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JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

No. 1.

Pictou, N. S. Wednesday Morning, August 3, 1831.

Vol. 1.

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BIOGRAPHY.

EARLY LIFE OF LINDLEY MURRAY.

The name of Lindley Murray is well known, and justly respected, wherever the English language is spoken.* The following account of his early years we are confident will be read with much interest.

Lindley Murray was born in the year 1745, at Swetara, near Lancaster, in the State of Pennsylvania. His parents were respectable characters, and in the middle station of life. They often gave their children salutary admonition, and trained them up to attend the public worship of God. The holy scriptures were read in the family, and with so much real interest of feeling, that Lindley had observed his father so much affected as to shed tears, which he believed was frequently the case; and it made a pleasing and profitable impression on his young mind, and was often remembered by him with peculiar satisfaction. The family was numerous. Lindley was the eldest of twelve children, all of whom he survived. The first months of his life afforded so little promise, either of bodily or mental vigour, that his mother often said, that if at that time Providence had been pleased to take away her first born, she would have thought the dispensation merciful, both to the poor little infant and its parents. But after that period, his health improved; and his strength, and spirit, and activity, exceeded his age. From various accounts, and from many little anecdotes, it appears that his childhood and youth formed a natural and beautiful prelude to the wisdom, piety, and benevolence which his advanced years exhibited. Though from his extraordinary vivacity and exuberance of spirits, he was inclined to playfulness and frolic, and, at times to some degree of mischievousness, yet he possessed every quality that can adorn that period of life: activity of body and mind, an ardent desire for knowledge, docility in submitting to superior reason: a mild, obliging temper; a heart grateful, affectionate and highly susceptible of religious feelings. He describes himself as greatly injured

* The strong proof of this is contained in the extraordinary wide diffusion of his writings, which is unprecedented perhaps in the annals of literature.

by the injudicious fondness of his grandmother, till his irregular vivacity received a very salutary controul by his being placed under the care of a discreet and sensible aunt, who happily brought him into order and submission. On one occasion, he got out of a window, and climbed on the roof of a building from which a fall would have endangered his life, and which he could not be induced to quit till he had capitulated for impunity for his transgression. To this good aunt he viewed himself as under particular obligations, considering that her wise and salutary management may have prepared him for many enjoyments, and prevented many miseries of life.

About his sixth or seventh year, he was sent to a school in the city of Philadelphia, where he read with pleasure, even at that tender age, some passages in "The Travels of Cyrus;" and he expresses himself as having been "agreeably exercised in the business of parsing sentences." It would seem, therefore, that his grammatical propensities were of very early date. From this academy he was taken to accompany his parents to North Carolina. On landing he found a few shillings: which he expended in bread, for the refreshment of the sailors, who had been kind to him during the voyage. Their grateful acceptance and enjoyment of his little gift were a rich reward for his attention.

In the year 1753, the family left Carolina, and settled at New York, where Lindley was placed at a good school, in which he made the usual progress of young learners. About this period, a very happy impression was made on his mind, by a "piece" which was given him to write as a specimen of his penmanship. The "piece," or sheet, he describes as decorated round its edges with a number of pleasing figures, displayed with taste and simplicity, in the centre of which his performance was to be contained. This was a transcript of the visit & salutation of the angels to the shepherds, near Bethlehem, who were tending their flocks by night. The impression made on his mind by that narrative was so delightful, that it often occurred to him through life with great satisfaction, and was scarcely ever read by him without emotions of an interesting nature.

He had a strong propensity to observe the dispositions of animals; and his curiosity was, in some instances, so great as to lead him to acts of real, though not intentional, cruelty; so much so, he says, as to mark a depraved turn of mind, which, even late in life, it gave him pain to recollect. It is probable, however, that no person but the individual himself would have made such an accusation. On one occasion, many years after, he had nearly suffered severely for his curiosity. "When I was in England," he says, "in the year 1771, I went to see the elephants which were kept at the Queen's stables, Buckingham house. Whilst I was gratifying myself with observing the huge creatures, and their various actions and peculiarities, I took occasion to withdraw from one of them a part of the hay, which he was collecting on the

