of being closed, it affects us more sensibly to behold the dæmon of discord, again stalking forth, in the person of Buonaparte, and tired humanity, once more afflicted with the prospect of additional human carnage. By the inscrutable decrees of Providence, the murdering sword is permitted again to be unsheathed, and probably thousands of victims are preparing for sacrifice, at the altar of ambition. By the late accounts, we hear that, Buonaparte, escaping from the Island of Elba, landed on the 2d of March in that part of the south of France, denominated the department of the Var, with only a few hundred followers, and finding the military every where disposed in his favor, and prepared by his emissaries for his reception, he has succeeded in usurping the government of France, and Louis the 18th is again an exile from the throne of his ancestors. At this crisis the representatives of the allied powers assembled in congress at Vienna, had just *completed* their honorable, and glorious labours, for the restoration of *universal peace*, they have unanimously signed a declaration purporting, that Buonaparte having by this recent measure broken all faith, and destroyed all confidence, could now expect no protection from them, and they solemnly pledge themselves to use their utmost efforts, to maintain that peace, which their valor, and wisdom had just completed. Numerous armies were in motion, and advancing towards the French frontiers, the Duke of Wellington had: 27

sumed the command of a northern division, composed chiefly of British, Hanoverian and other troops, raised in the Netherlands; and it is hoped that, with the blessing of Providence, these prompt, and energetic measures, will have the desired effect. Belgium has been united to Holland, and the Prince of Orange takes the title of King of the Netherlands. Another revolution is said to have taken place in Spain, and Ferdinand VII, is supposed to have fled, but this report wants confirmation.

A considerable number of vessels have arrived since our last No. from Britain, and the above is the substance of the intelligence they bring. The principal part of the troops are ordered home immediately. And it is reported, that many thousands of families in England are coming out to settle in Canada.

DOMESTIC INTELLIGENCE.

Melancholy Accident—An American boat coming from Platsburgh to St. John's with 18 passengers, on Sunday the 7th May was upset by a flaw of wind, near Ash Island, and nine persons were drowned.

It ought to be remembered, that this event took place on Sunday. And it will be found, that more accidents of a similar nature happen on that day, than on any other day of the week; which, it is hoped, will be a warning to those captains of vessels, masters of packets and steamboats, who make their arrangements to trespass upon the Lord's day, in open violation of the Divine command.

It is said, that the ships of war now building in Sacket's Harbour, are to be finished, launched, and sunk, as the best means of preserving them for a future occasion.

If no use can be found for them, but the one for which they were originally designed, it is sincerely desired by every friend to mankind, that they may never be raised from their watery grave.

It is reported, that a number of persons in this country have lately been bitten by mad dogs.

Could not some method be devised to destroy, or greatly diminish the number of that useless and dangerous kind of animal? A few of them may be convenient in new settlements, to keep off wolves and wild beasts. But it is recommended, that all dogs which are kept in cities and populous towns should be taxed annually, a guinea a head. In this way, money might be obtained, in Quebec only, sufficient to feed, clothe and educate one hundred orphan children.

A number of very useful inventions in farming and mechanical operations, have been recently brought to public notice, some of which will be detailed in our future numbers.

It is very astonishing, that the application of steam, has not been rendered more extensively useful in this country.

Might not a steam engine be constructed to raise water upon Cape Diamond sufficient to supply the city of Quebec? And could it not be done at less expence than to procure it brought in buckets and barrels as it now is?

We mentioned in our last number, that a Free School was established in this city, under the superintendance of a Committee appointed by the desire and according to the plan recommended by certain Trustees in London; whose benevolent designs have been made public, through the medium of the different newspapers.

The House, that has lately been fitted up for the *Quebec Free School* is large, and conveniently situated for the accommodation of the children, both in the city and suburbs. The number of scholars is daily increasing, and more may be admitted by applying to the Instructor, or either of the Committee.

It is the unanimous opinion of the Committee in Canada and of the Trustees in England, that no in-

terference with respect to Religion, ought ever to take place in the Schools which may be established in connexion with this institution. But it is recommended, that all the children belonging to this School, and such others as may be formed on this plan, be requested to attend such places of worship, and learn such catechisms and articles of faith as may be recommended by their respective Parents and Guardians

ON EDUCATION.

According to our promise in the last number, we shall now proceed to give a detailed account of the new improvements in Education.

It has been thought, that the plans of instruction introduced by Dr Bell and Mr. Lancaster, are impracticable in this country; but from actual experiments which have been made in England, it is found, that these valuable improvements may be rendered extensively useful in villages and country places generally.

The following observations and remarks are principally extracted from a work entitled "*THE VILLAGE SCHOOL IMPROVED;*" by the Revd J. Poole, Rector of Enmore, and Chaplain to the Earl of Egmont.

The candor and good sense of this Author will be manifest to all, who may read that excellent work.

"Long before I heard of the new systems of education, I had been in the practice of visiting a day-school established in my parish. It consisted generally of about twenty-five or thirty children of both sexes; all of whom were taught to read; some few to write; and such of the girls as were old enough were instructed in needle-work. The schoolmistress was an active intelligent woman; who appeared desirous of doing all in her power to bring on the children in their learning; but her plan of instruction being that which is followed in most of the old village schools, the progress made by the children,

though equal to what is usually made in such schools, was by no means such as satisfied me. I formed the resolution, therefore, about two years ago, of attempting to introduce in the school some of the recent improvements in education.

I was fully sensible that what I was about to attempt was merely an experiment. No instance had come to my knowledge of any new system having been adopted in any but free schools; established, and supported by subscription, in large towns or populous manufacturing districts. How it would succeed, when applied to a school in a small parish, where the education of each child is paid for by its parent, or some other individual, could not be ascertained without a trial; and that trial, with the consent and concurrence of the schoolmistress, I was disposed to make.

On my explaining to her the principle of the new system, *tuition by means of scholars themselves*, and stating to her the outlines of the plan which I proposed to go upon; I had the great satisfaction to find, not only that she understood it, but that she clearly foresaw the advantages that were likely to arise by adopting it in her school. I thought it prudent, however, to make the first trial of the new method of teaching with five or six only of her more advanced scholars; and to be determined, by its effect upon them, whether it should be continued or not. This point was soon settled. At the end of a few weeks, the improvement of these children was so great and obvious, especially in spelling, which before had not been much attended to, that no doubt remained as to the propriety of introducing it generally into the school.

The necessary provision, therefore, having been made of sand, slates, books, &c. and the room having been enlarged to its present size, and furnished with desks and forms, in July 1810, the new system began to be fully acted upon. Since that time

more than a year and a half is elapsed; and every day has convinced me still farther of its excellence. As the school increased in number, alterations were of course requisite in the arrangement of classes, and other subordinate details: improvements also presented themselves, from time to time, in different parts of the system; which rendered some changes expedient. With the exception, however, of a few modifications, which at the first introduction of the system were impracticable, but which the further progress of our children enabled us to adopt, and which will be noticed in their proper places;—the following account describes the school in its present state.

The method of teaching is a compound of Dr. Bell's and Mr. Lancaster's systems, with some slight alterations and additions. In what respects it agrees, and in what it differs from each, may be seen at once in the subjoined table.

I. It agrees with both—

In the division of the school into classes; each under the tuition one of the scholars.

II. It agrees with Dr. Bell's—

1. In the use of small, cheap books, in preference to cards.

2. In reading word by word, backwards, and sometimes syllabically.

3. In unreiterated spelling.

4. In the reading and ciphering lessons being accompanied with questions.

5. In keeping a register of the business done in each class.

III. It agrees with Mr. Lancaster's—

1. In all the children being seated at single desks, facing one way.

2. In all the children being taught to write.

3. In all the children being taught to spell, by writing on slates words dictated by the teachers.

4. In all the children, when of a proper age, being taught to cipher in classes.

IV. The Enmore school differs from the greater part of those, both on Dr. Bell's and Mr. Lancaster's systems—

In not being a free school.

V. The following modifications and additions have been introduced.

1. Writing from dictation connected, in various ways, with every reading lesson.

2. Numerals, punctuation, &c. taught by writing from dictation.

3. Sets of questions and answers provided for many of the reading lessons.

4. Sets of questions and answers provided for the ciphering lessons;—and for other things taught in the school.

5. Nothing repeated from memory, until first read, with all the accompanying exercises.

6. Mr. Lancaster's method of teaching arithmetic considerably modified and extended: tables, in some rules, given on a peculiar construction, &c. &c.

[To be continued in our next.]

On Mispent Time.

I was yesterday comparing the industry of man with that of other creatures, in which I could not but observe, that, notwithstanding we are obliged by duty to keep ourselves in constant employ, after the same manner as inferior animals are prompted to it by instinct, we fall very short of them in this particular. We are here the more inexcusable, because there is a greater variety of business to which we may apply ourselves. Reason opens to us a large field of affairs, which other creatures are not capable of. Beasts of prey, and, I believe, of all other kinds in their natural state of being, divide their time between action and rest. They are always at work or asleep. In short, their waking hours are wholly taken up in seeking after their food, or in consuming it. The human

species only, to the great reproach of our natures, are filled with complaints, that "the day hangs heavy on them," that "they do not know what to do with themselves," that "they are at a loss how to pass away their time;" with many of the like shameful murmurs which we often find in the mouths of those who are styled reasonable beings. How monstrous are such expressions among creatures who have the labours of the mind, as well as those of the body, to furnish them with proper employments; who besides the business of their proper callings and professions, can apply themselves to the duties of religion, to meditation, to the reading of useful books, to discourse; in a word, who may exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before.

After having been taken up for some time in this course of thought, I diverted myself with a book, according to my usual custom, in order to unbend my mind before I went to sleep. The book I made use of on this occasion was Lucian, where I amused my thoughts for about an hour among the dialogues of the dead; which in all probability produced the following dream:

I was conveyed, methought, into the entrance of the infernal regions, where I saw Radamanthus, one of the judges of the dead, seated on his tribunal. On his left hand stood the keeper of Erebus, on his right the keeper of Elysium. I was told he sat upon women that day, there being several of the sex lately arrived, who had not yet their mansions assigned them. I was surprised to hear him ask every one of them the same question, namely, What they had been doing? Upon this question being proposed to the whole assembly, they stared upon one another, as not knowing what to answer. He then interrogated each of them separately. Madam, says he to the first of them, you have been upon the earth about fifty years: what have

you been doing there all this while ? Doing, says she ; really I do not know what I have been doing : I desire I may have time given me to recollect. After about half an hour's pause, she told him that she had been playing at crimp : upon which Rhadamanthus beckoned to the keeper on his left hand to take her into custody. And you Madam, says the judge, that look with such a soft and languishing air, I think you set out for this place in your nine-and-twentieth year, what have you been doing all this while ? I had a great deal of business on my hands, says she, being taken up the first twelve years of my life in dressing a jointed baby, and all the remaining part of it in reading plays and romances. Very well, says he, you have employed your time to good purpose. Away with her. The next was plain country woman : Well mistress, says Rhadamanthus, and what you have been doing ? An't please your worship, says she, I did not live quite forty years ; and in that time brought my husband seven daughters, made him nine thousand cheeses, and left my eldest girl with him to look after his house in my absence ; and who, I may venture to say, is a pretty a housewife as any in the country. Rhadamanthus smiled at the simplicity of the good woman, and ordered the keeper of Elysium to take her into his care. And you, fair lady, says he, what have you been doing these five-and-thirty years ? I have been doing no hurt, I assure you, Sir, said she. That is well, said he ; but what good have you been doing ? The lady was in great confusion at this question ; and, not knowing what to answer, the two keepers leaped out to seize her at the same time ; the one took her by the hand to convey her to Elysium, the other caught hold of her to carry her away to Erebus. But Rhadamanthus observing an ingenuous modesty in her countenance and behaviour, bid them both let her loose, and set her a side for re-examination when he was more at leisure. An old woman, of a proud and sour look, presented herself next at the

bar ; and being asked what she had been doing : Truly, said she, I lived threescore and ten years in a very wicked world, and was so angry at the behaviour of a parcel of young flirts, that I passed most of my last year in condemning the follies of the times. I was every day blaming the silly conduct of people about me, in order to deter those I conversed with from falling into the like errors and miscarriages. Very well, says Rhadamanthus ; but did you keep the same watchful eye over your own actions ? Why truly, says she, I was so taken up with publishing the faults of others, that I had no time to consider my own. Madam, says Rhadamanthus, be pleased to file off to the left, and make room for that venerable matron that stands behind you. Old gentlewoman, says he, I think you are fourscore ; you have heard the question ; what have you been doing so long in the world ? Ah, Sir says she, I have been doing what I should not have done ; but I had made a firm resolution to have changed my life, if I had not been snatched off by an untimely end. Madam, says he, you will please to follow your leader ; and spying another of the same age, interrogated her in the same form. To which the matron replied, I have been the wife of a husband who was as dear to me in his old age as in his youth. I have been a mother, and very happy in my children, whom I endeavoured to bring up in every thing that is good. My eldest son is blest by the poor, and beloved by every one that knows him. I lived within my own family, and left it much more wealthy than I found it. Rhadamanthus, who knew the value of the old lady, smiled upon her in such a manner, that the keeper of Elysium, who knew his office, reached out his hand to her. He no sooner touched her, but her wrinkles vanished, her eyes sparkled, her cheeks glowed with blushes, and she appeared in full bloom and beauty. A young woman, observing that this officer who conducted the happy to Elysium, was so great a beautifier, longed

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JOHN HOWARD.

JOHN HOWARD, the indefatigable friend of the poor and the unfortunate, was born at Hackney, in the year 1726. Of his character and pious labours, Dr. Aiken speaks in the following terms.

“ Among those truly illustrious persons who, in the several ages and nations of the world, have marked their tract through life, by a continued course of doing good, few have been so distinguished, either by the extent of the good produced, or by the purity of motive and energy of character exhibited in the process of doing it, as the late John Howard. To have adopted the cause of the prisoner, the sick, and the destitute, not only in his own country, but throughout Europe;—to have considerably alleviated the burden of present misery among those unfortunate classes, and at the same time to have provided for the reformation of the vicious, and the prevention of future crimes and calamities; to have been instrumental in the actual establishment of many plans of humanity and utility, and to have laid the foundation for much more improvement hereafter;—and to have done all this as a private, unaided, individual, struggling with toils, dangers, and difficulties, which might have appalled the most resolute; is surely a range of beneficence, which scarcely ever before came within the compass of one man’s exertions.”

Attachment to religion was a principle which had been imbibed by Howard in his youth; and which continued steady and uniform through life. Though he seems early to have made up his mind, as to the doctrines he thought best founded, and the mode of worship he most approved, yet religion abstractedly considered, as the relation between man and his Maker, and the grand support of morality, appears to have been the principal object of his regard. This excellent principle enlarged his heart, and led him to commiserate the distresses of his fellow-creatures of

every description; and at length prompted him to devote his life to the relief of suffering humanity.

Deeply impressed with a sense of the importance of his designs, and of the uncertainty of human life, he was desirous of doing as much as possible within the allotted limits. And the number of prisons and hospitals which he visited, in a short period of time, is surprising. The pious and well-governed disposition by which he was actuated, is forcibly expressed in the following passage, extracted from one of his interesting publications.

“To my country I commit the result of my past labours. It is my intention again to quit it, for the purpose of revisiting Russia, Turkey, and some other countries, and extending my tour in the east. I am not insensible of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring Wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm: but to a serious, deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of greater usefulness to my fellow-creatures, than could be expected in the narrow circle of a retired life.”

A little before the last time of his leaving England, when a friend expressed his concern at parting with him, from an apprehension that they should never meet again, he cheerfully replied; “We shall soon meet in heaven:” and, as he rather expected to die of the plague in Egypt, he added, “The way to heaven from Grand Cairo, is as near as from London.” He said he was perfectly easy as to the event; and made use of the words of Father Paul, who, when his physicians told him he had not long to live, said; “It is well; whatever pleases God, pleases me.”

That in his singular and extensive course of beneficence, he was not influenced by a desire of attracting the notice, or gaining the applause of his fellow-creatures, appears from his general life and conduct; and is particularly evident, from the spirit and firmness with which he opposed the design, formed by many persons of distinction in this country, to erect a statue, or some other monument, to his honour.

The following passages are selected from some of his letters on this subject.—“To hasten to the other very distressing affair; oh, why could not my friends, who know how much I detest such parade, have stopped so hasty a measure! As a private man, with some peculiarities, I wished to retire into obscurity and silence. Indeed, my friend, I cannot bear the thought of being thus dragged out. I immediately wrote; and I hope something may be done to stop it. My best friends must disapprove the measure. It deranges and confounds all my schemes;—my exaltation is my fall, my misfortune.—My best and most intimate friends have, I see by the papers, been so kind as not to subscribe to what you so justly term a hasty measure. Indeed, if nothing can be done,—I speak from my heart—never was a poor creature more dragged out in public.” That in all this there was no affectation, clearly appeared from the letter he sent to the subscribers; in which, after expressing his gratitude, he displayed so determined a repugnance against admitting the proposed honour, deprecating it as the severest of punishments, that nothing could be urged in reply, and the business was dropped.

Whilst this great and good man was ardently labouring for the relief of distress, it pleased Divine Providence to suffer him to fall a victim to a disease, supposed to be the plague, at Cherson, in the beginning of the year 1790. He was perfectly sensible, during his illness, except at short intervals, till within a few hours before his death. He was fully pre-

pared for the event, and often said, that he had no wish for life, but as it gave him the means of relieving his fellow-creatures.

A celebrated orator has passed so fine an eulogium on the character of this excellent man, that we insert it with particular satisfaction.

—"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art, nor to collect medals, or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country: I hope he will anticipate his final reward, by seeing all its effects fully realized in his own."

We shall conclude the account of this benevolent man, with a few beautiful lines, written on his death, by Dr. Aikin.

HOWARD, thy task is done! thy Master calls;
 And summons thee from Cherson's distant walls.
 "Come, well approved! my faithful servant, come!
 No more a wand'rer, seek thy destin'd home.
 Long have I mark'd thee, with o'er-ruling eye,
 And sent admiring angels from on high,
 To walk the paths of danger by thy side,
 From death to shield thee, and through suares to guide,
 My minister of good, I've sped thy way,
 And shot through dungeon glooms a leading ray,

To cheer, by thee, with kind unhop'd relief,
 My creatures lost o'erwhelm'd in guilt and grief.
 I've led thee, ardent on, through wond'ring climes,
 To combat human woes and human crimes.
 But 'tis enough!—thy great commission's o'er;
 I prove thy faith, thy love, thy zeal, no more.
 Nor droop, that far from country, kindred, friends,
 Thy life, to duty long devoted, ends;
 What boots it *where* the high reward is giv'n,
 Or *whence* the soul triumphant springs to heav'n."

Dr. Aikin has written a judicious and interesting account of John Howard, under the title of "A view of the character of John Howard, Esq." to which we refer the reader for farther information, respecting this truly pious and worthy man.

ANECDOTES, &c.

Mr. Webb, the philanthropist, having heard that some persons ascribed his profuse distribution of his property to the effect of insanity, mentioned the report to a Quaker in Shrewsbury, who replied, 'I wish thou wouldst bite a great many of our rich people, and thereby spread the disorder through the land.'

Pride frequently keeps us in ignorance. A Persian philosopher being asked by what means he had acquired so much knowledge? answered, 'By not being prevented by shame from asking questions when I was ignorant.'

Two Irishmen went a little way into the country to see some of their friends, and drinking too freely, they became very much intoxicated. Their friends would fain have persuaded them to stay all night, but they were determined to go home. They set out accordingly, but before they got a mile, one of them fell into a ditch. The other, hearing him fall, called out, 'Patrick, if you are dead 'ell me?' No honey,' says Patrick, 'I am not dead, but I am quite speechless.'

An arch boy having taken notice of his School-master's often reading a chapter in Corinthians, wherein is this sentence: 'We shall all be *changed* in the twinkling of an eye,' privately erased the letter *c* in the word *changed*. The next time his master read it, 'We shall all be *hanged* in the twinkling of an eye; to the no small entertainment of his scholars.

A landlord was asked if he had any one in his house who made a *noise*. 'Yes,' answered he 'my *wife*.'

THE FOOL'S REPROOF.

There was a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him, "I must shortly leave you."—"And whither are you going?" said the fool. "Into another world," replied his lordship.—"And when will you come again?" "Within a month?" "No."—"Within a year?" "No."—"When then?" "Never."—"Never!" said the fool: "and what provision hast thou made for thy entertainment there whither thou goest?" "None at all."—"No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any such folly as this."

A person saying that he would not believe that there was any devil, because he had never *seen* him, was answered by another, 'By the same rule, I should believe you to have neither *wit* nor *sense*.'

Mr. R——d of I——th, a man of some fortune in the neighbourhood of Edinburgh, was one day taking his ride, and being, according to his own idea, a person of no small consequence, he thought proper to shew it by riding on the *fort path*. Meeting a plain farmer looking man, he ordered him imperiously to get out of his way. 'Sir, (said the other) I don't understand this: I am upon the foot path, where I certainly have a right to walk.' 'Do you know, Sir, (said Mr. R——d) to whom you speak?' 'I do not, indeed.' 'Sir, I am Mr. R*****d of I*****th.' 'Well, Sir, but that certainly does not entitle you to ride on the foot path, and to drive a humble pedestrian off it.' 'Why, Sir, I am a trustee of this road.' 'If you are, you are a very bad one.' 'You are a very impudent fellow. Who are you, Sir?' 'I am John Duke

of Montague. It is almost unnecessary to add, that the *haughty* Laird of I——th, after a very awkward apology, went off into the main road.