floor with his proboscis. I did this with my cane; and watched the animal very narrowly, to prevent a stroke from him which I had reason to expect. The keeper said that I had greatly displeased the elephant, and that he would never forget the injury. I thought but little of this admonition, at the time. but about six weeks afterwards, when I accompanied some other persons, on a visit to the elephants, I found that, though probably several hundred people had been there since my preceding visit, the animal soon recognised me. I did not attempt to molest or tease him at all; and I had no conception of any concealed resentment. On a sudden, however, when I was supposed to be within the reach of his proboscis, he threw it towards me with such violence that, if it had struck me, I should probably have been killed, or have received some material injury. Happy for me, I perceived his intention, and, being very active I sprung out of his reach. To every other person present, he was gentle and good tempered; and his enmity to me arose, as the keeper declared, solely from the circumstance of the little affront which I had formerly put upon him. The incident made some impression upon me; and perhaps contributed to subdue a curiosity which could not be gratified but at the expense of the feelings of others."

Lindley Murray was a youth of great vivacity, and by his imprudence was led into many follies: but he always venerated the character of those whom he deemed to be truly religious: and such was his opinion of their attainments and happiness, that he probably conceived them to be more exempt from trouble, and more raised above the anxieties of life, than they usually are. He listened, with reverence and affection, to their admonitions, which made a good impression on his mind; and sometimes produced regret at perceiving how distant he was from that felicity which he believed religious persons possessed. His principles were never disturbed by infidelity or scepticism. Some of his acquaintance were either deists or sceptics: but he always found replies to their reasonings which perfectly satisfied his own mind. Thus he attributed, under Divine Providence, to his having occasionally, early in life, looked into Leland's View of the deistical Writers; Butler's Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; Sherlock on Providence; and Sherlock's Discourses. These books, with some others, were the means of communicating to his mind, such a survey of the Christian religion and the divine economy, that he was never embarrassed by the plausible schemes and objections which men of prejudiced minds and short sighted views of religion had fabricated and produced. He was firmly persuaded, that the perplexity and doubts, with regard to Christianity and its evidences, which he considered that many sensible and well-disposed minds have encountered, and the absolute infidelity of others, may be attributed to the scanty information which they had received on these subjects during the period of

their education, or that by which it was immediately succeeded.

MISCELLANEOUS

THE KENTUCKY CAVERN.

The following is a description of a remarkable natural curiosity, situated in the country of Edmonson Kentucky. It is the cavern known generally as the "Mammouth Cave."

In the month of December, 1826, the writer of this sketch in company with another gentleman, being on his way from Louisville to Nashville, took occasion to visit this cave.

We found it indeed to be a rare specimen of nature's work. Its entrance was a steep declivity of a hill. The dimensions of the mouth are about forty feet in height by fifty in breadth decreasing gradually for the first half mile, till the cavern is no more than ten feet in height and as many in breadth; at which place a partition has been erected with a door of convenient dimension for the purpose of protecting the lights of visitors. There is at this place a current of air passing inwardly for six months, and outwardly for the remainder of the year. Sufficiently strong is it, that were it not for the door that has been made it would be impossible to preserve an open light. It is called the mouth as far as this place on account of its being the extent of the influence of daylight which here appears like a small star. Formerly when the cavern was first discovered, this part of it was nearly filled with earth which has been recently manufactured into Salt Potere.

Having prepared ourselves with a sufficient quantity of provisions, oil and candles and taken two persons as guides we took our last view of the daylight, and proceeded forward closing the door behind us. Immediately we found ourselves in thick and almost palpable darkness the whole of our four lights aspired but a feeble radiance about us. Such is the height at this place that we were hardly able to discover the top and to see from one side to the other was utterly impossible. From this place, extended several caverns, or travellers have named them rooms in different directions. This part of the cave is called the "First Hopper." The soil at the bottom of the cave is very light and strongly impregnated with salt. The sides and top are formed of rock. We proceeded forward passing several rooms on our left until we arrived at the second Hopper a distance of four miles from the mouth. About one mile in the rear of this, was pointed out to us by our guide, the place where the celebrated mimic was found, which is now exhibiting in the American Museum, at New York. It was found, in a sitting posture, by the side of the cavern, enveloped in a mat and in a complete state of preservation.