 POETRY.

VERSES which were composed for the ANNIVERSARY
of the SCHOOL SOCIETY, LONDON.

In early life, Man's like the flower
That craves support and care,
That ill can bear the falling shower,
Or frost or chilling air :
But beauteous will the floweret blow
When needful aid is given,
And Mind's fair blossoms richly grow
If shelter'd by kind Heav'n.

The cherub forms of female grace,
With sweet presaging bloom,
Where oft the noble soul we trace
Thro' want's opposing gloom,
Shall share the good that we bestow ;
And as their minds improve,
Our great reward shall ceaseless flow
From Virtue, Truth, and Love.

O Reason ! spark of heavenly light,
To all the choicest boon ;
Than morning sun thou'rt far more bright,
Or beams of highest noon :
We'll fan thee in the TENDER MOULD
Where thou art latent laid,
And wide the gates to thee unfold,
Where KNOWLEDGE is display'd.

Oft GENIUS, like the diamond, lies
In an unsightly cell,
But now, the SPIRIT freed, shall rise
With wise compeers to dwell.
Within the INFANT BREASTS around,
What Talents are conceal'd !—
O let the Gems by us be found,
And gloriously reveal'd.

Mc CREERY.

ANSWERS TO THE QUESTIONS WHICH WERE PROPOSED
IN THE LAST NUMBER.

QUESTION 1.

The sum of £10,000 divided in the manner required on page 19th, would afford to each man £689 13s $1\frac{1}{4}$; to each woman £344 16 6 $\frac{1}{2}$; to each child £172 8 3 $\frac{1}{4}$. The Amount of the fractions is $1\frac{3}{4}$.

Q. 2.—The solid content of a cube of which one side is $\frac{5}{8}$ of an inch, is $\frac{5}{8} \times \frac{5}{8} \times \frac{5}{8} = \frac{125}{512}$ of a cubic inch; and the content of that whose side 25 inches, is $25 \times 25 \times 25 = 15625$ cubic inches.

Now 15625 divided by $\frac{125}{512}$ is equal to 27,000 Therefore 27,000 cubes having each side $\frac{5}{8}$ of an inch, are equal to one cube whose side is 2 feet 1 inch.

Q. 3.—The current running down 4 hours in the 24, at the rate of 5 miles an hour, a body of water 20 miles long, 1400 yards broad and 80 feet deep, is carries towards the sea every day. Now 1400 yards are equal to $\frac{35}{4}$ miles, and 80 feet equal to $\frac{1}{6}$ of a mile. Hence the above mentioned body of water, is 20 multiplied by $\frac{35}{4}$ multiplied by $\frac{1}{6}$ or $\frac{700}{24}$ of a cubic mile which is carried towards the sea every day. This fraction multiplied by 365, gives $\frac{255500}{24}$ or 87 $\frac{2850}{24}$ or nearly 88 cubic miles.

Further, if the Atlantic ocean be at an average, 12,000 miles long, 3,000 broad, and 4 deep, its cubic content will be 144 millions of cubic miles, which number divided by 88 gives 1,625,000 for the number of years in which the western ocean would have been filled by the St. Lawrence alone, if no water had been carried off by evaporation or otherwise.

Q. 4.—The hide being 144 inches long by 96 in breadth, if it had been first cut lengthwise into pieces one inch broad, this would give 96 pieces each 144 inches long, the whole length of which would be 96

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multiplied by 144 inches. Now, to enclose a square mile, requires a line 4 miles, or 21120 feet, or 21120 multiplied by 12 inches in length. Hence

$$\frac{21120}{96} \text{ times } \frac{12}{144} = \frac{1760}{96} = 18\frac{1}{3} \text{ the num-}$$

ber of pieces 96 multiplied by 144 inches long required to encircle a square mile. Therefore, the peices being already only one inch broad, and when of that breadth, extending only 96 times 144 inches, must, in order to extend $18\frac{1}{3}$ times farther, be each cut into $18\frac{1}{3}$ pieces: whence their breadth will be $\frac{1}{18\frac{1}{3}}$ or $\frac{3}{55}$ of one inch.

Q. 5.—Allowing one shilling per day, for each individual, it would require the sum of £16425,000 000 to provide for the human family one year.

Q. 6.—It is found that 57 are born and die every minute. And allowing the world to have been in all past ages as populous as it now is, there have lived since the creation 174600000000 persons.

Q. 7.—It appears, that £11250000 might be saved every day, by rising at 5 instead of 7.

Q. 8.—Should one fourth part of the inhabitants of the world deduct one penny a day from superfluities of food and clothing, the sum of £342,187,500 might in one year be saved for charitable purposes.

Q. 9—According to the best information, not more than about one twentieth part of the world has yet embraced Christianity.

Q. 10—But from the excellency of the Christian system, and from the evidence derived from the Scriptures, we may believe that there will be a period when all the world will embrace the gospel, and walk by its divine precepts.

Q. 11—And from the calculations of *Faber* and other commentators, this happy event will take place before the close of the present century.

Q. 12—The best method of rendering ourselves

contented and happy is, by gratefully acknowledging the blessings which we enjoy : remembering how much better off we are than thousands of our fellow-men.

MISCELLANEOUS QUESTIONS ;

To be answered in Number III.

1. What is the reason that we cannot find the sum or difference of two vulgar fractions, unless they have a common denominator ?
2. Why can the sum and difference of two decimal fractions be found without reducing them to a common denominator ?
3. Can any reason be given why nine times four are equal to four times nine ?
4. What is the most intelligible way to explain to a beginner in arithmetic, the method of borrowing and carrying in subtraction ?
5. What is the cause of that waving and undulation of the air, observed over a warm stove, when placed between the eye and a window or other light ?
6. What account can be given of a similar undulation observed on any plain field towards the close of a warm summer's day, but particularly on a field not long sown, and before it is covered with vegetation ?
7. Is it the duty of all young people, as soon as they come to the years of maturity, to enter into the marriage state ?
8. What ought to regulate and govern the choice of parties about to enter into the matrimonial connexion ?
9. Are the amusements and diversions generally practised in this country the best possible ?
10. Is any Education necessary for the middle and lower classes of Society ?
11. If any, how much, and what kind of knowledge ought they to obtain ?
12. What ought to regulate the choice of Parents and Guardians of Youth, with respect to the trades and professional employments of those committed to their charge ?

THE
CANADIAN VISITOR.

JULY, 1815.

" Now genial suns and gentle breezes reign,
" And summer's fairest splendours deck the plain.
" Exulting Flora views her new born rose,
" And all the ground with short-liv'd beauty glows."

JULY is the seventh month of the year, the name of which is derived from the Latin *Julius*, the surname of C. Cæsar, the dictator, who was born in it. It received this appellation from Mark Anthony, before whose time it was called *Quintilius*, being the fifth month of the year according to the old Roman Calendar, which commenced in March. The heat of this month renders the luxury of cooling shades peculiarly grateful.

Welcome, ye shades! ye bow'ry thickets hail!
Ye lofty pines! ye venerable oaks!
Ye Ashes wild, resounding o'er the steep!
Delicious is your shelter to the soul,
As to the hunted hart the sallying spring.

THOMPSON.

Remarkable Events which occurred in this Month.

4.—1776. The Americans formally renounced all subjection to Great-Britain, and declared themselves independent.

5.—1100. Jerusalem was taken by the Crusaders. Impelled by the union of military and religious rage, they put the garrison and inhabitants indiscriminately to the sword. Arms defended not the valiant, nor submission the timorous: neither age nor sex was spared: infants on the breast were pierced with the same blow as their mothers who implored mercy. Ten thousand who surrendered themselves prisoners and

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were *promised quarter*, were butchered in cold blood by those who called themselves the followers of him who was meek and lowly of heart.

6.—1553. In the 16th year of his age and the 7th of his reign, Edward VI. expired at Greenwich; on whose excellent qualities all the English historians dwell with great pleasure.

7.—1809. Our venerable and illustrious Monarch gave a hundred pounds, and on the 6th of November following a similar sum, to support the new system of Education for the benefit of the poor, who are the most numerous class in the country, the sinews of its strength, or the rapid movers of its ruin. Education teaches man to act, not from custom or fashion, but from good principle. Attention to the instruction of the common people, is, therefore, good domestic policy; a nation can be truly and durably great only in proportion to its virtue; which is not comprised in the uprightness of a few individuals, but comprehends the integrity of the great mass of the community.

FOREIGN INTELLIGENCE.

In our last we mentioned our fears that the destroying sword would soon again be unsheathed between the Tyrant of Europe and the Allied powers. The latest dates arrived at this period, inform us the dreadful carnage had not yet begun. War is formally declared between Austria and Murat, and considerable advantages have been gained by the former. The Allied powers have entered into some resolves respecting the treatment of prisoners of war, which have the appearance of much severity. War is at best a dreadful calamity; we, therefore, indulge the hope, these may only prove like mere threats for the purpose of intimidation. Spain has joined the cause of the Allies, and a part of the Spanish army was actually said to be marching towards France. Instead of confusion and disorder,

Spain is said to be in a state of profound tranquility.

The new modification of the French Constitution and the abolition of the Slave-Trade by Bonaparte, are events of considerable importance. It is, perhaps, unfair to attribute the conduct even of a bad man, always to the worst of motives. Yet, such has hitherto been the conduct of Bonaparte, that it seems a matter course that he should act ill, and that if he does any thing that appears good to the world, it must be changed into evil as it relates to himself, by the vile motive whence it proceeds and the hypocritical end it regards.

Wonders it is said will never cease, and among the prodigies of the 19th Century, must be numbered the whimsical idea of Gustavus the deposed Sovereign of Sweden, of undertaking a pilgrimage to the Holy Land. Some minds are of such a texture that public notice they must have, and if it cannot be obtained by a wise and honorable conduct, folly and superstition must be called into exercise to feed the idol of their fancy. We really thought that the absurdity, folly, and idle superstition of pilgrimages by christians had been entirely exploded, and had bidden us an everlasting farewell.

DOMESTIC INTELLIGENCE.

The last month, we are sorry to state, has been rather fruitful in accidents. The first of these took place on the night of June 12. A fire unfortunately broke out in the steerage of the Saragosa Transport, Capt. Grice. Three companies of the 57th Regiment were on board, but by the prompt exertions of the boats of H. M. Ships and Transports in the harbour, we believe all the persons on board were safely conveyed on shore. The vessel was run aground at the mouth of the St. Charles, where she burnt to the water's edge. On the 19th a second accident took place. A canoe

in which were three Canadians and two Indians, crossing from Point Levi to town, was upset. Two of the Canadians and one Indian were lost. On Sunday night of 25th inst. the Steam Boat unfortunately run foul of a raft of logs, which it broke to pieces a little below the Richelieu. Four men were on the raft, three of whom clung to the Boat. The other was nearly drowned, but by timely exertions was snatched from a watery grave.

We feel happy in noticing the endeavors which are used to convey the benefit of vaccine inoculation to the country villages. The utility of the Jennerian system has been long tried, and too great praise cannot well be paid to those gentlemen who exert themselves to eradicate a disease, so painful, loathsome and dangerous as the small pox.

It is with no small gratification we observe some attention paid to the internal improvement of Quebec, in paving the roads. No place in the world perhaps has been so long in the possession of the British, and had so little respect paid to its improvement as this city. Nothing can scarcely be more ludicrous and at the same time more vexatious, than the scene exhibited of a dark winter's night, for want of proper lights through the city. In every direction people are groping about with a little spark at their heels like so many glow worms, while to the no small amusement of idle boys and others, they are thrown on the snow and ice by the very care, they are obliged to employ to prevent it. From whatever cause the omission proceeds, it justly excites the surprise of almost every visitor who has to pass a winter here. No doubt, were proper exertions made, voluntary subscriptions sufficient to accomplish the object might be obtained, as there are few who reside in the city, who do not sometimes see or rather feel the need of such a convenience.

ON EDUCATION.

(Continued from our last.)

THE School consisting on this day, twenty-third of March, 1812, of seventy children, of both sexes, is divided into eight classes; which are distinguished numerically, reckoning from the lowest upwards.

Each class is under the direction and tuition of a teacher or monitor.

The teachers and their classes are under the inspection and superintendance of the monitor general.

The schoolmistress watches and presides over the whole.

The school room is 27 feet long, and 16 feet wide. Parallel with its shorter sides are placed single moveable desks and forms; the ends of which are about $1\frac{1}{2}$ foot from the wall on one side of the room: on the other side there is a space, the whole length of the room, and about $4\frac{1}{2}$ feet in breadth, which is used for the common passage of the school, and for the classes to assemble in, to say their lessons. The desks being single, all the children sit facing one way; those in the eighth, or highest class, with their backs nearly close to the wall. At the other end of the room, in front of the first or lowest class, there is a space, 16 feet, the breadth of the room, by 7 feet, the distance of the first desk from the wall, where the classes also assemble, as in the space before mentioned, to say their lessons to their teachers. In these two spaces four classes, or one half of the whole school, can assemble, at the same time, with tolerable convenience.

The desks are 10 feet in length, 16 inches in breadth, and 26 to 31 inches in height. They would answer our purpose nearly as well, if they were 9 or 10 inches only in breadth: which would give us about 4 feet to the space at the lower end of the room.

Underneath each desk, and running the whole length of it, are three laths or strips of wood. The two upper and outer ones rest on, and are nailed to, the up-

per surfaces of the cross bars, which bind together its front and hind legs ; the lower and middle one is nailed to the under surfaces of the cross bars. These form a sort of cradle, in which the children deposit their hats and bonnets. By this simple contrivance much noise and confusion are prevented ; as every child, thus having its hat or bonnet within its reach, or so near as easily to be handed to it by the other children of the class, is enabled quietly to leave the school, the instant the order is given by its teacher.

In front of each desk there is room left sufficient for a person to pass.

It is desirable that each class should have its separate desk : but it frequently happens that the class is too large to admit of this ; in which case the children at the bottom of the class are turned over to the desk next below their own.

For the purpose of ventilating the room, seven trap doors, each about 14 inches square, moving on hinges, and opening into the chambers above it, are placed in the ceiling ; and two of much larger dimensions, in the ceiling of one of those chambers. These last open into the roof, which is common pantile, laid on without mortar. The trap doors being always kept up when the school is assembled, the necessary circulation of air is obtained.

A clock stands in a conspicuous part of the room ; and is an article of furniture indispensably necessary in a school, where much depends on the regular distribution of time.

The children assemble at nine in the morning ; go to dinner at one, during the summer ; assemble again at two, and leave school at five : but in the winter, they dine at a quarter before one ; assemble again at a quarter before two ; and leaveschool earlier or later, according to the length of the days ; as some of the children live at the distance of three miles from the school.

From nine to half past nine all the children, except those in the two lower classes, write copies under

the superintendance of the respective teachers, either on slates or in copy-books ; each child having before him a copper-plate copy pasted on wood or pasteboard. At half past nine the business of the school, as about to be described, commences, and continues until twelve ; at which time the children in the upper part of the school break up their reading lessons, and form into arithmetic classes ; in which they are exercised under their respective teachers until dinner time. In the mean while those children who have passed through the second class, but are too young to learn arithmetic, either write copies, or are allowed to improve and amuse themselves with looking over their lesson books.

The greater part of the girls are engaged, during the whole of the afternoon, in needle-work, knitting, straw plaiting, or some other such work of industry ; which of course breaks in upon the regularity of the system. But from the consideration of what importance it is that females should be accustomed early to such useful employments, the inconvenience arising from this interruption is cheerfully submitted to : as indeed it would be, were it much greater than in fact it is. The boys still go on, for the most part, as in the morning ; as do those few girls who happen not to be provided with work. But notwithstanding this additional practice on the part of the boys, I have not observed that the girls find any difficulty in retaining their stations in their classes. This is to be accounted for, partly, from the circumstance of their being still within hearing of what is going on in their respective classes, though not actually engaged in it ; but principally, I believe, from the well known fact, that girls are more docile and attentive than boys.

The plan of instruction is carried on almost entirely through the agency of the scholars themselves ; the school being divided, as was before stated, into eight classes ; each under the tuition of a teacher. The teachers are supplied by the seventh and eighth classes. Most of the children in the seventh class, and all, ex-

cept the head child, in the eighth class, take their turns for an hour at a time, as teachers to the other classes: and at the expiration of the hour, the children who have been acting as teachers are called back to their classes; and a new set is appointed. This change of teachers is under the direction of the head child of the school; who is the permanent teacher of the eighth class.

The monitor is selected from the best and steadiest children of the eighth class; and is relieved at the same time, and by the same directions as the teachers. His usual station is at the inner extremity of the first, or front desk; where either seated on the desk or standing on the form, and thus facing the classes, he has an opportunity of observing accurately both their conduct, and that of their teachers. If a child offends in any way, the monitor instantly cautions him aloud; and if the offence is repeated, he is again cautioned, and his name is set down, with a mark opposite to it, on the monitor's slate: and for every new offence committed, the caution is repeated, and an additional mark set down. Before the school separates, the monitor's slate is examined by the schoolmistress; and if more than three or four marks appear opposite to any child's name, confinement, or some other punishment, is inflicted.

The monitor frequently leaves his station, to assist an unpractised teacher; to inspect the slates of the several classes; or, generally speaking, to perform any office that may be conducive to the discipline and good order, and consequently, to the improvement of the children.

(To be continued in our next.)

On the Excellency of Order.

Though the advantages of order are almost self-evident, yet many pay little attention to it in their own conduct. To assist such as are desirous of becoming methodical, it will be proper to define what is intended by order, and to point out its utility in domestic concerns, in social transactions, in the distribution of time, and in literary pursuits. The quality now recommended means not such a rigid adherence to any system, or mode of regulation as to preclude any alteration; but a wise arrangement of every concern suited to its peculiar nature, and a judicious variation when circumstances really require it. The excellency of order is visible—First—*In domestic concerns.* Regulations are requisite in every family, especially in such as are large; yet rigour should not be employed unless mild means are found completely ineffectual. Morality in the heads of the family, subordination in children and servants, and prudent management in domestic expenditure, are among the first branches of order. Children and domestics should be required to rise every morning in proper time, and ought not, therefore, to be kept up too late at night. True, indeed, the heads of the family must set the example, or no proper order will be preserved. Much deliberation should be used before rules are introduced into a house; they should be simple and concise, and when once adopted regularly enforced. Nothing shows greater weakness in the heads of a family than frequent changes in any part of their domestic government. As, therefore, order is the foundation of union and the source of peace, it cannot fail of being highly beneficial in a family,—

Secondly—*In social transactions.* Many who entirely depend on business for their support, yet keep their accounts in a most disorderly state. Hence arises so many instances of failure in business. Were it necessary to mention examples of the benefit of order in large bodies of men, the good effects of the strict regulations of armies and fleets might be noticed. The

following anecdote of Lord Burleigh, who was principal Secretary of State to Queen Elizabeth, will suggest the best method of transacting much public business. When asked how he could dispatch so much business in so short a time, he answered, that he did it by the observance of order in every hour of the day, and immediately added, "I find that the shortest way to manage a great number of matters, is to do only one thing at a time." The best speakers at the bar, in the senate, and in the pulpit, have arrangements in their speeches, though perhaps not numerically mentioned. Order is essentially necessary in the various branches of public and private education. In the behaviour and conversation of persons of genteel education and learning, we may observe method though without any stiff precision. Order, indeed, is the bond and support of society.

Thirdly—*In the distribution of time.*—Time is certainly a great blessing, yet, to be truly useful, it must not only be employed for valuable purposes, but its various portions wisely arranged. Dr. Blair, has the following excellent remarks on this part of the subject—"Where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together, and admit neither of distribution nor review. On the contrary, he who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinths of the most busy life. All the parts of the day must have their appropriate allotment of time; thus the hours of hospitality or of recreation should not interfere with the discharge of necessary duties, and they must not encroach on the time due to devotion and study—Besides, the principle of order should be equally carried; for it will be vain that we are orderly in our general conduct and not in the distribution of time, or in our domestic affairs and not in our literary concerns. Uniformity is above all things necessary to reap the fruit of our order, and that in small as well as in great affairs."

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Thus far Dr. Blair. To his excellent observations we may add the following anecdote of Alfred the Great. He divided every day into three portions, the first for settling the concerns of his government, the second for studying the arts and sciences, and the third for devotion. Very few, indeed, can portion out their time any thing like this; nor is it necessary; but all such may be said "to live at random" who have not stated times of doing most things.

Lastly—*In literary pursuits.* It is to be regretted, that the majority of those who are fond of books, peruse them merely for amusement: and hence they are superficial and immethodical in their reading. Should, however, any such wish to read in a profitable manner, there is no book in the English language so likely to assist them as Dr. Watt's on the Improvement of the Mind. As to order, they will find excellent rules for thinking and reading methodically in the two last chapters of Dr. Watt's Logic. Some men of genius have objected to order as unnecessary for them. Miss Hannah More has well answered their pretended reasons for not observing order in their studies. "As some men of genius" says she "think that they are not to be confined to order, they seem to value themselves on their disdain of it. It is true, indeed, that such as have an inventive faculty, can produce literary works sooner and better than others, but not without most of the usual preparatives. A contrary supposition is an error which infects many minds of a superior cast; for there is no such thing as catching knowledge entirely by intuition or seeing every thing at a glance. All great minds, who have the opportunity, should use all the usual means in a regular manner for improvement, and most of our best authors have done so. Besides, if such wonders can be performed without the old ingredients of time, study and method what might not a genius expect would be accomplished with their assistance? This error is also adopted by some who have no genius; the consequence of which is likely to

be, that they will remain very superficial, while others by labour and order become wise and learned. Queen Elizabeth had fixed hours for study and other things to the very last year of her life.