We next entered the room denominated the Haunted chamber. It is nearly two miles in length, twenty feet in height and ten in breadth extending nearly the whole length in a right line. The top is formed of smooth, white stone soft and much resembling the plastering of a room. There is a small quantity of water constantly, (though almost imperceptibly) falling from above, which in the course of ages has worn from the stone, at the top and beautiful pillars which extend to the bottom of the room. They have the appearance of being the work of art. In one of them, there is formed a complete chair, with arms, which has received the name of "Arm Chair." By the side of this is a clear pool of water strongly impregnated with sulphur. The sides of the room are likewise elegantly adorned with a variety of figures, formed from the stone at the top, and coming down upon the side of the cavern like icicles in the winter from the eaves of buildings—the reflection of our lights upon them forming a most brilliant appearance. At the end of this room, we descended by a kind of natural staircase, to the depth of near three hundred feet in many places, affording only room for one person to proceed. Here we found a beautiful stream of pure water winding its way along between the rocks. The situation of this part of the cavern is rendered really awful, from its being associated with a variety of names, that travellers have given it. The portrait of his Natanic Majesty is painted here upon the rocks, and a large flat stone resting its corners upon four others, is called his Dining Table. A short distance from this is a place said to be his Forging Shop. On the whole, they are admirably calculated to frighten the cowardly. We returned to the main cavern, and resumed our

course climbing over rocks that had evidently fallen from above and passing a number of rooms on our right and left with much exertion we reached the place denominated the "six corners," in consequence of six rooms or caverns here, taking different directions. Not having time to examine those we proceeded forward to the first water fall, about two miles further, over a level plain. The track of persons who might have preceded us for ages were as plainly visible in the sand as when first made. There is no air stirring that would move the slightest feather, or prevent the impression of a footstep from remaining for centuries.

We now directed our course to the Chief City, about one mile further. A large hill situated in the centre of the cave would have exhibited a most commanding prospect if the darkness had not obstructed our vision.

One of us standing upon the top, two lights stationed at different parts of its base obtained a novel and interesting view of the cavern. There is an echo here that is very powerful and we improved it with a song, much to our gratification. We started forward again, traveling over a plain of two miles extent and about the same distance over rocks and hills when we arrived at the second water fall. The water here dashes into a pit below of immense depth. A circumstance occurred here, that liked to prove fatal to one of us. The sides of the pit are formed of loose rocks, and we amused ourselves by rolling them down, in order to hear them strike the bottom. Such is the depth of it that a minute elapsed before we could hear them strike, and the sound of it but very faint. One of our party venturing too near for the purpose of rolling a large stone, started the foundation on which he stood, and was precipitated down about twenty feet, but fortunately a projecting rock saved him from destruction.—This put an end to all our amusements, and being much fatigued with a travel of twenty four hours on foot, and seeing no fairer prospect of finding the end, than when we commenced we concluded to return. We accordingly took up our line of march, returning the same way we came.

After being forty two hours absent from the light of day we again found ourselves at the mouth of the Cavern and gave ourselves up to a refreshing sleep.

There are a number of pits of great depth, in different parts of the cave, which made it necessary to be very careful in exploring it. There is danger, also, of taking some unexplored room, and becoming so lost as not to be able to find the way out. This is however obviated by the precaution that has been taken as far as has been explored to place the figure of an arrow at the entrance of every room, pointing to the mouth of the cave. Care should always be taken to preserve the lights, as it would be impossible for any one to find the way back in darkness, farther than the first "Hopper." We found the names of ladies inscribed at the farthest point we reached, and our guide remarked that they were the most courageous visitors he had. For three miles from the mouth, the sides and top of the Cavern are covered with a remarkable quantity of bats, hanging down from the top in the form of bee hives, from 2 to 3 feet thick. They are in a torpid state, and are seldom known to fly. There are about twenty different rooms that have been discovered, and but three of them that have been explored to the end. This vast cavern is apparently hollow beneath from the sound that is made by walking through many of the rooms. It would probably take months to explore to the end of all the rooms that have been, and which remain yet to be discovered. The removing of some few obstructions, at a trifling expense, and lighting the cavern, would enable a stage coach to go with safety to the second water fall, a distance of fifteen miles.—A. E. Rev.

THE MARTYRDOM OF ABDALLAH, An authentic Narrative.

ABDALLAH and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their profet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Ca-

bul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible, belonging (as is supposed) to a Christian from Armenia, then residing at Cabul.* In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible he determined to flee to some of the Christian churches near the Caspian sea. He accordingly left Cabul in disguise, and had gained the great city of Buchara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.

Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But Sir, (said Sabat when relating the story himself) I had no pity. I caused my servants to seize him, and delivered him up to Morad Shaw, king of Buchara. He was sentenced to die. And a herald went through the city of Buchara announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in hand. 'No (said he, as if the proposition was impossible to be complied with,) I cannot abjure Christ.'" Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by the desire of the king, offered to heal the wound if he would recant. He made no answer, but looked steadfastly towards heaven, (like Stephen the first martyr), his eyes streaming with tears. He did not look with anger towards me; he looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But sir, (said Sabat in his imperfect English), he never changed, he never changed. And when he bowed his head to receive the blow of death, all Buchara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted, when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office.† And now the period of his own conversion drew near.

While he was at Visgapatam, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.§ He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterward he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr in the English church in that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Sabat now found by experience the truth of that declaration, that they who "will live godly in Christ Jesus shall suffer persecution," and that "a man's foes shall be they of his own household;" for when his family in Arabia had heard that he had followed the example of Abdallah, and become a christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visgapatam, his brother presented himself in the disguise of a faquor, or beggar, having a dagger con-

The Armenia Christians in Persia have among them a few copies of the Arabic Bible.

† Sabat resided for some time in the house of Dr. Buchanan, to whom he related the chief part of the account here given.

‡ Sabat accounted himself at one time the best mathematician and logician in Arabia.

§ One of those copies sent from England by the "Society for promoting Christian knowledge."

cealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice; but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Being desirous to devote his future life to the glory of God, he resigned his secular employ, and came, by invitation, to Bengal, where he is now engaged in translating the scriptures into the Persian language. This work has not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and, from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success.

His first work is entitled (*Nasima besharat in Arabic*; 'Happy news for Arabia,' written in the Nabutte, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the wallahians. Prefixed to it is an account of the conversion of the author, and an appeal to the members of his well-known family, in Arabia, for the truth of the facts.

Who can peruse this interesting relation without exclaiming, 'What hath God wrought!' The conversions of Abdallah and Sabat seem to have been as evidently produced by the Spirit of God, as any conversion in the primitive church. Other instances (says Dr. Buchanan) have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination. John Huss, and Jerom of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are, at this day, in Bucharia and Arabia.*

* The above striking narrative was given in a sermon preached in the parish church of St. James, Bristol, for the benefit of the "Society for Missions to Africa and the East," by the Rev. Claudius Buchanan, L. L. D. from India.

NATURAL HISTORY.

THE WOLF.

This animal, in appearance, has some resemblance, both in size and shape, to a large common house dog. The usual height of a full grown Wolf is from a foot and a half to two feet; and its length from the nose to the end of its back is from two feet and a half to three feet. Its thick bushy tail is nearly a foot and a half long. It has sparkling eyes, a sharp nose, pointed teeth, firm limbs, and coarse hair. In colour it varies from a pale gray to brown; and some wolves are nearly black, but when old their hair turns quite gray.

The Wolf, for his size possesses considerable strength, particularly in his mouth and head; and can with ease carry away a middling sized sheep with such swiftness that the shepherd cannot overtake him, and the pursuit of dogs only can oblige him to quit his prey. He is very fierce and yet an artful creature, and inhabits the woods.

He wanders about for days and nights together in search of prey, and is naturally the terror of the sheep and lambs: when hungry he will in a most daring manner attack a whole flock at once, satisfy the cravings of his ravenous appetite. On some occasions he has been known to attack mankind with the utmost fury.

There is nothing valuable about Wolves except their skins, which make a warm and durable covering. They are such ferocious and

noxious creatures that all other animals detest them, yea, they even hate each other, and therefore scarcely ever live together, each has his hole; they are full grown in two or three years, and they usually live from fifteen to twenty years.

The allusions which are made to the Wolf in the sacred writings draw his character in a strong and just manner. The patriarch Jacob, when dying, represented the tribe, of which his youngest son was the head, as possessing the rapaciousness of this animal. "Benjamin shall raven as a Wolf, in the morning he shall devour the prey, and at night he shall divide the spoil" Gen. xlix. 27. This denotes the warlike and fierce disposition of this tribe; of which we have a lamentable instance Judges xx. 21. Saul, the ungodly King of Israel, who pursued David with such malicious fury, was of this tribe; and his namesake, Saul of Tarsus, was also a "Benjaminite Wolf," when he went forth "breathing out threatenings and slaughter against the disciples of the Lord" Acts ix. 1.