On the whole, therefore, it is evident that regularity is excellent, as it is an imitation of all the productions of nature and the best works of art—as many most eminent and useful persons have been conspicuous for their attention to it—as it is beneficial to society at large and to individuals of every rank.

Proud Benevolence.

About the year 1750, a very witty man went to St. James's Palace, to visit one of the pages, whose apartment was two pair of stairs high. On leaving his friend he half slipped and half tumbled down a whole flight of steps; and probably with his head burst open a closet door; we say probably because the unlucky visitor was too completely stunned with the fall to know what had happened. Certain it is that he found himself, on his recovery, setting on the floor of a small room, and most kindly attended by a neat little old gentleman, who was carefully wiping his head with a towel, and fitting with great exactness, pieces of sticking plaister to the variegated cuts which the accident had produced on the unfortunate visitor's sconce. For some time his surprise kept him silent, but finding that the kind physician had completed his operation, and even picked up his wig, which he replaced on his battered head, he rose from the floor, and limping towards his benefactor, was about to utter a profusion of thanks for the succour he had received, with inquiries into the manner how his misfortune had happened. These, however, were instantly checked by an intelligent frown, and by a significant wave of the hand towards the door of the closet. The patient understood the hint, and departed wondering how so much humanity and unsociableness could reside toge-

ther in the same breast. His wonder, however, ceased, when, on describing the situation of the closet, he found he had been indebted for the kindness received, to the first personage in the kingdom, who, after having exercised the benevolence of the man, found too much of the dignity of the monarch about him, to support a conversation with the person he had assisted.

Infidel Alarmed.

As the late Saml. Forrester Bancroft, Esqr. in his travels through North America and the Canadas, traversed an extensive lake of the Northern States, in a vessel on board of which was Volney, notorious for his atheistical principles, a heavy storm came on, inso-much that the vessel was expected to go down every instant, the mast having gone by the board, the helm quite ungovernable, and the whole scene exhibiting confusion and horror. Many passengers both male and female were on board, but not one exhibited such marks of fearful despair as Volney. He threw himself on the deck, now imploring, now imprecating the Captain, and reminding him that he had engaged to carry him safe to his destination, and vainly threatening him in case of failure. As the probability of loss increased, this great mirror of nature began loading all the pockets of his coat, waistcoat, breeches, and every place he could think of with dollars to the amount of some hundreds, and thus, as he thought, was preparing to swim for his life. Mr. Bancroft remonstrated with him on his folly, saying he would sink like a piece of lead. At length, as he became so noisy and unsteady as to impede the the management of the boat. Mr. Bancroft pushed him down the hatchways. Volney soon came up again, having left his dollars below, and in the agony of his mind, threw himself on the deck, exclaiming with uplifted hands and streaming eyes;—
“*Oh, mon Dieu! mon Dieu!—qu'est ce que je ferai,*

qu'est ce que je ferai! O my God, my God what shall I do, what shall I do.—This so surprised Bancroft, that though the moment did not well accord with flashes of humour, he could not avoid addressing him, "*Eh bien! Mons Volney! vous avez donc un Dieu a present.*" Well Mr. Volney, what, you have a God now To which Volney replied with the most trembling anxiety, *Oh oui, oui!* O yes, yes!—The ship, however, got safe, but afterwards, like a modern French Philosopher he said those words escaped him in the hour of alarm, but had no meaning.

Description of the Hag Fish.

There is perhaps, no animal existing, which, in its appearance and habits, is in every respect so surprising as this. Linnæus, Muller, and Fabricius, all describe it as a species of worm; but later naturalists, convinced from an accurate examination of its external and internal structure, have decided its place to be amongst the cartilaginous fishes

In its general length, the Hag-fish usually measures from six to eight inches. Its body is eel shaped and slippery. In its cylindrical form, the flexibility of its parts, and the viscosity of its skin, it has a near resemblance to some of the smaller kinds of lampreys. It does not, however, appear to have either a tongue or nostrils; and it is perfectly *destitute of eyes*, those organs which, to most other animals, are so necessary towards providing and securing themselves from the attacks of their enemies. But the Hag fish is not, on this account, to be considered as left by the Creator imperfect, or as unsupplied with every sense which is requisite to its support and protection. It is furnished with a sense of touch so accute, as to be an ample equivalent for the want of sight, and fully to supply it with the means of existence.

The Hag fish is an inhabitant of the ocean, and though not found on every coast, is in some places so

abundant as to prove very injurious to the fishermen. These animals enter the bodies of such fish as are caught by hooks, which remain some time under water; and it is said, that they frequently devour the whole, except the bones and skin. They first fix themselves firmly, by placing their oval mouths against the object they are about to devour, and form a vacuum underneath. Having done this, they render their hold secure by means of a kind of hook with which their palate is furnished; and they are then enabled without impediment, to employ their teeth in gnawing their food. Any water which may be found inconvenient to them there, they squirt out through a hole at the top of their head. So strongly do they adhere to their prey, that it is a difficult matter to remove them by force, without tearing them to pieces.

But the most remarkable circumstance relative to these fish, is their property of thickening water in which they are kept, in such a manner that it attains the consistence of glue. This change they effect in a very short time, and its viscosity often becomes so great, that it may be drawn out into threads, which will dry in the air. Professor Kalm gives the following account of this circumstance:—he put one of these fishes into a large bason of sea water; and on examining it about an hour afterwards, he found it filled with a thick whitish fluid, resembling clear and transparent glue. On dipping a pen into this fluid, he drew it out into threads; and on removing the fish from the bason, the viscous matter which was attached to it extended about an inch, and had the exact appearance of a small *icicle*. At length the water became so extremely thick, that in drawing it from the bason like a cord or string, the fish was actually dragged along with it. The professor replaced the water with a fresh supply, and put the fish into this; and in the course of little more than a quarter of an hour it became nearly as viscous as the former. He was even assured by several fishermen,

that a quantity of water that would fill half a boat, had been converted by these fish into a glue equally strong with that which has been mentioned.

From the habits above described it will follow, that the appearance and structure of these animals must also, in many respects, be very different from those of any other fish. The mouth, contains on each side, a double row of teeth, which are some what in the form of a comb or pectinated bone; and in the middle, there is a single curved and sharp pointed tooth. On each side of the mouth there are two cirri, or beards; and, in front of the top of the head, a small spout-hole, furnished with a valve, by which it can, at the pleasure of the animal, be opened or closed. This is surrounded with four beards. The body is destitute of scales, lateral line, and of every kind of fin, except that at the posterior extremity of the belly, which commences towards the lower part of the back, passes round the tail, and terminates, underneath, near the vent. The gills, like those of the lamprey's, consist of vesicles or bags, which communicate with the mouth, and terminate on each side in a single external opening. Along each side of the lower part of the belly there is a row of pores, which extends from the head to the vent, and from which, on pressure, a viscous fluid exudes. The general colour of these fish is bluish on the back, reddish on the sides, and white on the belly.

Hag fish are found in most of the European seas.

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POETRY.

Verses by Mr. JAMES MONTGOMEY, on the death of the Rev. THOMAS SPENCER, of Liverpool, who was drowned, while bathing in the tide, on the 5th of August, 1811, in the 21st year of his age.

On earth, in ocean, sky and air,
 All that is excellent and fair,
 Seen, felt or understood
 From one eternal cause descends,
 To one eternal centre tends,
 With God begins, continues, ends,
 The source and stream of good.

Him through all nature I explore,
 Him in his creatures I adore
 Around beneath, above;
 But clearest in the human mind
 His bright resemblance when I find
 Grandeur with purity combin'd,
 I most admire and love.

O! there was one, on earth awhile
 He dwelt; but transient as a smile
 That turns into a tear;
 His beauteous image passed us by;
 He came like lightening from the sky
 As prompt to disappear.

Sweet in his undissembling mein
 Were genius, candour, meekness, seen,
 The lips that lov'd the truth;
 The single eye whose glance sublime
 Look'd to eternity through time;
 The soul whose hopes were wont to climb
 Above the joys of youth.

Of old,—before the lamp grew dark,
 Reposing near the sacred ark,
 The child of Hannah's prayer
 Heard, through the temple's silent round,
 A living voice; nor knew the sound
 That thrice alarmed him, ere he found
 The Lord who chose him there.

Thus early call'd, and strongly mov'd,
 A prophet from a child approv'd,
 SPENCER his course began ;
 From strength to strength, from grace to grace,
 Swiftest and foremost in the race,
 He carried victory in his face,
 He triumphed as he ran.

The loveliest star of evening's train
 Sets earliest in the western main,
 And leaves the world in night ;
 The brightest star of morning's host,
 Scarce risen, in brighter beams is lost :—
 Thus sunk his form on ocean's coast,
 Thus sprang his soul to light.

Revolving his mysterious lot,
 I mourn him but I praise him not ;
 To God the praise be given,
 Who seft him in the great
 His covenant of grace
 Athwart the path of sin to glow,—
 Then vanish into heaven.

Epitaph on Mary Vanbutchell, who was preserved in
 spirits by her husband ; written by the late Sir Geo.
 Baker, bart. M. D. Physician to the Royal Family
 —Translated from the Latin.

Here cover'd, not by earth or stone,
 Lies John Vanbutchell's wife alone ;
 His pleasure, joy, and sole desire,
 Quite uncorrupted and entire ;
 Who was preserv'd by Hunter's art
 When death had shot his fatal dart.
 Behold her now 'gainst nature's will,
 With face so fair and blooming still.
 O Husband blest ! who in one house
 Can still retain one charming spouse,

* * * * *

Who now exists not as you see
 The fates would choose to have her be ;
 More firm her flesh, more full of juice,
 And fitter for domestic use ;

O fortunate and envied Van!
 To keep a wife beyond life's span:
 Whom you can ne'er have cause to blame,
 Is ever constant and the same;
 Who qualities most rare inherits,
 A wife that 's dumb yet full of spirits.

ANSWERS TO QUESTIONS PROPOSED IN THE LAST
 NUMBER—PAGE 44.

QUESTION 1.

Vulgar fractions cannot be added unless they have a common denominator, because, while they have different denominators, they are not things of the same nature. The unit, of which they are parts, is differently divided; and, therefore, the parts, being of different values, can no more be combined into one sum than shillings and pence can without reduction; or pounds and ounces, or hours and minutes, or any other things of which the individuals are of different values.

Thus, it is impossible to add $\frac{1}{2}$ and $\frac{2}{3}$, because a half and a third are not things of equal value, or capable of combining into one sum. But, it is easy to add $\frac{2}{8}$ and $\frac{4}{8}$, because they both suppose the unit of which they are parts, to be equally divided, or to contain an equal number of parts. They are as readily combined, as 3 shillings and 4 shillings, (which are $\frac{3}{10}$ and $\frac{4}{10}$ of a pound); or 3 inches and 4 inches, ($\frac{3}{12}$ and $\frac{4}{12}$ of a foot), on any other like parts of any unit.

ARENARIUS (the Proposer.)

Q. 2.—Decimal fractions may be added without reduction to a common denominator, because they have already a common denominator. In fact, the rule for reducing vulgar fractions to decimal ones, is neither more nor less than a method of bringing all fractions whatever or parts of the same unit, to fractions of the same denominator, or to similar parts of that unit.

This method is complete as far as they can be reduced to finite decimals, all such having one common and invariable denominator.

Thus, $\frac{1}{2}$ and $\frac{1}{4}$ are equal to $\frac{5}{10}$ and $\frac{125}{1000}$, or to $\frac{100}{1000}$ and $\frac{125}{1000}$, commonly expressed thus, .5 and .125 or .500 and .125. When the decimals to be added have not the same number of places, it is not necessary to annex cyphers to that which has fewer; because, in adding them they are placed with their left hand digit exactly under each other, so that they are added just as if cyphers were actually annexed to the rights of that which has the less number of places. **ARENARIUS.**

Q. 3.—The reason usually assigned is, that 9 times 4 are 36, and 4 times 9 are 36; therefore, being both equal to the same number; they are equal to each other, according to the axiom, “Things which are equal to the same thing, are equal to each other.”

But we naturally look for a demonstration of this property of numbers, which should be independent of the result; and which should arise from the nature of the factors themselves without regard to the product.

A B For this purpose, let us suppose the figure **A B C D** to represent four rows of objects, **D C** as for example, trees; and let each row contain nine trees, all placed at equal distances, and the first trees in the several rows being in a straight line. Then, it is manifest, that the figure may also be considered as consisting of nine rows, each containing four trees. And the figure being the same in which ever of these two ways it is considered; it follows, that the four rows of nine trees each, are precisely the same with the nine rows of four each; that is, 9 times 4 are equal to 4 times 9, whatever number that product may, upon calculation, turn out to be.

ARENARIUS.

Q. 4.—This is acknowledged by experienced teachers, to be one of the most difficult subjects in elementary arithmetic. To teach a boy to repeat the usual process, is sufficiently easy. But, to enable him to understand the reason of the rule, is a much harder

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task. And as the whole science is founded in reason and the unchangeable properties of number, it is desirable, that the path which the learner pursues, should be not only practicable, but luminous and satisfactory.

The best method of explaining this process, appears to be the following :

The pupil, of course, has been well versed in reading numbers, and in summing, and understands well, that each figure in the first place, means so many ones, in the second so many tens, in the third so many hundreds, &c. Being master of this, and also of the subtraction of less figures from greater, let him next propose to find the difference of two numbers in which the right figure of the number to be subtracted is less than that of the number from which it is to be taken ; as for instance, to take 17 from 45. Having

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placed the less number, as usual, under the greater, when he has observed that he cannot take 7 from 5, let him be advised to take 1 from the second figure in the upper line, namely from 4, and to recollect that this 1 being in the second place is really 10. This number 10 being added to the 5 in the first place. will give a number from which he can now readily subtract 7. Having written down 7 he must, of course, proceed to the figures in the second place, but must be carefully reminded, that, as he took away 1 from the figure above, there now remain 1 less, namely 3, from which the 1 below being subtracted, as he will now readily understand, leaves 2.

When this process has been several times gone over, at proper intervals, and with sufficient care, every pupil of ordinary capacity will not only be able to repeat it, but will have the pleasure and satisfaction of understanding why he does so

ARENARIUS.

Q. 5.—The air in the vicinity of the stove being warmer than that above or at a distance from it, is expanded in consequence, and of less specific gravity. It is, therefore, displaced by the colder air above.

which descends by its own superior weight, and causes the tremulous motion in question. The undulation, produced in this manner, is rendered visible by unequal refraction of the rays of light, the cold and dense air refracting theirs much more than that which is warm and rarified. ARENARIUS.

Q 6.—Towards evening when the sun has beat all day upon a smooth field, its surface becomes so heated as to produce the same undulation of the air, and a refraction of the rays of light, as have been observed to take place over a stove. ARENARIUS.

Q 7. In all ordinary cases we answer yes. But there are some circumstances in which persons should certainly remain single. Among these are a natural inability to provide for a family, the existence of a scrophulous habit of body, or a travelling life which precludes the possibility of having a home or of taking the object of affection in company. In the two former instances marriage can only engender poverty and propagate disease; in the latter instance it is scarcely possible to be productive of happiness to either party, or to answer the principal end of the union.

Q 8. In entering the marriage state similarity of disposition and of education with equality of rank in society, seem essential to enjoyment. Affection should not be a transient passion, the off-spring of caprice or incident, but a tribute paid to real excellence. The happiness arising from a connection formed chiefly for the sake of *beauty, wealth, or worldly honor* rests on a foundation of sand; its tenure must be precarious and its duration will probably be short. That which has virtue and religion for its basis, will stand the shock of adversity, and produce an unfailing source of rational enjoyment.

Q 9. Every sensible person in his sober and unprejudiced moments, will own, that the amusements, generally practised, are not the most rational or the best calculated to be useful. It must be acknowledged

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that the Card Table yields some enjoyment, but the conversation is so trifling, and the gratification so low, that were some nurse of Herculean strength, to take the man of forty from the circle and dandle him in her arms, while she renewed to his little mind the *pretty prattle* of infancy, it would be as instructive and (could he for shame bring his mind to bear it) yield as elevated enjoyment as that from which he had so recently been forced. The conversation of this species of amusement, if written, would be a burlesque on reason, and if read, a disgrace to him whose face was not covered with blushes more red than crimson.—Dancing has one advantage, as it exercises the body, and for little *Masters* and *Misses* not yet arrived at their *teens*, is a healthy and useful recreation. But to see young gentlemen and ladies, some of whom scarcely understand the first principles of literature; fathers and mothers of families, the domestic instruction of whose children is neglected, and sometimes grey hairs and wrinkled visages, who should especially be preparing for death, skipping about like gaudy butterflies on a summer's day, reflects but little honor on the rationality of mankind. Besides these improprieties, the waste of time, the dissipation of mind, the foundation of consumptions and death which have been laid in the Ball-room, are insuperable objections to this kind of amusement. The time which reason and nature require to be devoted to recreation, might, with more profit and much more honor, be spent in walking, riding and other kinds of active and innocent amusement, and would prepare both body and mind for the business of life and the duties of religion.

Q. 10. Whether any education be necessary for the middle and lower classes of society, is a question which has been differently decided by men of candour and good sense.

That some education is necessary or very important even for the lowest classes of society, is now most generally acknowledged; but

Q. 11. How much, and what kind of knowledge is a very important inquiry. It certainly can have no bad effect to teach servants and common laborers how to read and transact the necessary business of life. To say that this would make them proud and raise them above their rank in society, is not founded in reason; for were all taught to *read, write, &c.* there would be no more reason for the exercise of pride, than there is for being proud of having a *hat* or *cap* to cover the head. This would, of course, be the occasion of pride and envy were only a part of the community permitted to wear them. Just so it is with respect to learning. It ceases to have any bad effect when it becomes general; as may be seen by looking at Scotland and the best informed parts of England.

Q. 12.—To regulate parents and guardians of youth, in pointing out the professional employments for those committed to their charge, we would recommend, that *particular attention* be paid to the natural taste and genius of children; for if a child be crowded into any employment which is not agreeable to him or which is not suitable to his genius, he never will excel or ever become respectable in his profession. It is not very essential *what* part we act on the stage of life; but it is of very great importance that we act *well* the part which we may choose—For as Pope says, “There all the honor lies.”

MISCELLANEOUS QUESTIONS TO BE ANSWERED IN
No. 4.

1. There is a number which being multiplied by $\frac{1}{2}$ of $\frac{6}{7}$ and divided by $3\frac{1}{2}$, and the quotient subtracted from 11, leaves nothing: required that number?
2. If a certain number be multiplied by $\frac{1}{7}$ and divided by $\frac{1}{2}$, and if it be taken from the quotient, the square root of the remainder is 1; what is that number?
3. What is the difference in English inches between an English square foot and a circle, one French foot in diameter?

CANADIAN VISITOR.

AUGUST, 1815.

" Ripen'd by autumnal skies,
 " Rich the golden harvests rise ;
 " While the loaded orchards gleam
 " Ruddy to the mellowing beam."

AUGUST the eighth month of our year, was dedicated to the honor of Augustus *Cæsar*, because in the same month he was created consul, or chief magistrate, thrice triumphed in Rome, subdued Egypt to the Roman empire and made an end of the civil wars. It was before called *Sextilius* or the sixth from March.

1.—1448. Columbus discovered the Continent of America.

1.—1798. A most important victory was obtained by **SIR HORATIO NELSON**, over a French fleet near Rosetta, at the mouth of the celebrated river Nile, in the north-east part of Africa. Achievements no less splendid may have often graced the naval triumphs of Great Britain ; but history, if we except the memorable overthrow of the Spanish armada, does not furnish a parallel to this conquest, either in extent of execution or magnitude of advantage ; the whole of the French line of battle ships excepting two, having been either taken, burnt, or destroyed. The gallant Admiral was afterwards created a peer of Great Britain, by the title of Baron Nelson of the Nile.

4.—1804. Admiral Lord **DUNCAN**, died suddenly on his way to Edinburgh. He was born at Dundee, in Forfarshire, Scotland, July 1, 1731. Through life Admiral Duncan was a man of sincere piety, and felt it an honor to be a christian ; he encouraged religion by his own practice, and constantly enforced it

No. IV.

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where he had the command. When the victory was decided which fixed his naval renown, he ordered the crew of his ship to be called together; and at their head, on his bended knees, in the presence of the captured Dutch Admiral, (who was greatly affected with the scene) solemnly and pathetically offered up praise and thanksgiving to the God of Battles; strongly proving the truth of the assertion that piety and courage should be united, and that the latter without the former loses its principal virtue.

14.—1457. First Printed Book.—The first printed book on record is the Book of Psalms, by Faust, and Shœffer his son-in-law, published at the time here mentioned. Several works were printed many years before, but as the inventors wished to keep the secret to themselves, they sold their first printed works as manuscripts. This gave rise to a curious adventure that brought calamity on Faust; he began in 1450 an edition of the Bible which was finished in 1460. He carried several printed copies to Paris, and offering them for sale as manuscripts, he had the misfortune to be thrown into prison on suspicion that he dealt with the *Devil*—for the French could not otherwise conceive how so many books should so exactly agree in every letter and point, unless the *Devil*, who in those days of ignorance was thought to be always in waiting at every person's elbow, to appear when called for in *propria personâ*, and offer his service, had lent him assistance. Faust, in order to prove that he was not concerned with the infernal powers, and to obtain his liberty, was obliged to disclose his secret, and inform the ministers how the work had been done.

15.—1769. Napoleon Bonaparte, Emperor of France, was born at Ajaccio in Corsica.

22.—1773. Died, George Lord LYTTLETON, the elegant author of "Persian Letters," "Dialogues of the Dead," and a life of King Henry the Second. For some time this great Statesman entertained doubts of the truth of Christianity, but he no longer

applied himself seriously to the study of the Scriptures, than he became convinced of their divine origin.

From purer manners, to sublimer faith
Is nature's unavoidable ascent ;
An honest deist, where the Gospel shines,
Matured to nobler in the Christian ends.

What he had learned he endeavoured to teach in 1747, by "Observations of the Conversion and Apostleship of St Paul," a treatise to which infidelity has never been able to fabricate a specious answer.

23.—79. The first eruption of Mount Vesuvius, on record, took place. The eruption was accompanied with an earthquake, which overturned several cities. Pliny, the naturalist, being too curious in observing the effects of this violent eruption, and staying too long in his friend's house near it, was suffocated by the sulphurous smoke.

28.—1794. The tyrannical demagogue Robespierre, a name which will be transmitted with infamy to the latest posterity, suffered death at Paris. Great numbers were sacrificed to his jealous and dastardly cruelty, during his sanguinary administration.

31.—1688. Died in London, John Bunyan, the far famed author of the incomparable allegory entitled the "Pilgrims' Progress." The following appropriate lines, allude to this ingenious author and his pilgrim.

O thou, whom, borne on fancy's eager wing,
Back to the season of life's happy spring
I pleased remember, and while memory yet
Holds fast her office here, can ne'er forget ;
Ingenious dreamer, in whose well told tale,
Sweet fiction and sweet truth alike prevail ;
Whose hum'rous vein, strong sense, and simple style
May teach the gayest, make the gravest smile !
Witty and well employed ; and like the Lord,
Speaking in parables his slighted word ;
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame ;
Yet even in transit'ry life's late day,
That mingles all my brow with sber grey,
Revere the mark which Pilgrim marks the road,
And guides the progress of the soul to God.

FOREIGN INTELLIGENCE.

OUR digest of foreign news, must, necessarily, this month, be short: Since our last, European dates have come to hand, but they contribute few facts to our fund of knowledge. We should find no difficulty in making suppositions and drawing our conclusions from them; but to indulge in speculation at the present eventful crisis, is too hazardous an attempt. The long series of wonders to which we have been almost rendered familiar, has not yet, perhaps, been altogether completed. Ere another month has made its exit. Divine Providence may unfold such scenes as will astonish Europe, and fill the world with surprise. At the present period, indeed, the public mind is prepared to hear something uncommon, but, who can say, whether it will accord with public expectation. We shall, therefore, satisfy ourselves with a bare recital of such facts as have reached us, and leave our reflections as to the future results, till the unerring hand of time shall point to what they really are.

By accounts received at the early part of the month, it does not appear that Bonaparte was quite at rest in France. The cause of the Bourbon family has a few advocates, who have done as much as could be expected, considering the general torrent they had to oppose. Their attachment to their ancient line of monarchs and their dislike of the Usurper, have been sufficiently manifested. They have not contributed any thing materially to the aid of their unfortunate sovereign, but have rather shown what they would do if circumstances forbade not—Bonaparte has been diligently fortifying the city of Paris. Six hundred workmen were employed on the heights of Montmartre, their number was daily increasing, and it is said the works will be carried on for the space of ten miles from the Seine below Paris to the Marne.

The Austrian troops have triumphed in Italy. Naples has surrendered to a British division of ships which threatened to bombard the city. Murat is overthrown, —report says he has fled to Toulon, but little dependence can be placed on this information. The whole strength of the Austrians will now be directed to the cause of the Allies; a part of their troops were reported to be marching with the utmost expedition to Savoy and Piedmont.

By an article concluded at Vienna, April 30, 1815, his Britannic Majesty engages to furnish a subsidy of five millions sterling for the service of the year ending April 1st, 1816, to be divided in equal proportions between the King of Prussia, the Emperor of Austria, and the Emperor of Russia. In case of peace with France and the Allied Powers before the close of the year, a sum, on the scale of five millions per year, is to be paid proportionate to the time expired, together with four months pay to Russia, two months to Prussia, and two months to Austria, on the same scale, to cover the expences of the troops in returning home.—The property tax has been revived in England.—The *Moniteur* of April 29, contains a report from Carnot, recommending the establishment of schools in France on the model of the system of Bell and Lancaster. In his report, he states that there are in France two millions of children who require primary education, and yet, of these two millions, some are educated very imperfectly and others not at all.

DOMESTIC INTELLIGENCE.

OUR Journals of the last month, are rather barren of information, we have, therefore, but little in this department, worthy the attention of our readers.

ON EDUCATION.

(Continued from our last.)

THE children of the first class, having to learn the alphabet, are seated at their desk, which is nearly horizontal, and contains a sort of shallow trough, (formed by thin slips of wood nailed to the top of the desk,) covered with dry sand. Before each child, or pair of children, is placed a pasteboard or card containing, in a large character, the printed letter which the children are learning, and which, to ensure their attention to its form, and to impress it on their minds, they are directed by their teacher to imitate with their forefingers in the sand. When each child has thus filled the space allotted to him, he names the letters which he has made, and counts their number to the teacher forwards and backwards, as he moves on in the front of the desk. This being done, the sand is immediately smoothed, the lines drawn, and the spaces marked out, by the teacher; and the class proceeds as before.

During this practice in the sand, the children of the first class are called out by the teacher, three times at least, in the course of every hour, to some convenient part of the room, where a pasteboard card containing the whole alphabet is hung against the wall; and standing before it, in a semicircle, are required, each in his turn, to name the letter to which the teacher points, or to find out the letter which the teacher names. For this latter purpose, the child is allowed to go close to the card. Should any mistake be made by a child, the one next below him is applied to; and so on, to the bottom, and if necessary, through the whole of the class; and the child by whom the mistake is rectified takes the place of all those who have failed. The teacher himself in no case corrects an error, until the whole class has been applied to.

These regulations, with respect to correcting mistakes, taking places, &c. are strictly observed through all the classes.

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By the strict and continued attention, both to the forms, and the names of the letters, which the exercises before mentioned require and ensure in the children, the knowledge of the alphabet is soon obtained : and when this is ascertained, by the schoolmistress herself, to be the case, they are promoted to the second class.

Writing is an essential part of the system of instruction followed in the Enmore school. Immediately, therefore, on a child being advanced to the second class, whatever his age may be, he is taught to write. In teaching to write the sand is again employed, and nearly in the same manner as in the preceding class. Much greater attention, however, is now given by the teacher to the correct formation of the letters, which is, in this second class, the principal object : whereas, in the first class, the making of the printed characters was only subsidiary to the acquisition of the alphabet. The capitals are first taught in alphabetical order. The children trace them in the sand, with their fore-fingers, after a written or copper-plate copy ; or after a copy or pattern made by the teacher in the sand. This latter method is frequently adopted ; in which case, the children are required, first, to trace over the pattern itself repeatedly ; and, afterwards, to imitate it.

When the capital and small letters have thus been gone through with the finger, a skewer is given to each child ; with which he is instructed, by the teacher of the class, to form the letters in the sand. He begins by making them in pairs, and then proceeds to three or more letters at a time. After this practice has been continued for a few days, each child in the class is directed, in his turn, to trace out all the letters, capital and small, at once ; and for this purpose he has the whole desk allotted to him ; the remainder of the class being, for the time, merely spectators. Should any mistake be made by any child in the class, the teacher obliges the class to go over again in the sand the letter or letters, in which the error occurred.

Should there be no mistake, nor any material inaccuracy in the formation of the written characters, the class takes a final leave of the sand, and proceeds to be instructed, by the teacher, in the use of the slate and pencil.

Each child is now provided with one of Warren's patent engraved slates; on which he copies the letters and little words, by the direction and under the inspection of the teacher. After the practice in the sand, this is soon and easily acquired; and in a very short time the children learn to join their letters with great neatness and readiness. As soon as this is effected, they are removed to the third class.

The reading lessons consist of elementary syllables, or easy monosyllabic words. The class is called out to read three times in the course of an hour. The books being delivered out, the child, whom the teacher thinks proper to fix on, begins by spelling and pronouncing the first syllable, or word; the next child does the same with the following syllable, or word; and in like manner the rest of the children, to the end of the lesson. After proceeding thus through the lesson three times, they are required to spell out of book all the syllables or words of the lesson, as the teacher calls them over. The same regulations are observed with respect to correcting mistakes, &c. as have been already noticed, in the account of the preceding class.

(To be continued in our next.)

The MECHANISM of the EYE.

So beautiful and curious is the formation of this inestimable organ, that to be ignorant of its structure, is to be ignorant of one of the most curious specimens of art and contrivance with which we can be made acquainted. The whole eye is composed of coats, muscles, veins, and humours. The tunica, or exterior membrane, called the *cornea*, is transparent, and so hard, that it can resist the roughest shocks. Behind

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that, there is another within, called the *uvula*, which is circular and coloured. In the middle of it there is an opening, which is called the *pupil*, and which in every eye appears to be black. Behind this opening, is the *crystalline* humour, so called from its brilliant transparency, and resemblance to chrystal. Underneath this humour there is a transparent fluid, called the *vitreous* humour, because it resembles melted glass. The cavity, or the hinder chamber, between the cornea and the crystalline humour, contains a liquid resembling water, whence it is called the *aqueous* humour. It can recruit itself when a part of it has run out from a wound in the cornea. Six muscles move the eye on all sides, raise it, lower it, turn it to the right or left, obliquely, or, in fine, as occasion may require. But the most admirable part of this wonderful organ is the *retina*, or that part of the eye on which the image of every object we behold is impressed. The retina is a membrane which lines the inside bottom of the eye. It consists of exquisitely fine fibres, forming a kind of web, which is attached to a nerve that proceeds immediately from the brain, and is called the *optic nerve*. The retina is not larger than a sixpence; and when we consider that, in surveying an extensive landscape, a space of twenty or thirty miles, containing hills, dales, mountains, rivers, woods, houses, &c. is painted upon the retina, together with all these objects, the extreme minuteness of the picture must fill us with astonishment and admiration. The largest mountain we behold is so reduced in size in the image it forms upon the retina, as to occupy a space not greater than the head of a pin.

Objects are rendered visible to us by the rays of light which proceed from them, and fall upon our eyes. Those rays pass through the cornea, the pupil, the aqueous, the crystalline, and the vitreous humours, and are collected in a point on the retina, where they paint, with the most perfect exactness, the images of the several objects whence they proceed. The rays

then touch the optic nerve, which is as sensible as the finest string of a piano. This nerve, by its motions and vibrations, produces different sensations in the soul, and excites perceptions and ideas in it conformable to the impressions which the outward objects make upon the brain. It is highly worthy of remark, that though we see objects exactly as they are in nature, the images of them are invariably painted upside down upon the retina.

On Sensibility.

THE question has frequently been discussed, whether the possession of sensibility is, on the whole, a source of greater pain or pleasure; and to us it appears, that those refined and delicate emotions of the spirit which we denominate sensibility, were graciously implanted in the heart to sweeten the bitter dregs of human life, by pleasures, which, as they exist in the imagination, are as imperishable as the source from which they emanate. Man is exposed to such innumerable calamities, and subject to such unavoidable vicissitudes of fortune, that was happiness entirely dependent on the casual occurrences of life, misfortune might engross the whole of our attention, and involve us in perpetual complaint and endless affliction. The possession of sensibility, however, renders us susceptible of all the charms and endearments of friendship, and all the pleasures to be derived from affectionate intercourse and the exercise of reciprocal attention and kindness. It invigorates every amiable propensity of the heart, and incites to the practice of benevolence and humanity. To a mind of sensibility, there is an inexpressible satisfaction in the performance of a benevolent action; and to relieve the necessitous, to protect the helpless, and to obtain justice for the injured, affords more exquisite pleasure than can be conferred by the evanescent magnificence and luxury of the world. Thus he who bestows his bounty upon the wretched, not only administers happiness to others, but himself participates in the felicity he imparts.

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To be callous to all impressions of pity, and insensible to the allurements of affection and friendship, is so remote from happiness, that it actually implies a want of those principles which can alone deprive pain of its malignancy, and moderate the pressure of calamity. In affliction, a mind of sensibility may be soothed by the solicitude of friendship, and solaced by the precepts and encouragements of religion—may forget miseries incident to humanity in the prospect and contemplation of future perfection.

It may, however, be urged, that sensibility aggravates suffering, by giving poignancy to the sting of disappointment and misfortune. We estimate things according to their value. For instance; the loss of a friend will be most severely felt by him whom sensibility renders susceptible of warmer attachments. Grief for the deprivation will be proportionate to the affection for the object; but pain, however acute, is necessarily transient: and time, though it may not remove, will diminish the most obdurate sorrow. But the pleasures of sensibility are permanent, and subject to no decay; they are dependent on no contingencies, and subject to no external controul. The mind, too, has an inherent disposition to attach itself to objects which afford it gratification, and to avoid those which have an opposite effect; and therefore, though it may for a time regret the loss of any object which has been the source of pleasure and sympathy; yet as the principles exist in the mind whence that pleasure originated, it will discover new objects for the exercise of its tenderness, and new attachments will be formed, as substitutes for those of which it has been deprived.

A mind destitute of sensibility can find no happiness but in the gratification of brutal appetites and sensual desires. But these pleasures are of very short duration; and when disappointment is incurred in the pursuit of them, it frequently causes *infinitely* more pain than the attainment of their wishes can bestow satisfaction. Alexander the Great was not endued with sensibility,

or he would never have promoted his own ambition by diffusing misery over the world—Yet historians inform us, that he wept when he understood there were no more armies to subdue, no more kingdoms to subjugate, and no other world over which he might extend his triumphant dominion. The tears which Alexander shed on this occasion, were probably the fruits of more exquisite misery than can possibly be endured by a mind of sensibility labouring under sore affliction or disappointed hope. Cardinal Wolsey absolutely expired with grief and vexation on account of the loss of his honours, emoluments, and power; and yet Cardinal Wolsey was never distinguished for any peculiar sensibility or tenderness of feeling. And savages, whose natural ferocity precludes all sensibility, are nevertheless subject to passions which disturb their negative happiness, and render them completely wretched. To satiate his vindictive spirit, what fatigues and dangers will he suffer! and should his malignant intentions be frustrated, how is he agitated by rage and disappointment! So far, therefore, is insensibility from conferring happiness, that it is subject to numerous pains from which sensibility exempts its possessor, and even of those pains to which they are both equally obnoxious; it is devoid of all those consolations which, in a mind of sensibility, blunt the arrows of affliction, and mitigate the pangs of sorrow and regret.

To a mind of sensibility, ambition can bring no disappointment, because it is possessed of no charms; it can only be promoted by the ruin and calamities of others—and cruelty is one of those vices which are incompatible with the existence of sensibility. Rage can have no influence over a bosom where sensibility presides; because, like oil poured on water, it will abate the violence of its fury, and calm the turbulence of its motions: as it inspires a beneficent regard for the welfare of all mankind, so it will prevent the commission of any action which may affect the tranquility and happiness of others. But he who is devoid of sensibility

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will have no restraint upon his passions, and no principle but interest for his guide. It must, too, exempt its possessor from those reproachful compunctions of conscience, of which minds even of the most callous insensibility are not totally divested.

Sensibility, too, is one of the principal sources of those intellectual pleasures which arise from a refined taste and a cultivated understanding. Indeed, it is in minds of this cast where sensibility generally resides; and the same principles which inspire the love of virtue, of tenderness, of generosity, renders us susceptible of all the pleasures derivable from the charms of poetry, the precepts of philosophy, and all those scientific pursuits, which, as they tend to ameliorate the condition of mankind, afford an agreeable satisfaction and pleasure to a mind which participates in, and delights to promote, the happiness of its species.

The retrospect of past enjoyment, and the contemplation of departed excellence, is likewise an inexhaustible source of pleasurable sensations in a mind of sensibility. As a traveller who has accomplished a journey, frequently meditates on the objects which engaged his attention and occupied his thoughts on his route; so a mind of sensibility reverts with sensations of singular delight to scenes of innocent amusement and festivity, to characters that once attracted its esteem and enjoyed its friendship, and to the remembrance of past pleasures, which, like the sight of an agreeable vision, though ephemeral and fleeting, leave an indelible impression on the mind.

When this sensibility is predominant in a nation, it humanizes every harsh and unnatural propensity, and mollifies all those fiercer passions which, in barbarous and uncivilized states, are the prolific source of tumult and distraction. And though it may be true that uncultivated man is subject to fewer wants, and exempt from those luxuries which enervate the body; yet it must be confessed, that refinement is a crucible, which,

though it does not divest the passions of their intoxicating qualities, nevertheless purifies them from those noxious ingredients which render savage man so sanguinary and ferocious.

Among the polished nations of antiquity, none surpassed the Athenians in humanity as well as refinement; and the sensibility which pervaded all ranks of that celebrated people, was beautifully illustrated on the memorable occasion when it was proposed to admit gladiators into the city. "First throw down," cried out an Athenian from the midst of the assembly, "the altar erected above a thousand years ago by our ancestors to Mercy." May the same sentiments of humanity be cherished in the breast of every Briton, and the same sensibility be engraved on his heart with inexpugnable characters.

Cruelty to Animals.

As cruelty should not be shewn towards the human species, neither should it be indulged towards the animal tribes. "I ever thought," says Judge Hale, "that there is a certain degree of justice due from man to the creatures, as from man to man; and that an excessive use of the creature's labour is an injustice for which he must account. I have therefore always esteemed it as a part of my duty, and it has always been my practice to be merciful to my beasts; and upon the same account I have declined any cruelty to any of God's creatures, and as much as I could prevented it in others as a tyranny. I have abhorred those sports that consist in torturing them; and if any noxious creature must be destroyed, or creatures for food must be taken, it has been my practice to do it in a manner that may be with the least torture or cruelty; ever remembering, that though God has given us a dominion over his creatures, yet it is under a law of justice, prudence, and moderation, otherwise we should become *tyrants* and not *lords* over God's creatures;

and therefore those things of this nature which others have practised as *recreations*, I have avoided as *sins*.

Children should be early prohibited from tormenting insects, lest it should degenerate into insensibility, and they become inattentive to every kind of suffering but their own. We find that the supreme court of judicature at Athens thought an instance of this sort not below its cognizance, and punished a boy for putting out the eyes of a poor bird that had unhappily fallen into his hands. And Mr. Locke informs us of a mother who permitted her children to have birds and insects, but rewarded or punished them as they treated them well or ill.

The following circumstance, it is said, occurred at Abo in Finland. A dog, who had been run over by a carriage, crawled to the door of a tanner in that town: the man's son, a boy of fifteen years of age, first stoned, and then poured a vessel of boiling water upon the miserable animal. This act of diabolical cruelty was witnessed by one of the magistrates, who thought such barbarity deserved to be publicly noticed. He therefore informed the other magistrates, who unanimously agreed in condemning the boy to this punishment. He was imprisoned till the following market day; then, in the presence of all the people, he was conducted to the place of execution by an officer of justice, who read to him his sentence—"Inhuman young man, because you did not assist an animal who implored your assistance by its cries, and who derives being from the same God who gave you life; because you added to the torture of the agonizing beast, and murdered it, the council of this city have sentenced you to wear on your breast the name you deserve, and to receive fifty stripes." He then hung a black board round his neck, with this inscription "A savage and inhuman young man;" and, after inflicting upon him twenty-five stripes, he proceeded—"Inhuman young man, you have now felt a ve-

ry small degree of the pain with which you tortured a helpless animal in its hour of death. As you wish for mercy from that God who created all that live, learn humanity for the future " He then executed the remainder of the sentence.

There is no doubt but cruelties often exercised may become so customary, as to render the heart insensible. I was once (says a writer) passing through *Moorfields* with a young lady aged about nine or ten years, born and educated in Portugal, but in the *Protestant* faith; and, observing a large concourse of people assembled around a pile of faggots on fire, I expressed a curiosity to know the cause. She very composedly answered, " I suppose that it is nothing more than *that they are going to burn a Jew.*" Fortunately it was no other than roasting an ox upon some joyful occasion. What rendered this singularity the more striking, were the natural mildness and compassion of the young person's disposition.

Discontent.

" The discontented man," says Dr. Stennett, " is ever restless and uneasy, dissatisfied with his station in life, his connections, and almost every circumstance that happens to him. He is continually peevish and fretful, impatient of every injury he receives, and unduly impressed with every disappointment he suffers. He considers most other persons as happier than himself, and enjoys hardly any of the blessings of Providence with a calm and grateful mind. He forms to himself a thousand distressing fears concerning futurity, and makes his present condition unhappy, by anticipating the misery he may endure years to come."

If we examine the records of history, recollect what has happened within the circle of our own experience; consider with attention what has been the conduct of almost all the greatly unfortunate, either in private or public life, whom we may have either read of, heard

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of, or remember; and we shall find that the misfortunes of by far the greater part of them have arisen from their not knowing when they were well, when it was proper for them to sit still, and to be contented. The inscription upon the tombstone of the man who had endeavoured to mend a tolerable constitution by taking physic, "*I was well; I wished to be better: here I am,*" may generally be applied with great justice to the distress of disappointed avarice and ambition.