The Wolf has been joined with the Lion in the execution of punishment upon wicked men.

The rapacious and cruel conduct of the princes and magistrates of Israel, is compared to the mischievous inroads of the same animal. Ezek. xxii. 27, Zeph. iii. 3. Their injustice, oppression, and cruelty were so remorseless and extensive that they, like ravaging Wolves, plundered the people, and seized upon more than they could immediately use.

Wolves are likewise mentioned in opposition to sheep and lambs. Our Lord represents his disciples by the name of harmless sheep, and their enemies are destructive wolves. Matt. x. 16.—Jesus also in his friendly cautions, represents deceitful and mercenary teachers as possessing rapacious and ferocious dispositions: Mat. vii. 15. Such were the men concerning whom the Apostle Paul warned the elders of the church of Ephesus.

The Wolf is a just emblem of all destructive persecutors of the church. In reference to this, Jesus says, "The Wolf catcheth and scattereth the sheep." John x. 12.

In contemplating the state of the world, how lamentable is the consideration, that there are so many persons in all classes of society, whose dispositions and manners so much resemble those of mischievous, cruel, and destructive Wolves. Even in our own cases do we not too frequently seek to gratify our self-willed desires by means which are unjust, injurious, and cruel towards our fellow creatures?

These disorderly feelings and dangerous practices naturally arise from the evil inclinations of corrupt human hearts. The laws of every country are designed to check and punish the injurious aggressions which men are too disposed to make against each other; but the gospel of our Lord Jesus Christ is far more excellent. Its truths, when accompanied by the divine power of the Holy Ghost, completely alter the evil hearts, the cruel inclinations, and destructive conduct of mankind; and render such persons holy, peaceful, and useful members of society. The prophet Isaiah foretold this amazing and desirable change, when in the most striking and beautiful manner he asserts the astonishing fact, that, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young

lion and the falling together, and a little child shall lead them" "They shall not hurt nor destroy in all my holy mountain" Is. xi. 6. 9.

How excellent then are peaceful dispositions of mind and gentleness of conduct; and how earnestly should we seek that the Spirit of holiness and peace may have full possession of our hearts complete command of our tempers and lives "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Is. xxxii. 17.

JUVENILE ENTERTAINER.

A reluctance to occupy much room in the columns of the COLONIAL PATRIOT, for the length of time which we considered it necessary to give publicity to the Prospectus of the JUVENILE ENTERTAINER, induced us to confine it to narrower bounds than we otherwise would have done. We were aware, at the time, that much room was left for vague conjecture as to what the character of the work would be, and since then the letters of numerous correspondents, containing very dissimilar opinions on the subject, induce us now in the outset, to give a more particular detail of the course which we intend to pursue.

We consider the conductors of juvenile publications under a greater degree of responsibility, for the effects which their labours may tend to produce, than are the conductors of other publications, juvenile readers not being supposed capable of judging correctly of the merits or suitability of works put into their hands. It is, therefore, with considerable solicitude for its success and usefulness, that we venture to introduce the present humble periodical to the friends of youth, for they must be its judges.

When we consider the magnitude of the task which we have undertaken, we are not without our fears on the score of ability to fulfil it aright, aware that the art of amusing and of imparting instruction at the same time, is possessed but by few. But in as far as diligence in our vocation, and devotedness to the best interest of our young friends will avail, we shall not be found wanting.

The pages of the JUVENILE ENTERTAINER will not be devoted merely to a collection of scraps for the amusement of children; but while we endeavour to make it a work which may with propriety be placed in their hands, we shall also exert ourselves in procuring matter for its columns calculated to convey useful information to a more advanced class of readers than the inmates of the nursery.

We have ordered a variety of juvenile works and by carefully culling from their pages the choicest matter, we trust we shall be able to present our readers with a weekly repast of wholesome mental cheer. We stated in our Prospectus that our paper will chiefly be occupied with selections; but we by no means intend to exclude original articles of merit, when admissible agreeably to the rules which we have laid down for our guidance.

Then the perusal of select Biographical sketches, no description of reading is better calculated to leave deep impressions on an ingenious mind. We shall, therefore, pay particular attention to this department of literature, as also to the careful selection of such historical sketches as we may deem best suited to arrest the attention, and to produce a desire for the perusal

more extensive articles than will come within the sphere of our little publication.