"Men," says an elegant author, "are too often ingenious in making themselves miserable by aggravating to their own fancy, beyond bounds, all the evils which they endure. They compare themselves with none but those whom they imagine to be more happy; and complain that upon them alone has fallen the whole load of human sorrows. 'I will restore your daughter again to life,' said an Eastern sage to a prince who grieved immoderately for the loss of a beloved child, 'provided you are able to engrave on her tomb the names of three persons who have never mourned.' The Prince made enquiry after such persons, but found the enquiry vain, and was silent."

Reflections on Anger.

Among the numerous failings which attend human nature, there is no one more ridiculous and disagreeable than the silly effusions of anger in which some men habitually indulge. Naturally of a choleric temper, they cherish their passions till they become the plague of their families, the terror of those who are so unfortunate as to be under their controul, the contempt of friends and acquaintances, and in fine, a curse to themselves. The slightest circumstance is sufficient to heat them to the highest degree. They seem to think the whole world was made to submit to any inconvenience it may suit their interest or caprice to inflict. To show the folly and impropriety of such a

disposition, it will be sufficient to say—it is *unnecessary, dishonorable, and pernicious*.

One of the most common, and perhaps the only plausible argument by which it is defended, is the thread-bare plea of *necessity*. “Unless,” say the advocates of warm tempers, “we were to rouse up our spirits, we should have nothing done by our domestics, we should enjoy no esteem from the world, nor be able to pass through life with advantage.” But is not this an evil created by the very temper it is now employed to support? Habit may make that apparently necessary, which reason and nature never made really so. If an individual is so irritable that he is never in earnest without being passionate, no one will pay any attention to him unless the marks of passion be present. He has made this temper the evidence of earnestness, nay of sincerity, and no one who knows him will conceive him either concerned respecting what he says, or sincere in it, unless the habitual criterion of these qualities appear. The supposed necessity, may, therefore, be removed, whenever the individual will habitually, give sufficient proofs of earnestness and sincerity, without warmth of temper.

By a very singular combination of qualities in the human mind, it not unfrequently happens that men of the most violent tempers are the most fickle. Hence arises another cause of the supposed necessity of anger. The impetus of rage is substituted for the calm persevering influence of fortitude and firmness. Should the impulse of their passion be proportionate to the difficulty of the task they have to perform; or, should it find fuel to feed its flame in their progress, they persevere in the undertaking, but if not, as soon as the impulse is removed, their purpose is changed. People soon observe this feature of their character, and act accordingly—To their most solemn protestations, they pay little regard till the demon of rage swell their countenance, when concluding, they mean what they assert, their dictates are obeyed, or their business advanced.

If the end of anger is to make people respect our rights, servants obey our commands, children listen to our precepts, it will be far more effectually answered by firmness and decision, than by the utmost paroxysms of rage. In every instance let our declarations or commands be consistent with sober reason and truth; and when once made known, let them be invariably persisted in, unless some better cause than mere caprice can be assigned for the change.

But it is as *dishonorable* as it is unnecessary. Such individuals indulge their passions to show their importance and gain respect. But are they respected by those who know them? Let the general sentiment of mankind bear testimony. The proportion of esteem, and the degree of importance which any person has, are in exact correspondence to his usefulness in society, but if his irritable temper constantly wound the feelings of his friends and break in on the peace of society, is it surprising if he loses their esteem and sinks in his importance. Very irritable persons, like bees in a garden, may be suffered to hold a place in society, and in some measure contribute to its welfare; but few visitors will choose to approach too near, not even to admire their excellence and extol their ingenuity, lest by some trifling inadvertence they give offence, and feel the smart of their sting. A mild and amiable temper without effort secures the tribute of esteem and respect; and the world, capricious as it may be, in the distribution of its favors, has shown its disapprobation of the snarling cur, by voluntarily yielding the palm of honor to gentleness and sweetness of disposition.

These cursory remarks may be concluded by observing, that an angry disposition is *pernicious*. A man in a fit of anger resembles a ship without a rudder in the midst of wind and storm, left to the mercy of the contending elements. He has lost the government of himself. Such a combination of irritating circumstances may take place, and such transports of rage be excited in the passionate temper, as may, in some fatal

moment, plunge a dagger in the heart of a friend Many who have committed crimes for which life has been forfeited to justice, have perpetrated the horrid act under the impetuous impulse of ungoverned passion. But admitting such a catastrophe should never befall the passionate man, yet, such a temper, must be the source of misery to himself. He is the prey of every incident and of every individual. It is in the power of his meanest domestic to rob him of his peace and composure whenever he pleases. Anger, especially when in excess, is a most painful sensation, and the reflections which commonly succeed it, are not less disagreeable. After the rude storm of ungoverned rage, what shipwrecks of truth, of propriety, of friendship, and of happiness, stare a man in the face, and, in order to repair the evil, how frequently succeeds the mortifying concession—the humiliating acknowledgment—“I was in a passion.”

It will, perhaps, be enquired, if anger is never to be excited—yes, and there are cases in which its exercise is a virtue. But it should always be under the dominion of reason, and must not transport us beyond the government of ourselves, even where justice requires its most extensive exertion.—Should I behold a poor helpless widow or orphan, the subject of wanton oppression, insult and cruelty, and not feel my displeasure rise to a high degree, I should be criminal indeed. But it must not lead me to strike the tyrant, and abuse him with indecorous or profane language. Though the cause were just, I should be guilty—If my servant boy in sweeping my library, should, through carelessness or misfortune, throw down my ink and spoil my elegant edition of the British Poets, I might justly be angry, but not in raging madness. The evil is considerable, but must not transport me beyond bounds. Just and reasonable anger would show itself in warm expostulation, not in abuse and harsh language; in insisting calmly on future caution, not in the merciless fury of a demon, threatening to beat out his brains. ALPHA.

Remarkable instance of extraordinary Mental Powers.

Jedediah Buxton, was born at Elmeton, a village in Derbyshire, about 1704; but though his father was a Schoolmaster, Jedediah could neither read nor write. Notwithstanding this, he attained a power of calculation almost incredible. Even mixed company, conversation, and confused noises could not distract his mind when intent on a problem. A person once proposed to him this question: In a body the three sides of which are 23,145,789 yards, 5,642,782 yards, and 54,965 yards, how many cubic eighths of an inch? In about five hours Jedediah accurately solved this intricate problem, though in the midst of business, and surrounded by more than a hundred labourers. He would measure a piece of land by walking over it, as exactly as another could do with a chain. In 1754, he walked to London to see the royal family, but returned disappointed. Whilst in town, he was introduced to the Royal Society; he was also taken to Drury-Lane, where, instead of minding the play, or gazing with wonder, he employed himself in counting the words uttered by Mr. Garrick. He lived to be above 70, and had several children.

POETRY.

The Field of Toulouse.—A Sketch.

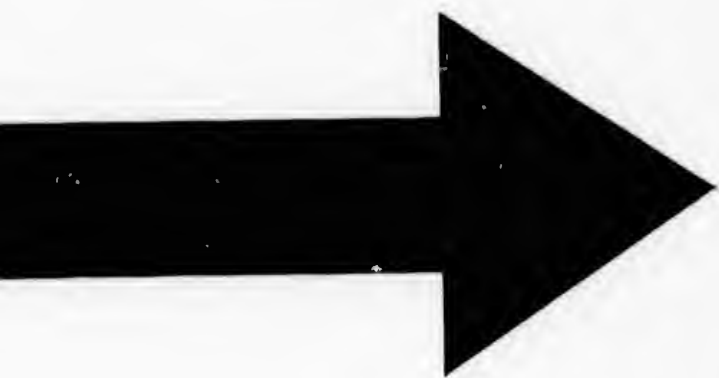
“Go not forth into the field, nor walk by the way,
for the sword of the enemy; fear is on every side.”

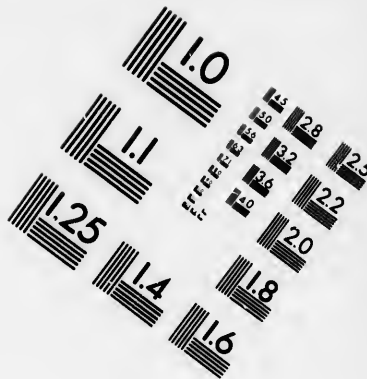
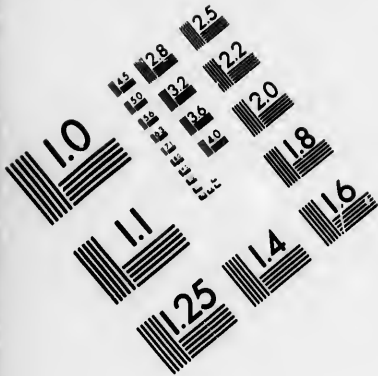
The Prophet JEREMIAH.

Nay, old man, go not to the field,
Unless thy heart's to pity steel'd;
I would not view that deadly dance
For all the treasures once in France.

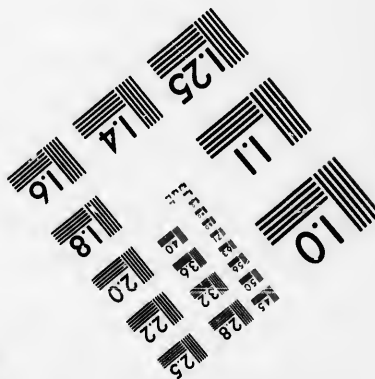
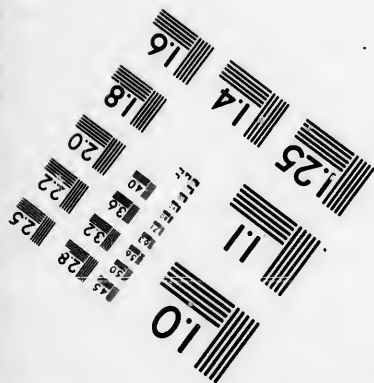
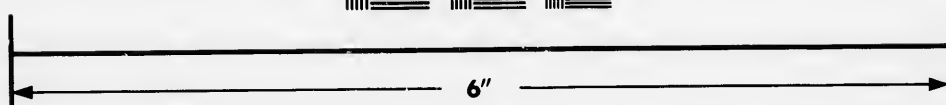
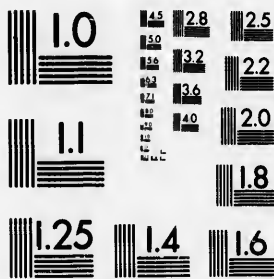
But now I ventured out to see
If any living there might be;







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I passed along—all silent; dead!
They rested on their grassy bed.

O! but it was a fearful sight,
To see that field all in the lonely night;
Just one wild wandering glance I threw,
And closed my eyes to shun the view.

A murm'ring sound stole on my ear,
It seem'd the sigh of some one near;
I call'd, but no reply was given;
A soul had wing'd its flight to heaven!

Again, again, a low strange sound!
'Twas the blast of night as it swept the ground,
Lifting the plumes all bloody and low
That once wav'd bright on the warrior's brow.

Then Julian came, and we went on,
In vain—there was no living one;
But many an English mother's care,
And many a lady's love lay there.

There was one spot, where something bright,
Was glitt'ring in the pale moon-light:
Oh! bless'd virgin who might be
Unmov'd, that mournful sight to see!

'Twas a warrior-youth whose golden hair
All lightly wav'd on the dewy air,
And the moon-beam resting on his face,
Gave it a sad, unearthly grace.

A broken sword beside him lay:
It fail'd him on that desperate-day:
Slumbering he seem'd, but he drew no breath,
His sleep was the heavy sleep of death.

Nay, go not, go not, to the field,
Unless they heart's to nature steel'd;
For all the treasures once in France,
I would not view that deadly dance!



ON THE APPROACH OF SLEEP.

Nature now begins to nod,
And *Sleep*, the leaden-scepter'd God,
O'er my drowsy eye-balls throws
The pleasing poppies of repose.
In vain their lids I try to prop,
My thoughts into confusion drop:

And black *Forgetfulness* invades
 My intellects, with all her shades :
 Objects now grow dull and dim ;
 Shadowy forms before me skim ;
 And all things seem alike to be
 Clad in *Night's* dark livery.
 I long to lay my wearied head
 Pillow'd in a peaceful bed ;
 To bid adieu to worldly care,
 And bury all life's bus'ness there.

ANSWERS TO ARENARIUS'S QUESTIONS IN No. 3.

QUESTION 1.

The quotient, which, subtracted from 11, left nothing must have been 11. Before this number was divided by $\frac{7}{2}$, it must have been 11 times $\frac{2}{7}$ or $\frac{22}{7}$, and before this was multiplied by $\frac{1}{2}$ of $\frac{6}{7}$, it must have been $\frac{22}{7}$ divided by $\frac{1}{2}$ of $\frac{6}{7}$, or $\frac{22}{7}$ multiplied by $\frac{7}{6}$ of 2, or $3\frac{2}{3}$, equal to $89\frac{2}{3}$.

Q. 2 The square root of the remainder being 1, the remainder itself was 1, and before 4 was subtracted, the quotient must have been 5. Now 5 multiplied by $\frac{1}{4}$ and divided $\frac{1}{7}$, is 5 times $\frac{7}{8}$, or $3\frac{5}{8}$, equal to $4\frac{3}{8}$, the number required.

Q. 3. An English foot being to a French one, as 1000 to 1068 ; therefore, $1000 : 1068 :: 1 : 1\frac{68}{1000}$ the number of English feet contained in a French one. Hence, $1\frac{68}{1000} \times 1\frac{68}{1000} \times .7854 = .8958460896 =$ the area of a circle 1 French foot, or $1\frac{68}{1000}$ of an English one in diameter, which subtracted from 1, leaves .104154 square feet, or $14\frac{22}{1000}$ square inches.

MISCELLANEOUS QUESTIONS TO BE ANSWERED IN
 NEXT No.

1. What is each side of the Rhombus of which the area is 20, and the perpendicular breadth $3\frac{1}{4}$?

ARENARIUS.

2. If a ton of oil, when poured out on the surface of a river or the sea, diffuse itself over a square mile, what is the thickness of the stratum, supposing it uniform?

ARENARIUS.

3. Others state that a quarter of an ounce of oil will diffuse itself over an acre of water, required the thickness of the stratum in that case, supposing water to be a twentieth part heavier than the same bulk of oil, and supposing an ounce of water to measure $\frac{1}{1000}$ th of a cubic foot?

ARENARIUS.

4. The length of a degree in the latitude of Quebec, being nearly 47 English miles, required the hourly motion of Quebec, in consequence of the earth's diurnal rotation on its axis?

5. On the same supposition, required the rate of motion of Quebec per second?

6. What proportion does that motion bear to the greatest velocity of a cannon ball, supposing the latter to be 2000 feet per second?

7. How many nails of the same size, but without heads, can be made out of a piece of Iron of the same length with the nails, and its other dimensions equal to those of the thickest end of one of the nails; supposing no part of the metal to be lost in the operation?

8. In what proportion is the diameter of a quarter dollar to that of a dollar, supposing the thickness to be one half?

9. What is the proportion of the thickness of these two coins, supposing their diameters to be as 5 to 8?

CANADIAN VISITOR.

SEPTEMBER, 1815.

- " Now soften'd suns a mellow lustre shed,
 " The laden orchards glow with tempting red ;
 " On hazel boughs the clusters hang embrown'd
 " And with the sportman's war the new-shorn fields resound."
 " Berries and pulpous fruits of various kinds,
 " The promise of the blooming spring, now yield
 " Their rich and wholesome juices ; meant t'allay
 " The ferment of the bilious blood."

SEPTEMBER is the ninth month of the year, reckoned from January, and the seventh from March, whence its name, viz : from *Septimus*, *seventh*.

The Roman senate would have given this month the name of Tiberius, but that Emperor opposed it ; the Emperor Domitian gave it his own name Germanicus ; the senate under Antoninus Pius gave it that of *Antoninus* ; Commodus gave it his surname *Herculeus*, and the Emperor Tacitus his own name *Tacitus*. But these appellations are all gone into disuse.

This is, in general, a very pleasant month, the distinguishing softness and serenity of Autumn prevailing through great part of it ; accordingly Peacham says, September is drawn with a merry and cheerful countenance, in a purple robe.

Remarkable Events which occurred in this Month.

1.—1159. Died POPE ADRIAN IV. the only Englishman that ever obtained the tiara, and whose arrogance was such that he obliged Frederick I. to prostrate himself before him, kiss his foot, hold his stirrup, and lead the white palfrey on which he rode. His name was Nicholas Brekespeare, a native of Abbots-
No. V. I

Langley, a village near St Alban's, Herts. He was elected to the popedom in 1154.

1.—1715. **DEATH OF LOUIS.** Louis the XIV. King of France, died in the seventy-seventh year of his age, and the seventy-third year of his reign, and was succeeded by his grand-son, Louis XV. This event took place in the palace of Versailles, which he himself had built.

3.—1191. **RICHARD I.** obtained a signal victory over Saladin, in the Holy Land. The King shortly after embarked for England; but was unfortunately ship-wrecked near Aquileia, in the north part of the gulph of Venice, and, taking the road to Vienna, was seized by the Duke of Austria, who sent him prisoner to the Emperor.

6.—1769. A very beautiful Comet, moving with great swiftness, was seen in London; its tail stretched across the heavens, like an immense luminous arch, 36 millions of miles in length, and presented an inconceivably magnificent spectacle.

7.—1812. Was fought the battle of Mojaik or Borodino, in which the Russians are said to have lost 40,000 men, and the French probably not fewer. This bloody and disastrous contest, opened the gates of Moscow to the conquerors.

9.—1814. An American flotilla was destroyed on Lake Huron, by a small party of British and Indians under Lt. Colonel M'Dowal.

10.—1813. The British naval armament on Lake Erie, was taken by the Americans, after a gallant resistance by Captain Barclay.

11.—1814. The British flotilla on Lake Champlain, destroyed by the Americans, in sight of a large English Army.

14.—1812. The French entered Moscow, when this beautiful, superb, and populous city was burnt to the ground. But the authors of this awful catastrophe, were doomed soon to experience not less disasters than they had inflicted, and to perish for want of shelter from

the cold in the country which they had just overrun.

17.—1814. The Americans made a formidable sortie from Fort Erie, but were repulsed with great slaughter by the handful of British troops who besieged them, under the command of Lieut. General, now SIR GORDON DRUMMOND.

18.—1709. Dr. SAMUEL JOHNSON, the "Great Moralist," was born at Litchfield, in Staffordshire, which was also the natal place of Rowley and Ashmole. Dr. Johnson died December 13, 1784. A statue to the memory of this illustrious "Leviathan of Literature" has been erected in St. Paul's Cathedral. His principal works are, the *Ramblers*, *Lives of the English Poets*, and an *English Dictionary*.

19.—1356. Edward the BLACK PRINCE defeated the French at Poitiers, now in the Department of Vienne, France. The Standard of France was overthrown, many of her most distinguished nobility slain, and the King (John), with his youngest son, forced to surrender themselves prisoners. The Prince treated his royal captives with eminent courtesy.

22.—479 B. C. Was fought the memorable battle of MYCALE, between the Greeks and Persians; being the identical day on which Mardonius was defeated and slain at Platea. The Persians consisted of about 100,000 men, who had just returned from an unsuccessful expedition of Xerxes in Greece. They were completely defeated, some thousands of them slaughtered, their camp burnt, and the Greeks triumphantly embarked their troops and sailed back to Samos with an immense booty. Mycale is a promontory of Asia, opposite to the Island of Samos in the Archipelago.

22.—1761. GEORGE III. and his Queen were crowned in the Abbey Church of Westminster.

26.—CYPRIANUS, a principal father of the Christian Church, was born at Carthage, in Africa, at the latter end of the second or beginning of the third century. We know nothing more of his parents than that

they were heathens; and he himself continued such till the last twelve years of his life. He applied himself early to the study of oratory, and taught rhetoric in his native city with the highest applause. His conversion is fixed to the year 246; and it happened at Carthage, where, as St. Jerom observes, he had often employed his eloquence in defence of Paganism. He was made Presbyter in 247, and Bishop of Carthage in 248, and terminated his excellent life in 258, by martyrdom, in the persecution of Valerian and Gallienus. There is a fine edition of his works in English, with notes, by Nathaniel Marshall.

29.—1560. Died, at Stockholm, in the 70th year of his age, GUSTAVUS VASA, King of Sweden, the deliverer of his country from the Danish yoke. He left the nation in a condition to strike her enemies with terror, and inspire her allies with respect. His body was carried to Upsal, where he had been crowned, and which was the centre of his conquests, and the place of his frequent residence: there his funeral was solemnized with public orations and panegyrics; with the tears of all his subjects; and with the grateful remembrance of his great and glorious actions.

FOREIGN INTELLIGENCE.

SINCE our last notice on this subject, events truly most momentous and exhilarating have been announced. The philanthropist, the lover of peace, the friend of order and of justice, have been gratified in the highest degree by the total failure of the last attempt to restore Imperial Despotism in France. The events connected with this salutary revolution have followed each other in so very rapid succession, that we have room to present our readers with only a very hasty sketch of them.

On the 16th June, the sanguinary contest, which, finally, threw the Despot from his seat, commenced

by a furious onset which he made upon the Prussian army under Blucher, stationed near Fleurus, and which he obliged to fall back with very considerable loss. On the 18th, Bonaparté commenced a general attack upon the British army occupying some heights at Waterloo, and repeated his attacks with great fury and impetuosity during the whole of the day, and particularly directed his efforts against the centre of his antagonists. These attacks, though made with the most daring impetuosity, and effecting indescribable havock and carnage, some entire British regiments having been annihilated, were met with most determined obstinacy, and unexampled resolution. Towards evening, when every attempt to break the British centre had turned out unavailing, and Bulow with a large division of Prussian troops, had turned the right wing of the French, the Duke of Wellington ordered a general attack to be made along the whole line, which was executed, after all the sufferings of the troops, with such enthusiasm and impetuosity, that the rout of the French army instantly became general and complete.

This victory was purchased at an enormous price of blood; but it was decisive. The Usurper with some remnants of his broken force, retreated to Paris; and, before the end of the month, found it necessary to abdicate the throne which he had at first raised on the fragments of his country's freedom, and from which he had once extended the iron rod of oppression over many distant nations.

Despotism is the greatest possible enemy to civilization, to science, to virtue, and to human happiness. But a Despotism founded on obvious injustice, is the most pernicious of all examples, as it holds out a perpetual encouragement and invitation to a repetition of the like crimes and enormities. The fall of this Despotism, is, therefore, most consolatory; and it is certainly one of the most strongly marked lessons which Providence has ever offered to mankind of the imperi-

one necessity under which they ly, of regulating their conduct by JUSTICE.

After his abdication, Bonaparte retired to the coast, emphatically observing that he had *finished his political life*. After several unsuccessful attempts to evade the vigilance of the cruisers in the Bay of Biscay, he resolved to surrender himself to the British Government, and finally went on board the *Bellerophon* on the 15th of July. Arriving on the English coast, a few days after, he was not permitted to land, or to have any communication with the shore, and on the 29th, received his destination, which was to be separated from his suite, to be carried to the Island of St. Helena, and there to remain a prisoner of war during his life.

In the mean time the Allied Armies entered France on all sides, Louis the XVIII re-ascended the throne of his ancestors, the provinces, the garrisons, and the different divisions of the French army, successively hoisted the white flag, and, finally, all resistance ceased, and must, in fact, be at an end. Accounts from London of the 3d of Aug. state that a Treaty of Peace had been signed between France and the Allies.

The Island of Ceylon, was, finally, subdued by a British force under the command of Lieut. Gen. Sir R. BROWNRIGG, in the month of February last.

The English Government appears to have adopted the wise and politic resolution of encouraging the redundant population of the British Islands to remove to Canada, and to cultivate and settle some of the desert tracts which are here very extensive and very susceptible of cultivation. This measure will retain to the Empire numbers that would otherwise emigrate to foreign States, and people the wilderness with a loyal and industrious race, whose attachment will thus be secured by the attention which they will feel to have been paid to their domestic comfort.

Some restless characters in the United-States, in their unbounded ardour for military distinction, appear

to have meditated an attack on the neighbouring dominions of Spain in a time of profound peace. The design appears to have been of some magnitude, and to have met with considerable support, since an official Proclamation of the President was required to put it down.

DOMESTIC INTELLIGENCE.

DURING the present month, the inhabitants of Quebec have had to witness and deplore one of the most awful calamities by fire with which it has been visited for many years, in the destruction of a number of valuable buildings at Pres-de-Ville, in the immediate neighbourhood of the City. Several persons have, in consequence, suffered great loss. One worthy gentleman in particular, in an advanced period of life, the whole of which he has passed in singular regularity and benevolence, saw, in a few hours, the fruits of many year's application perish, and the sources of future comfort as well as beneficence dried up. Another individual had his estate laid out in an importation of books, consumed. Mr. Racey's extensive Brewery has been destroyed. Several more obscure individuals have been reduced to penury. The public Stores destroyed were very valuable, but no authenticated statement has been published.

The infant settlement of Drummondville is in a very flourishing state, considering the short time it has yet been in being, and promises to be a lasting monument to the honour of the present illustrious Administrator in Chief, whose name it bears, and who has directed its infant establishment.

We have great pleasure in noticing the attention which appears to be directed to the improvement of roads and other means of communication throughout the Province. Nothing contributes more to enrich a country, than the opening of good roads, which at once enhances the value of land, and encourages the culti-

vation of it, increases the supply of the market by facilitating the transport of commodities, and diminishes the price of labour by enabling fewer hands to circulate produce wider. If the man who makes a blade of grass grow where none grew before, deserves more gratitude than he who conquers a kingdom ; what honour does not he merit, who provides the means of conveying to the market, all the grasses of the wilderness which formerly shed their nourishment as well as their verdure and fragrance *on the desert air ?*

Some time ago, Monseigneur, the Catholic Bishop of Quebec, with a liberality which does honor to the age and country in which he lives, and to both of which he is an ornament, reduced all the parochial fetes throughout his diocese to one, and fixed that day on a Sunday. The importance of this regulation will be understood, when it is recollected that formerly, in many cases, the inhabitants of one parish observed the fetes of all the surrounding parishes, and too frequently devoted them to the purposes of dissipation. Now, all these fetes come on one day, and that being Sunday, has a better chance of being devoted, according to its ecclesiastical destination, to the purposes of devotion. By the liberal conduct of this enlightened Prelate, all the country has gained one day, and the idle and dissolute have lost several days of inexcusable dissipation.

ON EDUCATION.

(Continued from our last.)

IMMEDIATELY on being admitted into the third class, the children enter upon a practice, peculiar, I believe, to the Enmore school, and a few other schools which have lately adopted the same plan of instruction: it is that of writing upon their slates, at the dictation of their teacher, all the new or more difficult words of every lesson, previously to their being called out to read it ; and also writing, on returning to their desk, all the

words, dictated as before, which any child in the class might have failed to spell right in the course of the lesson. The merit of having been the first to apply writing from dictation to the improvement of spelling, belongs to Mr. Lancaster : and there cannot be a question, with those who have witnessed the beneficial effects of this practice, but that it is a most important and highly valuable addition to the original Madras system. It admits, however, of a far more extensive application than its ingenious inventor seems to have made of it. The words which are written from dictation, by any particular class in *his* schools, have no connection with their reading lessons, except in the single point of not exceeding the number of syllables, to which the class may be deemed competent. They are dictated by his monitors, or teachers, from the columns of a Spelling book : and, consequently, when a class is called out to a reading lesson, it is quite a matter of chance, not merely whether the children will find any words which they have lately been writing ; but whether there be any words in the lesson, which they have ever before written. In our school, this practice of writing from dictation is now applied in many different ways, and to a variety of useful purposes ; some of which will be noticed in the sequel : but even on making the first experiment with the new method of teaching, it occurred to me, that to connect the writing of words from dictation with the reading lesson, as well as with the spelling lesson ; and to make it the regular accompanying exercise to each ; would be a material improvement upon the practice, as described by Mr. Lancaster's publications, and followed in his schools. The practice was accordingly adopted by us, at the very commencement, with this modification ; and I can now say, after more than a year and a half's experience, that the success which has attended it has far surpassed even the sanguine expectations which I had myself formed of its utility. It has produced in the children a quickness of attention, and

a readiness and accuracy both in spelling and writing, which no other method that I am acquainted with could, in the same time, and under similar circumstances, have effected. According to the method followed in our school there is not a single word, in any lesson which a class is set to read, that has not on that or some preceding day, been written from dictation, (most of the words have been repeatedly so written,) by every individual in the class; and the new and more difficult words of each lesson cannot well fail of being fresh in the recollection of the whole class when called out to read, having been written by all the children composing it, immediately before they were summoned from their desk. Thus every word, which is likely to occasion any difficulty, is presented to their notice, and forced upon their attention, seven or eight times at the least, in the course of half an hour—it being first distinctly dictated twice by the teacher; then written by the whole class; next, shewn to the teacher for his inspection; afterwards, read twice or three times over in the course of the lesson; (when, if it be a reading lesson, the meaning of the word, as well as the mode of spelling it, becomes apparent;) and lastly, spelt out of book, at the conclusion of the lesson, by some one of the class. After all this process; should it be discovered, by the exercise last mentioned—that of spelling out of book—that there still remain some words which are spelt wrong by any individual of the class, they are instantly, on the mistake being made, set down on the slate by the head child; and on the class returning to their desk, these words are dictated, written, and inspected, before the teacher proceeds to give out those of the next lesson.

(To be continued in our next.)

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HINTS ON THE ART OF ELEMENTARY IN-
STRUCTION,

*For the assistance of Parents and others
who take pleasure in sowing the seeds of know-
ledge in the minds of their children at an early age.*

To enable your pupil to learn the true sounds of the letters, accustom him to combinations of the vowels and consonants without any book. Let them first be repeated frequently in his hearing, and when he is disposed to listen with care. Afterwards repeat the combinations only, and ask him the pronunciation. Lastly, let him both combine and pronounce them himself. It is necessary to begin with the easier combinations, and afterwards proceed regularly to those which are more difficult. Experience shows the following order or something analogous to it, to be the most easy and natural. First, combinations of two letters only ought to be used: and of these, the easiest are such as consist of a semi-vowel followed by a vowel, afterwards those in which a mute is followed by a vowel. The next combinations which he ought to be taught, are those of three letters in which a mute is followed by a liquid and a vowel, or the letter *s* by a liquid and a vowel. He may then proceed to combinations of three letters in which a vowel is placed between two consonants. When thoroughly taught to pronounce these combinations, he may learn those of four letters, in which a consonant is followed by a vowel and two consonants, or two consonants by a vowel and one consonant. Then, and not sooner, he ought to be taught the combinations in which a vowel stands first, these being more difficult both to pronounce and remember, than any that have yet been mentioned. After being sufficiently accustomed to the sounds of a vowel followed by one, two and three consonants, he may be taught the use of the variable consonants, *C* and *G*, and afterwards combinations in which there are silent letters.

Such, I conceive to be the most rational, the easiest, and the shortest method, in which the sounds of the letters can be acquired; and if my experience has not been very erroneous, it will be found as amusing as useful. It is to be observed, that along with these instructions directed to the ear, the eye is not to be neglected. On the contrary, this sense also ought to be daily practised. As soon as your pupil is sufficiently familiarised with the sound and pronunciation of any set of combination, you must put into his hands the same set in print, or one as near it as possible; and you will have the pleasure of perceiving, that as soon as he has named the letters in a printed combination, he will recognise their power, and be able to pronounce them.

The advantages of this process, must be obvious to all persons of discernment and reflection. But, as, in this carnal and profit-calculating generation, few as there are that can read, there are still fewer who reflect, or who set much value upon method and simplicity, it may be necessary on their account to be a little more particular on this point.

In the usual way, whenever a child has mastered the twenty-six letters of the Alphabet he is ushered into the short spelling lessons, or what the Anglo-Americans term their A, BEE, ABS. Here he is obliged to pore most minutely upon a number of little black figures with which the page is covered, and every one of which he must discriminate and give a name to. Now this operation is of itself sufficiently troublesome to him, and, in fact, he cannot, at present, continue it for any length of time without becoming disgusted. Accordingly, in the way I describe, this is all the trouble, he, at present, encounters. For, upon naming two or three letters, he immediately recognises a sound with which he is familiar, he is delighted to find an old friend sooner than he expected, and goes on with pleasure to another part of the entertainment. But, in the usual way, besides the irksome trouble of

minute inspection, to which he is little accustomed, he has got a task to perform to which he is far less habituated than to the former, having, in fact, never practised it at all before. This is no less than learning the power of the letters, which he might have learned long ago with much pleasure and without distraction, but which he must acquire at this most unseasonable period when he has several other painful operations to undergo.

It was intended, in this place, to give hints on various subjects connected with elementary instruction, but the present article having been drawn cut to an unexpected length, the remaining hints, are, for the present, postponed.

ON BENEVOLENCE, AS A RULING PRINCIPLE.

THE great and primary object of the more numerous class of mankind in all states of society, is to provide the necessaries, and some times, perhaps, the conveniences of life. To procure immediate subsistence, and to accumulate something for future comfort and support, are indispensable objects of attention to every reasonable being, in the pursuit of which, however, he ought to be constantly guided by religion and moral obligation.

Next to the desire of subsistence, but of the same nature, is the desire of riches. This supposes the desire of subsistence to be entirely gratified, and the subject continues the accumulation of wealth on account of the honours and distinction with which it is usually attended. If he continues it from the mere pleasure of hoarding and possessing, without regard to the means by which he obtains it, he is a miser. The legitimate desire of riches, is the great source of industry, and the chief improver of the comforts and conveniences of human life.

A higher principle, but less generally felt than the desire of riches, is that of distinction and eminence among mankind. To produce this principle, requires a greater expansion of ideas, and a certain nobleness of mind superior to that which is inhabited by the desires

of subsistence or of riches. To gratify this principle, various paths are followed. To acquire this distinction, riches are accumulated, and industry exerts all her eagerness: Knowledge is pursued, and many solitary hours devoted to the stores of ancient or modern literature; eminence in some profession is eagerly sought with steady and ambitious aim; or the high pinnacle of power is climbed with dangerous and deceitful steps.

In far the greater part of those who act from this principle, it is limited to distinction among contemporaries, and seeks nothing farther than the applause or at least respect of those by whom the individual is surrounded. In a few, rises the desire of Fame, which regards not vicinity only, but mankind in general; which aims at the admiration not of contemporaries only, but of future generations. It is enjoyed by the still rarer few who rise to the highest pitch of eminence in some of the various pursuits in which the race are engaged.

It has been observed that, among the means of acquiring distinction, one is the acquisition of knowledge. Knowledge, however, is desirable on its account, and possesses charms which are altogether distinct from the convenience, the distinction, or even the fame, which it is usually employed as a means of acquiring. These pleasures are partly enjoyed by those who pursue knowledge for the indirect advantages of livelihood or fame which it may yield. But their true enjoyment is reserved for the precious few who cultivate it for its own sake, who pursue in silence and retirement the impetus of an ardent curiosity, and who are more delighted with discovering the secrets of nature or seeing the truth of things, than with receiving the adulation of the world, or being wafted on the breath of fame. The number of persons thoroughly penetrated by this principle, and chiefly actuated by it, has, generally, been small. But those who were thus actuated, have usually been carried forward in their discoveries by an impulse which raised them far above those who had pursued the same object for the sake of its indirect advantages.

But the highest, the most pure, the most godlike principle which can actuate the human breast, is, benevolence. As this is the purest, so it is the happiest; for the glow of conscious philanthropy is the happiest of all sensations: An hour of disinterested luxury in doing good, is worth *a whole eternity* of selfish gratifications.

The number of persons in whom benevolence was the uppermost or ruling principle has never been great, probably less than that of those actuated by any of the other principles that have been mentioned. Yet all mankind are possessed of some degree of this principle, as they are of curiosity and of the desire of distinction and of riches. They have, at least, as much of the benevolent principle as leads them to bestow their unequalled and highest praise upon the rare spirits that now and then make their appearance under its predominant influence.

EXAMPLES OF BENEVOLENCE.

ONE of the earliest, as well as one of the most memorable instances of benevolence, was Socrates. And if we consider the almost unmixt purity of his motives, the unremitting perseverance of his efforts, and the courage, fortitude, and eloquence which he exerted in the cause; it is not too much to assert, that his example was never excelled by any instance of philanthropy merely human. When, to this illustrious example, we have added that of Confucius, we have probably exhausted the instances of this sort, which the Pagan world can produce.

Though benevolence, as a ruling principle, may naturally be rare; yet with the assistance of the Christian religion operating strongly on its side, and prompting to the same sentiments and the same conduct, it has become more widely diffused than formerly. Instead of appearing once in the lapse of several centuries, it is probable, that few ages have passed since the introduction of Christianity without witnessing more than one example of this divine virtue.

During the first ages of that religion, its principles seemed to be yet fresh and deeply impressed on the minds of men, and gave great efficacy to the natural sentiment of humanity. The manners which prevailed during the ages of Chivalry, with all their disadvantages, had yet a strong tincture of benevolence, and produced several bright examples of its disinterested operation. In later ages, since the revival of learning, reasoning and intellect have displayed the importance, extended the objects, and enforced the motives of benevolence. Hence, the number of persons, who, if not actuated by this as a ruling principle, are, at least, greatly directed by it, has become so considerable, that the mere direction and regulation of this affection is an object of no light importance with the present generation of moralists.

Some of the more remarkable instances, have been Fabiola, Augustin, Las Casas, Howard, Sharpe, and Captain Cook, who seems to have exemplified the rare union of benevolence with the disinterested love of knowledge.

That any entire nation should ever act from benevolence as a ruling principle is impossible, nor desirable were it possible, because it would require the extinction of those motives to action upon which the subsistence of the greater part of the race depends. But, without becoming the ruling principle, this affection may very extensively influence the conduct of individuals and of societies. And there is no possible honour, that any society or nation can attain, which reflects so much lustre upon it, as to be distinguished for humanity and benevolence.

No nation ever exhibited so distinguished an example of benevolence as the British nation in regard to the Slave Trade. The sentiments of the nation in relation to this subject, burst forth in one united blaze too ardent to be repressed, and too conspicuous to be mistaken. It is in vain that the enemies of Great Britain, internal and external, have attempted to misrepresent and nullify this glorious feature in the character of her inhabitants. Many of her detractors, either envious

of her glory thus most justly acquired, or conscious of their own selfish misanthropical ideas, have endeavoured to assure us that all this was no more than an effervescence of fanaticism. Fanaticism it might be, and no doubt, was, in many, or at least connected with fanatical principles. But the greater part, the most respectable part of the abolitionists, and those who laboured with most ardour and success in the cause, and who still follow up the struggle, are men in whose constitution, fanaticism and superstition have no place.

They acted, and still act, from views of an enlightened policy, from an extended regard to justice, and the natural, unalienable, and sacred rights of man; rights from which he cannot, without gross injustice, be shut out, whether he wanders over the sandy deserts of Africa, or reposes on velvet cushions in the Palaces of London or of Paris.

DESCRIPTION

Of the banks of the St. Lawrence, from Montreal to Lake St. Peter, as they appear to a person sailing down the River.

THE Island of Montreal is formed at the junction of the Rivers Ottawa and St. Lawrence, and is about 35 miles in length by 12 at its greatest breadth. The country, in general, is perfectly level: but towards the centre of the Island, in a considerable eminence, still covered with wood, which, having formerly been the residence of an Indian Prince, gave to the first settlement in this country, the name which it still retains, Montreal, or the royal mountain. On leaving the harbour, and sailing along the Island towards its eastern extremity, the bank continues with every little variation, to be of no greater height than from 10 to 15 feet, and is composed merely of common earth or sand. It is, however, covered with a sufficient number of farm-houses; and two villages at Long Point and Point de Tremble, serve to diversify the scene. The Island of St. Helen, opposite to the City of Montreal,

presents, for several leagues below, a beautiful and interesting appearance, as its green banks rise in a gradual slope from the River, and its centre is covered with lofty maple. The breadth of the River is probably from 2 to 4 miles; but a range of Islands opposite to Long Point, run along the right bank, gives it an apparent breadth considerably less than the real. Towards the eastern extremity of the Island, is another cluster of Islets, which generally approach nearer the left bank, and stretch toward the continent on the northern shore. They are partly covered with pasture grounds and fields of corns, and others still remain under their ancient venerable woods. At this place and for many leagues farther down, the bank is exceedingly little elevated above the surface of the river. The herbage appears to mingle itself with the water. And at half a league's distance from the shore, you would say that the forests rose out of the bed of the river. The country on all sides presents the same uniform level surface. With one exception, the eye cannot, in its utmost range, discover the slightest trace of a hill. The two solitary and detached summits of Chambly, alone present themselves, at the distance of about 20 miles, and they merely serve to remind the spectator, that nature, has not, even in this part of her works, entirely forgotten the formation of mountains. The large and gentle stream winds through the country in a manner which gives precisely the appearance of an immense canal. It seems designed rather to water and moisten the surrounding lands, than to carry off the superfluous moisture.

The parishes of St. Sulpice, La Valtrie, and Laronnaie, are extended along the northern shore. St. Michel, Belœil, and St. Ours, occupy the southern, and another range of low sandy Islands ly along the right bank. The woods here, are generally, cut down, but many stunted trunks are still seen standing, and the marks of fire are frequently discovered. When you arrive at Berthier, a forest of tall trees, of which the roots are surrounded with beautiful herbage, is be-

held on the left bank ; on the right are low and close woods ; and before you, are the innumerable Islands which obstruct the entrance and announce the proximity of Lake St. Peter. Among these, numerous outlets of water present themselves, so that it is impossible not to wonder which of them the pilot will employ, in order to follow the principal channel of the river. A spacious bay, by degrees opens to the right and leaving all the Islands hitherto met with, on the left, brings into view the populous and cultivated parish of William Henry. Here the waters of Lake Champlain pour themselves into the St. Lawrence by a river which, according to the idle caprice of custom, appears to have sustained a variety of names.—Leaving the harbour and Town of William Henry, you are soon carried into one of the canals which pass between the numerous Islands already mentioned. The Islands themselves are covered with low and close woods, and are principally inhabited by herds of hogs which are let loose here in the spring, and recalled in the fall. These Islands conceal from the eye of the passenger, the mouth of the River Yamasca.

QUEBEC, 1809.

THE DELIVERANCE OF EUROPE.