MISCELLANEOUS.—Under this head will appear short sketches, fictitious and authentic, anecdotes, &c. &c.

Novelists and poets deal in fiction, but some of the richest gems of composition are to be found in their pages; and maxims fraught with the purest lessons of morality, which, while they amuse the fancy, cannot fail to improve the mind and to inspire it with a dignified love and admiration of virtue, and with a strong detestation and abhorrence of vice.

We are aware that novel-writings in the gross meet the unqualified disapprobation of many, and it must be allowed that in numerous works of this description, there is much to condemn; but, we cannot consent to brand the whole class as having a corrupt and dangerous tendency.

To the lax licentious novelists none are more scrupulously opposed than we. The angelic forms, noble youths, warrior knights, fair breadth escapes, haunted castles, ruined towers, dreary dungeons, dismal cells, secret caves, troubled spirits, mysterious strangers, ominous dreams, persecuted innocents, cruel guardians, blighted affections, broken hearts, &c. in which he deals, worked up into illusive phantasms, the most monstrous distorted and unnatural, tend only to bewilder the conceptions of the young, to produce indifference to common occurrences and disgust at the sober realities of ordinary life. He conjures up extremes of good and evil, of virtue and vice, rarely to be found but in the disordered imagination of the valetudinarian or the sickly fancies of his own deluded votaries. But oh! say some, the novelist often paints beautifully the path of life, adorned with flowers of the richest perfume, and sweets of endless variety; and may not such a representation be innocently and happily cherished; we are rather doubtful on this point; for, when the picture is overwrought, its tendency can only be to dazzle and deceive; the bait is too beautiful, the young and unwary seize it eagerly, believe its reality, and sigh for the period when they shall no longer be under parental restraint, or the guidance of a guardian, but shall enter free and uncontrolled into the busy, bustling scenes of life; when all their promised imaginary sweets are to be forth-coming. The sanguine youth who has drank deep of the spirit of romance portrays to himself a continual succession of splendid triumphs and enjoyments; romantic deeds are to be achieved by him, laurels are to crown his brow, the applauses of his fellows to follow him through life, and to be engraven on the stone that shall mark his final resting place. But alas! when he enters the arena, he finds that life is a warfare in the course of which defeats and disappointments are to be met with. Our object therefore, shall, be to fortify and prepare the minds of our juvenile readers for the vicissitudes of future years. We do not think to accomplish this by holding up to them the dark side of the picture of human life—by crushing the dawns of laudable ambition, or by chilling the germs of sanguinary hope, no, for these are the vital springs of all the moral energies of the mind, the principles of virtue the youthful mind to habits of reflection, of order, of restraint, and application, by teaching them the relations in which they stand to their fellow men around them and their creator above, by teaching them

to "fear God and honour the King," to render to all their dues, and to fix their attention upon the sober realities of ordinary life; this will tend to dispel that fair delusion which youth and inexperience are so ready to throw around the affairs of time. It is much easier to prevent than to correct, and surely to furnish rational and improving employment for the mind of easy youth at the ordinary hours of relaxation is to break the force of half the temptations with which the path of youth is beset. It is to do more. It gradually and unobtrusively forms the mind to intelligence, and the life to habits of order. It will create a desire for knowledge and gratify the desire it creates. It will fill the mind with disgust at intemperance, prodigality and vice, throw a chain of content into the cup of ordinary enjoyment, alleviate the ills of the passing hour, ward off much misery now, and teach to aspire after a place in the regions where it is unknown hereafter.

The conclusion of the foregoing article contains some ideas to be found in an article originally addressed to the Editor of the "Friend of Youth," an Edinburgh publication—Where the words, in one or two sentences, suited our purpose, we have copied them.

We have sent this number as a specimen sheet to several individuals residing in different sections of the Province, hoping that those who may approve of the work will endeavour to procure the number of subscribers which form an agency, and that they will let us hear from them as early as possible.

We have not yet received our files of British juvenile periodicals, but expect them soon. We shall then have an abundant supply of suitable matter for our pages.