The following beautiful and animated specimen of pulpit eloquence, is taken from a Sermon published by the Revd. A. ALISON, senior Minister of the Episcopal Chapel, Cowgate, Edinburgh. It was delivered on the day of thanksgiving for the success of the Allies in the Spring of 1814, and being yet little known in this country, may be applied with great propriety to the events of the present year.

THE great conflict of the social world is over :—The mighty are fallen ; and the weapons of war have perished.—The cry of freedom bursts from the unfettered earth and the banners of victory wave in all the winds of heaven. Again, in every corner of our own

land, the voice of joy and of gladness is heard. The cheerful sounds of labour rise again from our streets, and the dark ocean begins again to brighten with our sails. Over this busy scene of human joy, the genial influences of Heaven have descended. The unclouded sun of summer has ripened for us all the riches of the harvest. The God of nature hath crowned the year with his goodness, and all things living are filled with plenteousness. Who is there that has not felt the blessings of the year? Even the infant, while he partakes, unconsciously, of the general joy, lifts his innocent hands to that Heaven from which he sees come all the hopes of man; and the aged man, when he remembers the sufferings of former years, is apt to say with the good old Simeon in the gospel, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation."

But there are other, and more general subjects of thankfulness, my brethren, which ought now to occupy our minds. In this solemn hour we seem to be conducted by the hand of Heaven, like the disciples of old unto an high mountain, from which we may look down upon the darkened world we have left, and upwards to those scenes where Heaven is displaying its glory. The images of the past, and of the future, are thronging around us; and, wherever we turn, there are new subjects of gratitude that arise before us.

Our first subject of thankfulness on this day, is for our Country; that she has survived all the dangers which threatened her;—that she has fulfilled the lofty duty to which the will of the Almighty has called her. Dear even to the savage heart is the land of his fathers;—dear to the citizen of civilized ages are the institutions of national wisdom, and the monuments of national glory;—but upon no human heart did the claims of his country ever fall so deep and so irresistible, as they now do upon the citizen of this country. Other nations have preceded her in the road of arts and arms;—other nations have wreathed around their brows the laurels of science, and the palms of victory: But the high destiny to which she has of late been called, no other nation has ever

shared with her ; and all the glories of former times fade before the moral splendour which now encircles her. She has been called to guard the fortunes of the human race ; to preserve, amid her waves, the sacred flame that was to relume the world ; and, like the cherubim that watched the gates of paradise, to turn every way her flaming sword against the foes of God and man. These were her duties, and nobly has she fulfilled them. Through every dark, and every disastrous year ;—while nation after nation sunk around her ;—while monarchs bent their imperial heads beneath the yoke, and the pulse of moral nature seemed to stand still in ignominious terror.—She alone hath stood, insensible to fear, and incapable of submission. It is her hand, that, amid the darkness of the storm, hath still steadfastly pointed the road to liberty ; it is her treasures which have clothed every trembling people with armour for the combat ;—it is her sons, (her gallant sons !) who have rushed into the van of battle, and first broke the spell that paralyzed the world ; and, in these recent days, it is her commanding voice that has wakened the slumbering nations of mankind, and sent them on their glorious march, conquering and to conquer.—And now, my brethren, in the hour of her triumph,—now, when all that is brave or generous in the human race bow before her,—where is she to be found? And what is the attitude in which she presents herself to her children?—Oh,—not in the attitude of human pride, or human arrogance ;—not with the laurels of victory upon her brow, or with troops of captives following her chariot wheels :—It is in the attitude of pious thankfulness ; with hands uplifted in praise, and eyes downcast in gratitude ;—it is before the Eternal Throne that she bows her victorious head, and casts her crown of glory upon the ground, and calls her children to kneel along with her, and to praise the Father of Nature that he hath selected her to be the instrument of his mercy to mankind. These are triumphs to which the history of the world has no parrallel. In the long line of her splendour, what hour is to be compared with this? Which of us does

nos feel somewhat of her glory to be reflected upon our own heads? And what British heart is there which does not pray that such may be ever her name, and her character among mankind.

‘ Before the gigantic march of violence and of ambition, the human head seemed every where to bow, and the human heart to lose its energy. Kings sunk from their thrones, and nations surrendered their liberties. The occupations of industry ceased ;—the intercourse of nations was arrested ;—and men seemed quietly to resign themselves to poverty and to suffering, that one arrogant nation might rule, and one impious mind triumph. It seemed, to our desponding eye, as if the old age of the human race had come,—as if the Sun of Righteousness was about to set amid the shadows of evening, and one long night overspread the moral world. These days, and these terrors, are past. The spirit of God hath again moved upon the face of the deep, and the order and the harmony of creation is again beginning to appear. The dread career of guilt and of ambition hath been run ; their temporary triumphs fade ; and the Eternal hand hath marked the line whither they shall come and no farther, and where their proud waves shall be staid. From every corner of the baptized world ; “from the east and from the west ; from the south and from the north,” the warriors of justice and of freedom come. The sovereigns even lead the way, and place the helmet upon their imperial brows, and march with their people into glorious battle. Beneath their victorious banners kings re-ascend their thrones, and nations recover their liberties. The fetters fall from the hands of industry ; the ocean echoes anew to the song of the mariner ; liberty and joy re-enter the poor man’s dwelling ; and the voice of the mother is no longer weeping for the children that have been torn from her arms to swell the hosts of a tyrant. Who is there among us, my brethren, that is admitted to witness this moral Transfiguration, who doth not hear also the the voice of God ? and where is the country from which, in these blest days the song of triumph does not rise, “ The hosts of the guilty

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are scattered, and the Lord God Omnipotent reigneth."

' Deep as hath been the gloom which so long has settled upon the societies of men, its most appalling feature hath been its impiety; and when you trace the late miseries of mankind to their source, you will find them all to originate in that cold and cheerless spirit of Infidelity, which arose in the centre of European civilization;—which dried up, as it spread, all the fountains of greatness, or of generosity in the human soul;—and which, dissolving all the obligations, and all the charities of life, ceased not till it had extinguished both the majesty of the throne and the sanctity of the altar. It was from this dense and pestilential vapour that that terrific form arose, upon which, like the vision which appeared unto the prophet, the world for so many years has gazed with astonishment and with alarm. It was from hence that those impious hosts have issued, whose crimes and whose impieties have still more appalled mankind than their arms; who warred not with the common guilt of men, against the wealth or the liberties of nations, but against all that man holds dear, or nations think holy;—who struck the dagger of their enmity, not into the bosoms but into the souls of the conquered;—and who thought their infernal triumph incomplete, until they had overthrown every altar at which human misery wept, and was comforted.'

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**ARENARIUS'S ANSWERS TO THE QUESTIONS  
PROPOSED IN NO. 4.**

**Q. 1.** The area of every rhombus being equal to one of its sides multiplied by the perpendicular breadth; the area divided by that perpendicular must give the side. Hence, 20 divided by  $3\frac{1}{8}$  or  $20 \times \frac{8}{25} = \frac{160}{25} = 6\frac{4}{5}$ , the side of the rhombus sought.

**Q. 2.** A mile in length containing 5280 feet, a square mile is 144 times 5280 multiplied by 5280 inches. But a ton of oil or of wine contains 252 times 231 cubic inches. Hence

$$\frac{252 \text{ times } 231}{144 \text{ times } 5280 \text{ times } 5280} = \frac{7 \text{ times } 7}{4 \text{ times } 160 \text{ times } 5280}$$

$= \frac{1}{88783}$  equal to the 68963d part of 1 inch, the thickness of the stratum thus expanded over a square mile, a degree of tenuity altogether inconceivable, and yet demonstrably certain.

Q. 3. One ounce of water measuring  $\frac{1}{1000}$ th of a cubic foot, 1000 ounces must measure one cubic foot, and 1000 ounces of oil  $\frac{1}{20}$ th more, or  $\frac{2}{20}$  of a cubic foot. Hence the  $\frac{1}{4}$ th of an ounce measures  $\frac{2}{8000}$  of a foot, or  $\frac{2 \times 1728}{8000}$  cubic inches, and an acre containing 6,272,640 square inches, the thickness of the stratum in this case is

$$\frac{21 \text{ times } 1728}{80000 \text{ times } 6272640} = \frac{7}{80000 \text{ times } 1210}$$

$= \frac{1}{13728571}$  or the 13728571st part of one inch. This tenuity is still greater than that found in the last case; but the most extraordinary circumstance is, that even at this amazing thinness, the oil is found capable of smoothing the face of the water in a violent storm.

Q. 4. Forty-seven multiplied by 360, and divided by 24, gives us 705 miles for the hourly motion of every place in this latitude; and this divided by 3600 gives 1034 feet for the motion of the same places per second.

Q. 6. The proportion of 1034 to 2000, or nearly 1 to 2.

Q. 7. A nail being a pyramid, and every such body being one third of the prism of the same base and altitude, it follows that 3 nails may be made out of such a piece of iron.

Q. If we suppose the diameter of the dollar to be 1; then, the thickness of the four quarter dollars is twice that of the dollar; and since the areas of circles are as the squares of the diameters; twice the square of the diameter of the quarter dollar is equal to the square of that of the dollar, or equal to 1. Hence, the former square is equal to  $\frac{1}{2}$ , and its square root or the diameter of the quarter dollar, is equal to the square root of  $\frac{1}{2}$  or nearly  $\frac{7}{10}$ .

Q. 9. If the thickness of the dollar be 1, then four times that of the quarter dollar, whatever it be, multiplied by 25 is equal to 64. Hence, the required thickness is  $\frac{64}{100}$  or  $\frac{16}{25}$  of that of the greater coin.

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THE  
**CANADIAN VISITOR.**

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OCTOBER, 1815.

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“ The fading manly-colour'd woods,  
“ Shade, deep'ning over shade, the country round  
“ Imbrown ; a crowded umbrage, dusk and dun,  
“ Of every hue, from wan declining green,  
“ To sooty dark.”

**O**CTOBER was the eighth month of the year in Romulus's calendar, which the name implies ; though the tenth in that of Numa, Julius Cæsar, &c. October has still retained its first name, in spite of all the different appellations which the senate and Roman emperors would have given it.

October, says Peacham, is drawn in a garment of yellow and carnation ; upon his head is a garland of oak-leaves, in his right hand the sign Scorpio, and in his left a basket of services.

REMARKABLE EVENTS WHICH OCCURRED ON  
THIS MONTH.

1.—1770. Died at Newbury, about 40 miles from Boston, in North America, the Rev. **GEORGE WHITFIELD**, a native of Gloucester ; at the Bell Inn of which city, then kept by his mother, he was born in 1714. He was a minister in the established church, and a very celebrated preacher among the Methodists, both in England and America. He instituted the orphan-house at Georgia ; and erected two extensive buildings for public worship in London ; one of them in Tottenham-Court-Road, and the other near Moorfields, and had many establishments of the same kind in various parts of the kingdom.

No. VI.

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19.—1806. Died, at Cambridge, HENRY KIRKE WHITE, who in the course of twenty-one years, the span of his brief but illustrious career, by indefatigable perseverance in study, unquenchable ardour of genius, sincere and progressive piety, distinguished himself as a scholar, a poet, and Christian: whose reliques will long continue to astonish and delight the public; and whose story, though mournful, will nevertheless be held in everlasting remembrance, as a cheering example to youthful genius, when struggling with poverty, or assailed by temptation.

In addition to the exhausting labours of an attorney's clerk, this extraordinary youth employed his leisure hours in acquiring a knowledge of the Greek, Latin, French, Italian, Spanish, and Portuguese languages; in each of which he made considerable progress. Chemistry, astronomy, and electricity, were also numbered among his morning, noon, evening, and midnight amusements. If time be computed by its occupation, he made a minute of every moment of his leisure, and every day added sensibly to his stock of knowledge. He had also a turn for mechanics; and most of the furniture of his little study was the workmanship of his own hands; but his most delightful relaxation was the exercise of his powers of composition, both in prose and verse; and his works (now in every body's hands) exhibit abundant proofs of his uncommon ability and his transcendent worth.

When, by the kindness of friends, Mr. White was placed at college, he continued his studies with such intense application, that in his *first* term, he was pronounced the first man of his year. Never, perhaps, had any young man, in so short a time, excited such expectations; every university honour was thought to be within his reach; he was set down as medallist, and expected to take a senior wrangler's degree; but these expectations were poison to him; they goaded him to fresh exertions when his strength was spent, and his mind worn out, and soon brought him to his grave!

The moral qualities of Henry Kirke White, his good sense, and his whole feelings, were as admirable as his industry and his genius. It is not possible to conceive a human being more amiable in all the relations of life. Of his fervent piety, his letters, his prayers, and his hymns, will afford ample and interesting proofs. Religion was in him a living and quickening principle of goodness, which sanctified all his hopes and all his affections, which made him keep watch over his own heart, and enabled him to correct the few symptoms which it ever displayed of human imperfection. He was born at Nottingham; his father, still living (1811), is a butcher; and his mother keeps a respectable boarding-school for young ladies. See "*The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge*;" with an account of his life, by Robert Southey.

20.—1687. LIMA, the capital of Peru, in South America, was destroyed by a most dreadful earthquake: an event which was annually noticed in that city after it was rebuilt, until it met with a similar catastrophe in 1746.

28.—900. Died, ALFRED THE GREAT, King of England, born at Wantage in Berkshire, A. D. 849, being the youngest son of Æthelwolf, King of the West Saxons. He was a prince of great learning and courage, and of a most amiable disposition. The various vicissitudes of fortune that he experienced form a very interesting part of the English history. At length however, he totally repulsed the Danes, and firmly established himself on the throne of England. He first divided the Kingdom into counties, hundreds, and tithings; and it is to him that we owe the inestimable privilege of trial by JURY. He was buried at Winchester.

— 1704. Expired JOHN LOCKE, one of the greatest philosophers that England ever produced. He was born at Wrington, near Bristol, in 1632, and has im-

mortalized his name by several political and other works ; the principal of which, " Letters upon Toleration," " Essays concerning Human Understanding," " Treatises on Government," " Paraphrase and Notes on the Epistles of St. Paul," &c. have attained universal esteem, and will preserve it as long as good sense and virtue are left in the world. In his private conduct, Mr. Locke considered civility not only as a duty of humanity, but of Christianity ; he was exact to his word ; regularly performed whatever he promised ; was very scrupulous of giving recommendations of persons whom he did not well know, and would never commend those whom he thought not deserving of praise. These may seem trivial notices in the character of so great a man ; but my young readers should know, that they are of infinite importance in the duties of social life. The last scene of Mr. Locke's life, says Lady Masham, was no less admirable than any thing else in him. All the faculties of his mind were perfect to the last ; but his weakness, of which only he died, made such gradual and visible advances, that few people do so sensibly see death approach them, as he did. During all which time no one could observe the least alteration in his humour ; always cheerful, conversible, civil to the last day, thoughtful of all the concerns of his friends, and omitting no fit occasion of giving Christian advice to all about him. In short, his death was like his life, truly pious, yet natural, easy, and unaffected ; nor can time, I think, continue her Ladyship, ever produce a more eminent example of reason and religion than he was, living and dying. The day before his death, this amiable woman being along with him, and sitting by his bed-side, he exhorted her to regard this world only as a state of preparation for a better ; adding, " That he had lived long enough, and thanked God for having passed his life so happily ; but that this life appeared to him mere vanity." He left also a letter to be delivered, after his death, to his friend Anthony Collins,

concluding, "that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and the hopes of another."

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### FOREIGN INTELLIGENCE.

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NOTHING very important of a political nature has been received since our last. It appears, that the tyrant and disturber of nations, is sent to a place from which it is hoped he will not so easily make his escape as he did from his former place of banishment. Instead of retiring with the title and fortune of an Emperor, as he did to the Island of Elba, he is now stripped of all his titles and estate and literally banished to the barren Island of St. Helena; where all good men must wish him to remain until he repent of the black catalogue of crimes which stands charged against him. But should he live to twice the age, allotted to man, and devote all his time to acts of charity and benevolence, he could not pay the interest of the sum of blood and treasure which he has wantonly thrown away.—In him let all tyrants read their destiny!

We turn with pleasure to a more interesting scene; to a scene which must delight the christian and philanthropist; I mean the remarkable spread of religious knowledge, of which almost every new arrival gives us fresh intelligence.

As in the natural world the sun enlivens the extensive regions of the globe by his genial rays, and is beheld with admiration and delight by the remotest nations of the earth, so in the moral world *Great Britain* is beheld with astonishment and admiration for extending the light of divine truth to all the distant parts of the inhabited world.

That this remark is literally true, all will acknowledge, who have read the last report of the British and



Foreign Bible Society; and the reports of those benevolent Societies whose object is to extend moral and religious information to all classes and descriptions of the human family.—We would close this article in the words of the Saviour, and apply his command to every nation and individual on the globe—"Go thou and do likewise."

### DOMESTIC INTELLIGENCE.

WE lament that we have again been called to witness a distressing fire, in Pres-de-Ville, a part of the Lower-Town of Quebec.

It is only six weeks since the other fire happened in this place, which was mentioned in our last. In both of which, property to a very large amount has been consumed, but we are happy to learn, that no lives have been lost. It is strongly suspected that both of these fires were kindled intentionally; which renders the cases more alarming: for if we have such abandoned wretches amongst us, whose property or life is safe!!

Never was there a town better situated for leading the water to every house, and having reservoirs to be applied in case of fire breaking out, than Quebec. And what a pity it is, that the inhabitants should be deprived of so great a convenience and security against the ravages of fire, merely for the want of a little attention. Doubtless the Insurance Company in England, would subscribe liberally towards defraying the expense of carrying the water to different parts of the Town, if some benevolent individuals would begin the business.

We learn from different parts of America, that much damage has been sustained of late, in consequence of uncommonly high winds and tides. Many vessels have been dismasted and some cast away.

On the eastern coast of New-England it is stated, that property to the amount of five millions of dollars

has been destroyed. And what adds to the calamity a considerable number of lives have been lost. In a number of instances, vessels were driven upon dry ground, and many stores and dwelling houses swept into the rivers and bays near to which they were situated.

*These calamitous events should teach us all the necessity of laying up treasure, where the fire nor tempest cannot destroy it.*

It is with much pleasure we learn, that Schools and establishments for the moral and religious improvement of society, are rapidly increasing in different parts of Canada.

In the course of one year, four Free-schools have been opened in this city; two of the instructors came out from England: one of whom was obtained by the Catholic Bishop; for the purpose of instructing the Canadian children in the English language.

One Instructor for teaching the English and another for teaching the French language, are at present employed by the Canadian School Society; and two garrison Schools supported principally by government.

A Sunday-school has lately been opened, to teach those Apprentices and Servants to read, who are favored with but little opportunity for going to school on other days.

A Bible Association has been lately formed, and another is forming among the Ladies, in Quebec, for the purpose of raising money for supplying all classes of the poor with the word of God.

It is to be hoped that Bible Societies and Bible Associations, will become more general in Canada. For these are institutions in which it is found all religious denominations can cordially unite. It appears from different parts of Europe, and from Louisiana, that the Roman Catholic Clergy are engaged circulating the holy scriptures.

This looks like the dawn of that day when; *“the earth shall be filled with the knowledge of God, as the waters fill the seas.”*

## ON EDUCATION.

(Concluded from last Number.)

WHEN the words of a lesson have been dictated, written, and inspected, the teacher conducts his class to a vacant part of the room; where the lesson, for which these preparations have been made, is read.

Having delivered out the books, and seen that all the children have found the part containing the lesson, he names the one who is to begin. This the child does by reading, or if necessary by previously spelling, and then reading, the first word of the lesson: on which the child next to him reads the second word; the following child the third word; and so on to the end of the lesson: each child of the class taking up the word that falls to his turn, until the lesson is concluded. The advantages attending this process are, first, that the attention of the whole class is completely secured; it being impossible for a child to look off his book, without incurring the risk of missing his word, and consequently of losing his place in the class: secondly, that the labour of overcoming the difficulties of the lesson, which in the common way would, in a lesson consisting of but a few sentences, be thrown on two or three only of the children, is equally divided among them all: thirdly, that by thus breaking down the lesson into single words, and concentrating the attention of the class upon each word in succession, a most effectual preparation is made for the remaining parts of the lesson.

The next step, after reading the lesson *word by word*, is to read it in the common way. Each child now reads generally to a full stop; and the lesson is repeated until all the children have taken their turns in reading. Throughout the whole lesson the utmost attention and vigilance are requisite on the part of the teacher: it being a fundamental rule of the school, that no error, however slight, shall be suffered to pass unnoticed, or uncorrected. If a child omits, or mistakes, a word, or even a letter, he is liable to degradation;

as it is the duty of the teacher instantly to apply to the next child, and, if necessary, to all the children in succession; and on no account to rectify the mistake himself, until the whole class has been tried. Even a coarse or provincial way of pronouncing a word, though sanctioned by the general practice of the district, is immediately noticed by the teacher; and exposes the child, who uses it, as much to the correction of those below him, and consequently to the loss of his place, as any other impropriety in reading would do.

The lesson having been gone through, in this latter, or common way, a sufficient number of times for every child to take his part once at least in it; the books are closed; and the children proceed to spell out of book all the words, or all the more difficult words, as the teacher calls them over. Should the slightest mistake be made in spelling any of the words, they are instantly set down by the head child of the class: who has always his slate with him for the purpose. These are distinguished in the school by the name of the *mis-spelt words*: and are dictated by the teacher, and written by his class, immediately on returning to their desk.

As the setting down of the mis-spelt words, especially when numerous, requires considerable attention and expedition, it is a general rule, that when a child gets to the head of his class, he shall not be considered as established there, until he has spelt correctly and in succession, six of the most difficult words of the lesson. The application of this little test renders it almost impossible for an incompetent child to keep the first place in the class, even should he by any accidental circumstance obtain the temporary possession of it.

In the new method of teaching, by means of the pupils themselves, it is very desirable, and in most, instances it is absolutely necessary, that answers should be annexed to the questions: the teachers, however, being made clearly to understand, that they are intended solely for their own guidance; and not by any means

as the exact and literal answers, that are to be required from the children. A class may thus be exercised by an intelligent child of eight years of age, with nearly as much effect as by the schoolmistress herself; as the only thing, in that case, which calls for any judgment in the teacher, is to determine when an answer returned by a child, though not agreeing in words, is the same in sense with the written or printed answer: and to this we generally find our juvenile teachers fully equal.

The reading lesson with its accompanying exercises, being concluded, the teacher collects the books, and leads the class back to the desk, in the same regular way in which they came out; and having dictated and inspected the mis-spelt words, if any, of the past lesson, he proceeds, as the circumstances of his class may require, to dictate and inspect either lesson words, for a new reading lesson, or spelling words, for an intermediate spelling lesson.

When the class has thus gone three times through the Spelling-Book—and in some cases a second reading has been found sufficient—there remains in general not a single word with which the children are not thoroughly acquainted, and which they cannot spell readily out of book; nor a single question, to which they are not able to return a proper answer: and this appearing on a strict examination to be the case, they are promoted to the fourth class.

[It is hoped, that enough has been selected from the Village-School, to give each reader some idea of the importance of the improvements which have been made in communicating Elementary Instruction. All friends to Education in Canada, are requested to assist in promoting this plan.]



LYCURGUS esteemed it one of the greatest duties of a legislator to form regulations for the education of the Spartan children. His grand maxim was, "That children were the property of the state, to which alone

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their education was to be entrusted." In their infancy the nurses were instructed to indulge them neither in their diet nor in those little froward humours which are so peculiar to that age; to inure them to bear cold and fasting; to conquer their first fears, by accustoming them to solitude and darkness. Their diet and clothing were just sufficient to support nature, and defend them from the inclemency of the seasons. Their sports and exercises were such as contributed to render their limbs supple and their bodies compact and firm. Their learning was sufficient for their occasions; for Lycurgus admitted nothing but what was truly *useful*. They trained them up in the best of sciences,—the principles of wisdom and virtue.

Agesilaus, King of Sparta, being asked what he thought most proper for boys to learn, answered, "What they ought to do when they come to be men." Thus useful, not extensive or ostentatious, learning is the best.

In the education of young persons, much is to be considered in respect to their teachers. As such ought to be possessed of ability, so they ought to be encouraged. "Pity it is," says the great Mr. Ascham, "that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say *nay* in word, but they do so in deed; for to one they will gladly give a stipend of two hundred crowns by the year, and are loth to offer to the other two hundred shillings. God, that sitteth in Heaven, laugheth their choice to scorn, and rewardeth their liberality as it should be. For he suffereth them to have tame and well-ordered horses, but wild and unfortunate children; and therefore, in the end, they find more pleasure in their horse than comfort in their child."

The moral principle of children ought to be strictly attended to. They who write of Japan, tell us that these people, though mere heathens, take such an effectual course in the education of their children, as to

render a lie and breach of faith above all things odious to them ; inasmuch, that it is a very rare thing for any person among them to be taken in a lie, or found guilty of breach of faith. What a reproach is this to Christians ! How culpable are they, whether tutors or parents, who even for once suffer a lie to pass unpunished or unproved.

Plato, in several parts of his writings, lays down this great principle : That the end of the education and instruction of youth, as well as of government, is to make them better ; and that whosoever departs from this rule, how meritorious soever he may otherwise appear to be in reality, does not deserve either the esteem or the approbation of the public. This judgment that great philosopher gave of one of the most illustrious citizens of Athens, who had long governed the republic with the highest reputation ; who had filled the town with temples, theatres, statues and public buildings, beautified it with the most famous monuments, and set it off with ornaments of gold ; who had drawn into it whatever was curious in sculpture, painting and architecture, and had fixed in his works the model and rule of taste for all posterity. " But," says Plato, " can they name one single man, citizen or foreigner, bond or free, beginning with his own children, whom Pericles made wiser or better by all his care ?" He very judiciously observes, that his conduct, on the contrary, had caused the Athenians to degenerate from the virtues of their ancestors, and had rendered them idle, effeminate, babblers, busy-bodies, fond of extravagant expences, and admirers of vanity and superfluity. From whence he concludes, that it was wrong to cry up his administration so excessively, since he deserved no more than a groom, who, undertaking the care of a fine horse, had taught him only to stumble and kick, to be hard-mouthed, skittish, and vicious.—It is easy to apply this to education. it is of little consequence what we teach children, if we do not learn them to be better.



We should be careful what books we put into the hands of children. All publications tending to infidelity, looseness of character, vice, &c. ought to be proscribed. If the Athenian laws were so delicate, that they disgraced any one who shewed an enquiring traveller the wrong road, what disgrace, among Christians, should attach to that tutor, parent, or author who, when a youth is enquiring the road to genuine and useful knowledge, directs him to blasphemy and unbelief?

The effect of a good education in a national point of view is very important. The late celebrated Henry Fielding assured a person, that, during his long administration of justice in Bow Street, only six Scotchmen were brought before him. The remark did not proceed from any national partiality in the magistrate, but was produced by him in proof of the effect of a sober and religious education, among the lower ranks, on their morals and conduct.

From the tables of the celebrated Mr. Howard, it appears that in the whole of Scotland, whose population at the time of his calculation was estimated at one million six hundred thousand souls, only one hundred and thirty-four persons were convicted of capital crimes in a period of nineteen years, being, on the average, about seven in each year. In a subsequent table we are informed, that in the single circuit of Norfolk in England, including six counties, and containing not more, it is supposed, than eight hundred thousand persons (being but one half of the population of Scotland), no less than four hundred and thirty criminals were condemned to death in the space of twenty-three years; which is an annual average of nearly nineteen capital convicts, besides eight hundred and seventy-four sentenced to transportation.

#### EDUCATION OF ADULTS, SUNDAY SCHOOLS &c.

At the recent anniversary of the Sunday-School Union, the importance and necessity of instructing a-

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adults to read, was strikingly evinced by many practical instances of the ease and simplicity by which they may be taught. The Principality of Wales has taken the lead in this, as well as in the widely extended and organized plan of teaching children; and the Rev. Mr. Charles, of Bala, has the high honour of being greatly instrumental in these glorious Institutions: his plain, manly, judicious, and pious sentiments and observations on these subjects, and his persevering spirit, will long be remembered with gratitude.

It appears, that adults at the age of fifty and sixty, and even of seventy years, have learnt to read the Bible in two, three, or four months; and rejoicing in experiencing its contents, have been constrained to proclaim its glorious, animating, and purifying truths to their neighbours, and thus teachers have quickly risen up among the newly learnt "children of a larger growth." What a blessed thought it this! Bristol, Bath, and various other parts of the country, follow Wales, and in this respect, leave the metropolis behind; but it is hoped, with a noble emulation.

At a late public discourse to adults at Bristol, when the spirit of christian union drew various denominations of christians together, it was proposed after the sermon, that one of the aged scholars should read a chapter out of the Testament, and be requested to go into the reading desk, in order to be better heard; accordingly, a woman, sixty years of age, readily assented with humility and gratitude, saying, "if necessary, she would go on the house top and proclaim those blessed truths which she had learnt and found so conducive to her happiness." The eyes and attention of the audience being fixed on this interesting scholar, she read the 11th chapter of Matthew, and when she came to that part where it is said "the poor have the gospel preached to them;" "Yes," said she, with a lively comment, "and blessed be God for that." Proceeding in this truly interesting and affecting manner, the congregation were melted into tears, and many

were constrained to say "this is the Lord's doings, and it is marvellous in our eyes."

Schools for adults in London have now commenced auspiciously, and an Address on the subject from the Sunday School Union is preparing, calling for the attention of Britain and the world to this important subject. From this new impulse, added to the exertions for youth, may we not anticipate both young and old, the rising and sinking race, shall read and understand the glorious and animating truths of the Bible.

The sentiment uttered by our venerable, aged, beloved, and afflicted sovereign, "that it was his wish, that every poor child in his dominions should be able to read the Bible," exalts him more in the estimation of the intelligent and generous mind, than sovereign sway over the world; and two of his sons, while they are actively employed in giving their father's pious wish an extended and practical effect, are truly ennobling themselves. They are instrumental in encouraging those excellent plans of education suggested by Dr. Bell, and so well improved and carried into more extensive effect by Joseph Lancaster.

"Dr. Ford, the Ordinary of Newgate, who has continual opportunities of investigating the fatal causes of depravity, ascribes the commitment of crimes to the want of early instruction in reading; consequently a total want of Religion, as well as of every moral principle: and his statement to the following effect is a melancholy proof of his assertion. "Going into the desk, at the Chapel in Newgate, the first Sunday after the Session, I saw twelve men in the condemned felons' pew, whose deportment and dress were decent and respectable. When I announced the day of the month, and mentioned the Psalm, I was astonished to observe that none of these convicts took up a Prayer Book, (though several lay before them) neither did and of the party seem to know a particle of the Church

Service, or when to stand, sit, or kneel. In a conversation I had with them the next day, I enquired how it happened that none of them opened a Prayer Book during divine service. Upon this there was rather an appearance of confusion, and a dead silence. I put the question a second time, when one of them hesitatingly stammered out, '*Sir, I cannot read, nor I, nor I, nor I,* was rapidly uttered by them all.'

I have here the pleasure to introduce an extract of an excellent speech delivered in the House of Commons, on the 1st July, 1812, by Joseph Hume, Esq. one of the members for Weymouth :

"It may reasonably be expected that, by means of Penitentiary Houses, and the diffusion of education among the mass of the people, more progress will be made in reducing the catalogue of crimes, than by any measures of Police, or Acts of the Legislature, which can be tried.

"I am induced to form that opinion from the well known state of Scotland, and shall submit to the House comparative abstracts of the number of commitments in Scotland and England, taken from the documents upon your table.

"I could state the number of commitments for offences, and the proportion they bear to the population of each country, and I think some useful deductions might be made from the evident difference in them ; but at present I shall only particularise a few, and add the general result as average.

"In London and Middlesex, the proportion of commitments in 1811, was one in every 641 souls ;—in Bedfordshire, one out of 2,600 ;—in Kent, one in 1,766 ;—in Yorkshire, one in 4,750 ;—in Norfolk, one in 2,044 ;—in Suffolk, one in 2387 ;—and in Surrey, one in 1,557 ; but if we take the average of commitments, and population, for seven years in England, and

six in Scotland, ending 1811, the proportion will be thus :

|                    | <i>Population.</i> | <i>Committed.</i>                 |
|--------------------|--------------------|-----------------------------------|
| In England,        | 9,499,400          | 4,777, or 1 in every 1,988 souls  |
| In Wales,          | 607,380            | 72, or 1 in every 8,436           |
| In Scotland,       | 1,804,864          | 89, or 1 in every 20,279          |
| <b>Total souls</b> | <b>11,911,644</b>  | <b>4,938 committed for trial.</b> |

The average number of those sentenced to death and executed in the same time, were as follows :

Sentenced in England and Wales,  $375\frac{1}{2}$  persons, or 1 in 26,917 souls, and 56 executed yearly, or 1 in 178,496.

Sentenced in Scotland,  $7\frac{1}{2}$  persons, or 1 in 257,837 souls, and  $3\frac{1}{2}$  executed yearly, or 1 in 515,676.

“ As these statements are copied from the returns on the table of the House, and the calculations carefully made, there can be but little doubt of their correctness, and they shew a difference of ten to one in the number of crimes in England more than in Scotland. If it should appear, which I am inclined to think it will, from every information which I have received, that the number of the lower classes who can read and write in Scotland, are as ten to one more than those in England, I am certainly warranted in assuming, that the excess of vice and crimes in England arises chiefly from the state of ignorance in which they are kept ; and I do think, that the Legislature ought to turn its serious attention to the general diffusion of education as the best means, in conjunction with Penitentiary Houses, of diminishing vice and preventing crime.

“ I have no manner of doubt but that the great difference in the number of offences, which the returns shew in the different counties in England, will be found like that of Scotland and England, to bear a direct proportion to the state of education and religious duties which exist in the respective counties. It is certain that large manufacturing establishments tend rather to generate vice and dissolute habits ; but if Yorkshire, for

instance, an extensive manufacturing county, appears to have fewer offences committed in it than Dorset, which has scarcely any manufactories in it, I find it accounted for by the people in Yorkshire being the first educated county in England, and therefore ought to encourage us to render education general.—[Collins.

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## ANECDOTES, &c.

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### ON IDLENESS AND IRRESOLUTION.

A country man who wanted to pass a river, stood loitering on its banks, in the foolish expectation that as the waters seemed to pass along quickly, they would soon be all gone by, and he could walk over; but the stream still flowed, yea it increased by fresh torrents from the mountains; and it must for ever flow, because the rains fall constantly on the mountains and thence into the river, and therefore the foolish man might wait long enough. Just so the idle and irresolute youth trifles over his books, or wastes in play the precious moments, deferring the task of improvement, which at first is easy to be accomplished, but which will become more and more difficult, the longer it is neglected.

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### SINGULAR PRACTICE IN CHINA.

In Peking, the metropolis of the Chinese empire, and the largest city in the world, containing upwards of two millions of inhabitants; as soon as night has succeeded the departure of the sun, the city is a desert: not a passenger to be seen in the streets; all have retired to rest. Not an assembly, a ball, or an evening theatre is to be found: "These," said one of the Emperors, "are fit only for rogues and vagabonds."—At the dawn of day every body is in motion, and the streets are instantly thronged.

Were the same practice adopted in London, and other great towns in this country, there would be fewer

murders and robberies committed, and the number of drunkards and other dissipated characters would be greatly lessened.

### HEAVEN CANNOT BE BOUGHT.

The late Rev. Mr. Latrobe visited a certain nobleman in Ireland, who devoted considerable sums to charitable purposes, and among other benevolent acts, had erected an elegant church, in his parish, at his own expence. The nobleman took particular pleasure in shewing Mr. Latrobe his estate, and among other things, pointed out to him the church which he had built; at the same time saying, 'Now Sir, don't you think *that* will merit heaven.' Mr. Latrobe, after a moment's pause, said, 'Pray, my Lord, what may your estate be worth a year?' 'I imagine,' said the nobleman, 'about thirteen or fourteen thousand pounds.' 'And do you think, my Lord,' answered Mr. Latrobe, 'that God would sell heaven even for thirteen or fourteen thousand pounds.'

Astonishing, that any one who has a bible in his hand, should suppose it possible that man, who is a sinful depraved being, can ever *merit* heaven; or that God who is the *giver* of every good and perfect gift, will *sell* salvation for a sum of money.—Should not this nobleman have known that an apostle had declared, "We are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ."

How frequently do we see persons who wish to go to heaven, not because they love God, but merely to escape the torments of hell, spending part of their property in the service of religion and flattering themselves with a hope of the safety of their state, though they are living in the neglect of the gospel, and the indulgence of evil passions.—Such persons would rather give away some of their money, than oppose one sinful passion, or believe a free and full salvation without money and without price: but they are awfully mistaken if

they suppose themselves to be christians ; and especially, if they imagine that heaven would make those happy who love sin.—[*Youth's Magazine*.]

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## POETRY.

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### THE FALL OF THE LEAF.

By the late BISHOP HORNE,

ISAIAH LXIV. 6.—*We all do fade as a Leaf.*

SEE the leaves around us falling,  
Dry and wither'd, to the ground ;  
Thus to thoughtless mortals calling,  
With a sad and solemn sound,

“ Sons of Adam ! once in Eden,  
Blighted when like us you fell ;  
Hear the lecture we are reading,  
’Tis, alas ! the truth we tell.

Virgins ! much, too much presuming  
On your boasted white and red,  
View us, late in beauty blooming,  
Number’d now among the dead.

Gripping misers ! nightly waking,  
See the end of all your care ;  
Fled on wings of our own making,  
We have left our owners bare.

Sons of honor ! fed on praises,  
Flutt’ring high on fancy’d worth ;  
Lo ! the fickle air that raises,  
Brings us down to parent earth.

Learned sophs ! in systems jaded,  
Who for new-ones daily call ;  
Cease, at length by us persuaded,  
Ev’ry leaf must have a fall.

Youths ! tho’ yet no losses grieve you,  
Gay in health and manly grace,  
Let not cloudless skies deceive you,  
Summer gives to autumn place.

Venerable sires ! grown hoary,  
Hither turn th' unwilling eye ;  
Think, amidst your falling glory,  
Autumn tells a winter nigh.

Yearly in our course recurring,  
Messengers of shortest stay,  
Thus we preach this truth unerring,  
Heav'n and earth shall pass away.

On the tree of Life Eternal,  
Man let all thy hopes be staid,  
Which alone, FOR EVER VERNAL,  
Bears a leaf that ne'er shall fade."

### IS WAR CONSISTENT WITH THE PRINCIPLES OF THE CHRISTIAN RELIGION ?

[As no question was proposed for consideration this month, a few observations and remarks will be made in answer to the above inquiry.]

Whether war is really inconsistent with the religion of Jesus Christ, or not, is an inquiry of great importance to every Christian, especially, since its effects spread such distress in the world that the earth often bleeds at almost every pore.

While it is admitted by every christian that if the gospel universally influenced the hearts and actions of all mankind, it would totally destroy the spirit and practice of war from the face of the earth, it appears to be a self-evident proposition that war is contrary to the religion of Jesus Christ.

Since, however, it is a melancholy truth that christians do engage in war with their fellow men, and since the nature and practical consequences of war, are such, it forms the strongest apology for offering an examination of it in the light of the gospel to the public.]

HUMANITY, wisdom, and goodness at once combine all that can be *great* and *lovely* in man. Inhumanity, folly and wickedness reverse the picture, and at once represent all that can be *odious* and *hateful*. The former are



the spirit of Heaven, and the latter the offspring of hell.

The spirit of the gospel not only breathes "glory to God in the highest, but on earth *peace*, and *good will to men*." The wisdom from above is first *pure*, then *peaceable*, *gentle*, *easy to be entreated*. But the wisdom from beneath is *earthly*, *sensual* and *devilish*.

It is exceedingly strange that any one under the light of the gospel professing to be guided by its blessed precepts, with the Bible in his hand, while the whole creation around him is so often groaning under the weight and terrors of war, should have doubts whether any kind of wars under the gospel dispensation, except spiritual warfare, can be the dictate of any kind of wisdom, except that from beneath; and much more so, to believe that they are the fruit of the divine spirit, which is *love*, *joy*, and *peace*.

An inspired Apostle has informed us from whence come wars and fightings. They come from the *lusts of men* that war in their members.

Ever since the fall mankind have had naturally within them a spirit of *pride*, *avarice*, and *revenge*. The gospel is directly opposite to this spirit. It teaches humility, it inculcates love, it breathes pity and forgiveness even to enemies; and forbids rendering *evil for evil* to any man.

It is admitted by all, that war cannot exist without criminality somewhere, and generally, where quarrelling and strife are, there is blame on both sides. And how it is that many christians, who manifest a laudable zeal to expose and counteract vice and wickedness in various other forms, are silent on the subject of war, silent as to those parts, or practices of war which are manifestly and indisputably criminal, is to me mysterious. There has been a noble and persevering opposition against the inhuman and cruel practice of the slave trade; and by the blessing of God, the efforts against it have been successful, probably, for the time, beyond the most sanguine expectations. When the lawfulness of this practice was first called in question, it was vi-

olently defended, as well by professing christians, as by others. Comparatively few christians, fifty years ago, doubted the propriety of buying and holding slaves; but now a man advocating the slave trade, could hardly hold in this vicinity, a charitable standing in any of the churches. But whence has arisen so great a revolution in the minds of the mass of professing christians on this subject? It has happened, not because the spirit or precepts of the gospel have changed, but because they are better understood.

Christians, who have been early educated to believe that a doctrine is correct, and who cherish a respect for the instructions of their parents and teachers, seldom enquire for themselves, after arriving at years of maturity, unless something special calls up their attention; and then they are too apt to defend the doctrine they have imbibed, before they examine it, and to exert themselves only to find evidence in its favour. Thus error is perpetuated from generation to generation, until God in his providence raises up some to bear open testimony against it; and as it becomes a subject of controversy, one after another gains light, and truth is at length disclosed and established. Hence it is the solemn duty of every one, however feeble his powers, to bear open testimony against whatever error prevails, for God is able from small means, to produce great effects,

Most christians believe that in the millennial day all weapons of war will be converted into harmless utensils of use, that wars will cease to the ends of the earth, and that the benign spirit of peace will cover the earth as the warters do the seas. But there will be then no new gospel, no new doctrines of peace; the same blessed gospel which we enjoy, will produce "peace on earth, and good will to men." And is it not the duty of every christian now, to exhibit the same spirit and temper which will be then manifested? If so, let every one "follow the things that make for peace," and the God of peace shall bless them.

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### ERRATA.

- On page 17th, in line 6th, for *labours* read *neighbours*.
- On page 27, in the 19th line after the word *system*, the reader is requested to add the word *of*.
- On page 69, for 1448 read 1498,

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