As this is the first attempt made at a work of this description in this Province, we would advise our juvenile patrons to file their numbers. Should the work succeed, it will be gratifying, after the lapse of a few years, to have the sets complete from the commencement. It is also a great recommendation to young folks to be found careful of their own little affairs, and we have frequently heard good old people remark, 'Now there is a boy that will make a good man, and we would not be afraid to trust him with our business, for he is careful of all his own little matters, and discreet in all his transactions.'

With our friends in town who have not yet subscribed we leave this number as a specimen, and we will call again to solicit the patronage of those who may think favourable of the work.

From the Journal of Health.

RULES FOR A YOUNG LADY.—1. Let her go to bed at ten o'clock; nms, if she pleases. She must not grumble or be disheartened because she may not sleep the first night or two, and thus lay ruminating on the pleasures from which she has cut herself off, but persist steadily for a few nights; when she will find that habit will produce a far more pleasant repose than that which follows a late ball, a rout or assembly. She will, also, rise in the morning more refreshed—with better spirits, and a more blooming complexion.

2. Let her rise about six o'clock in summer, & about eight in winter—immediately wash her face and hands with pure water—cool, or tepid, according to the season of the year; and if she could by any means be induced to sweep her room, or bustle about some other domestic concerns for an hour, she would be the gainer as well in health as in beauty, by the practice.

3. Her breakfast should be something more substan-

tial than a cup of slops, whether denominated tea or coffee, and a thin slice of bread and butter. She should take a soft boiled egg or two, a little cold meat, a draught of milk or a cup or two of pure chocolate.

4. She should not lounge all day by the fire, reading novels nor indulge herself in thinking of the perfidy of false swains, or the despair of pinning daisies; but bustle about—walk or ride in the open air rub the furniture or make puddings—and when she feels hungry eat a custard or something equally light, in place of the fashionable morning treat of a slice of pound cake and a glass of wine or cordial.

5. Let her dine upon mutton or beef plainly cooked, and not too fat—but she need not turn away occasionally on a fowl or any thing equally good; let her only observe to partake of it in moderation, and to drink sparingly of water during the repast.

6. In place of three or four cups of strong tea for supper, she may eat a custard—a bowl of bread and milk—or similar articles, and in a few hours afterwards let her retire to bed.

7. At other periods of the day which are unoccupied by business or exercise let her read—no sickly love tales, but good humoured and instructive works, calculated, while they keep the mind unincumbered with heavy thoughts, to augment its store of ideas and to guard it against the injury which will ever result from false perceptions of mankind and of the concerns of life.

POETRY.

Fugit Irrevocabile Tempus.

TIME.

"What is your life? It is even a vapour which appeareth for a little time and then vanisheth away."

Yes—all may grasp one mortal day,

That warms the heart, and wags the eye,

And gives each ardent sense to stray

From rapture to satiety—

Wealth, glory, grandour throned on high.

And that which melts the heart of stone,

The magic beam of beauty's eye;

But time glides on—and all are gone.

And thou whom Heaven's high will denies

To soar above thy fellow-men,

For thee as dear a home may rise,

In village cot or mountain glen;

Where, loving and beloved again,

Thy hopes, thy heart may rest on one.

Oh what is life! time flies, and then

Death speeds his dart, and both are gone.

And thou, vile wretch forbear to weep,

Thy misery need not last for aye;

Why feed the thought that else might sleep,

Why waste in hopeless grief away?

Deserted in thy darker day,

If friends are fled, and thou alone,

Thy God will prove a firmer stay,

Seek Him—time flies, and thou art gone.

Oh where are all the gauds of earth,

Love's melting smile, young beauty's bloom,

The pomp of wealth—the pride of birth—

Are these remember'd in the tomb?

No, sunk in cold oblivion's gloom.

They lie—their very names unknown.

The mouldering marble tells their doom,

They lived—time fled, and they are gone.

So thou shalt fall—but dost thou deem

To sleep in peace beneath the sod?

Dash from thy soul that empty dream

And know thyself and know thy God.

Nor earth nor time restrain his rod;

And thou, a few short summer's flown,

Thou tread'st the path thy fathers trod,

Thy doom is fixed, and hope is gone.

Chained to the dust from whence we spring,

Why thus from yon bright skies be driven:

Oh turn to your eternal King,

Believe—repent, and be forgiv'n.

Haste, seize the proffered hope of Heav'n,

While life and light are yet thine own,

Swift as the passing cloud of even,

Time glides along, and thou art gone! *Wale.*